





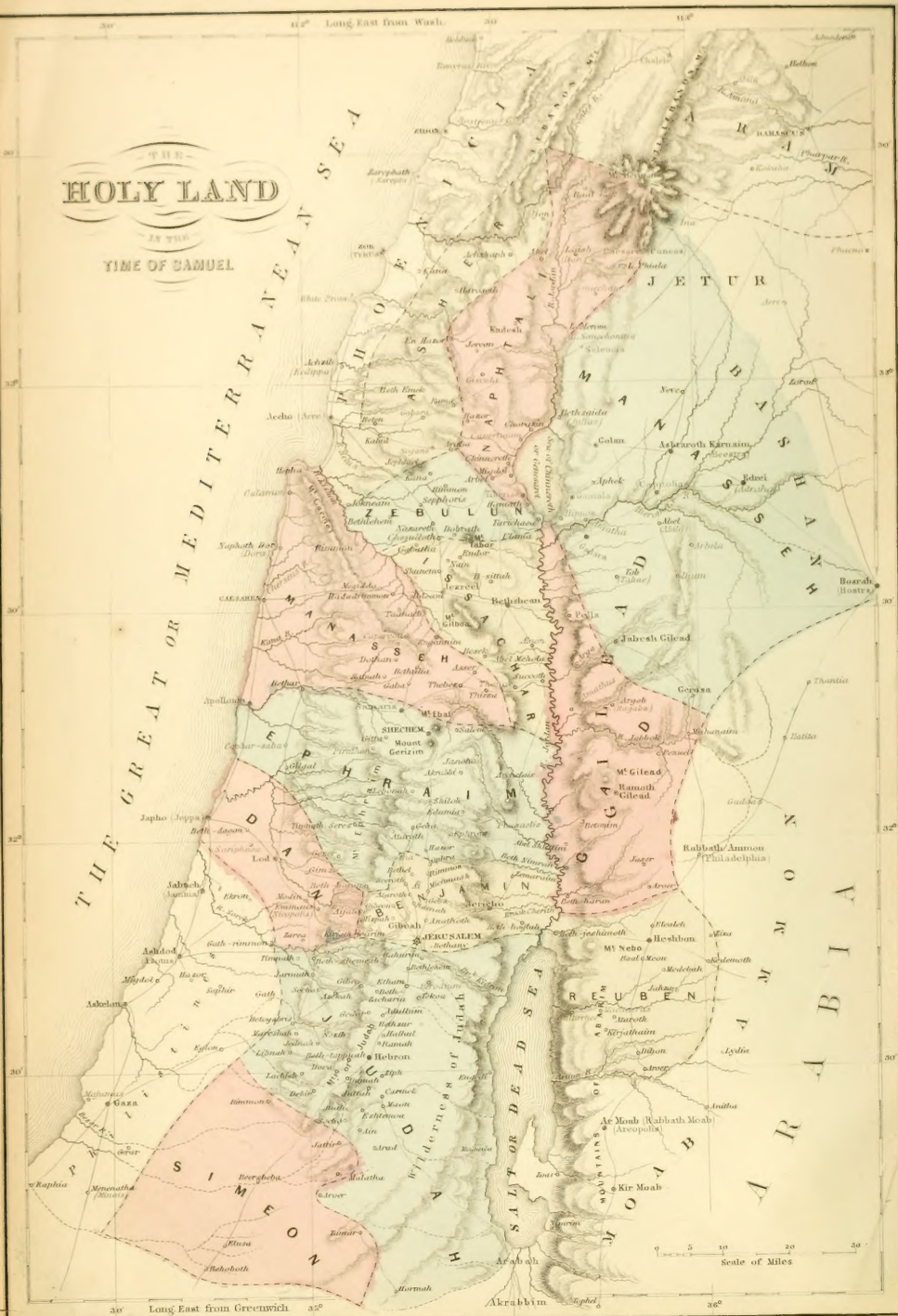
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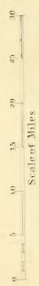
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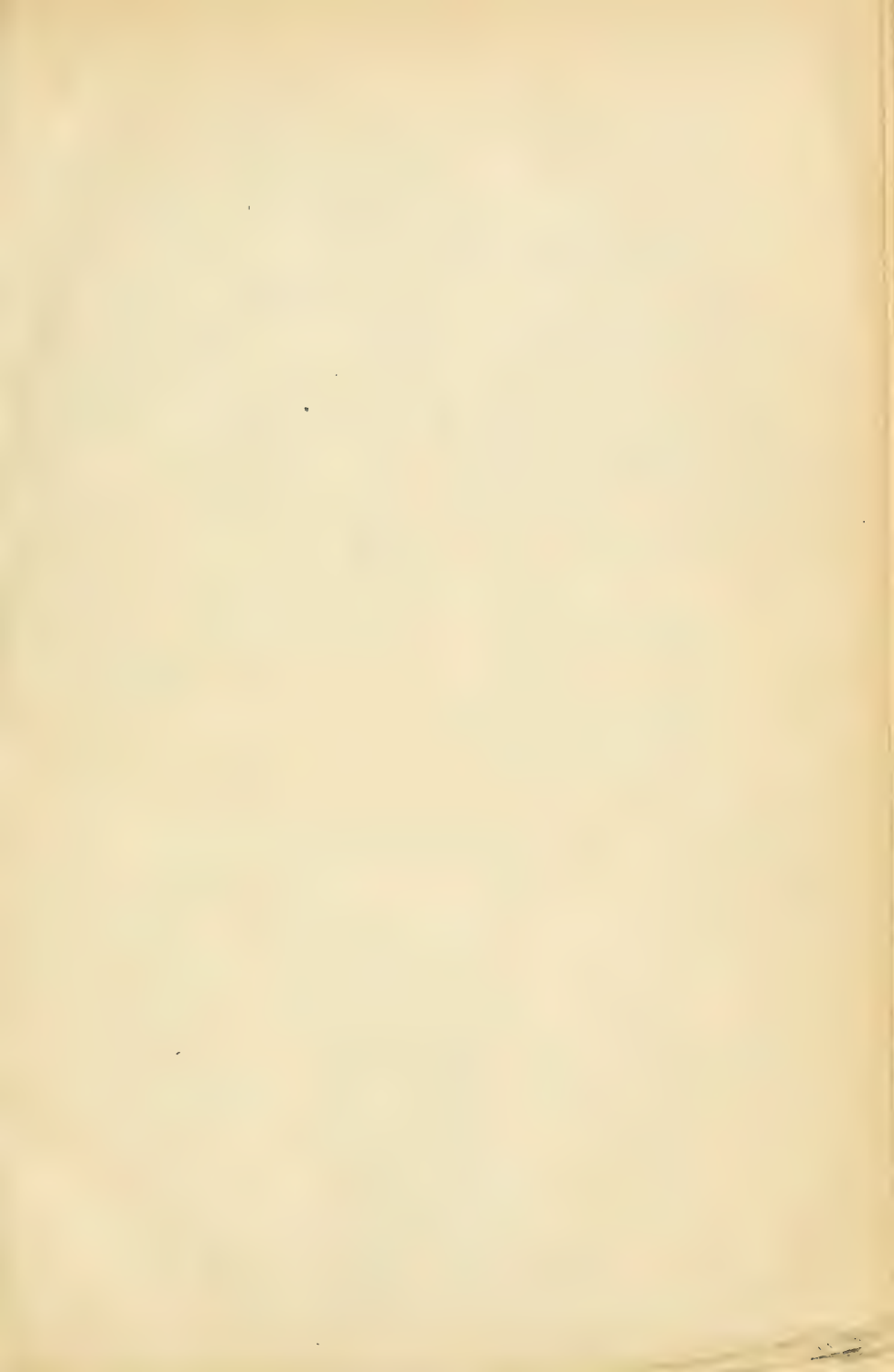


ROYAL LAMB

THE
HOLY LAND
 IN THE
 TIME OF CHRIST.









Descendants of Noah.

Sons of

Shem.
Ham.
Japheth.

Sons of

Canaan.

Ham.
Japheth.

Sons of

Ham.

Ham.
Japheth.

Sons of

Ham.

Ham.
Japheth.

Sons of

Canaan.

Ham.
Japheth.

Sons of

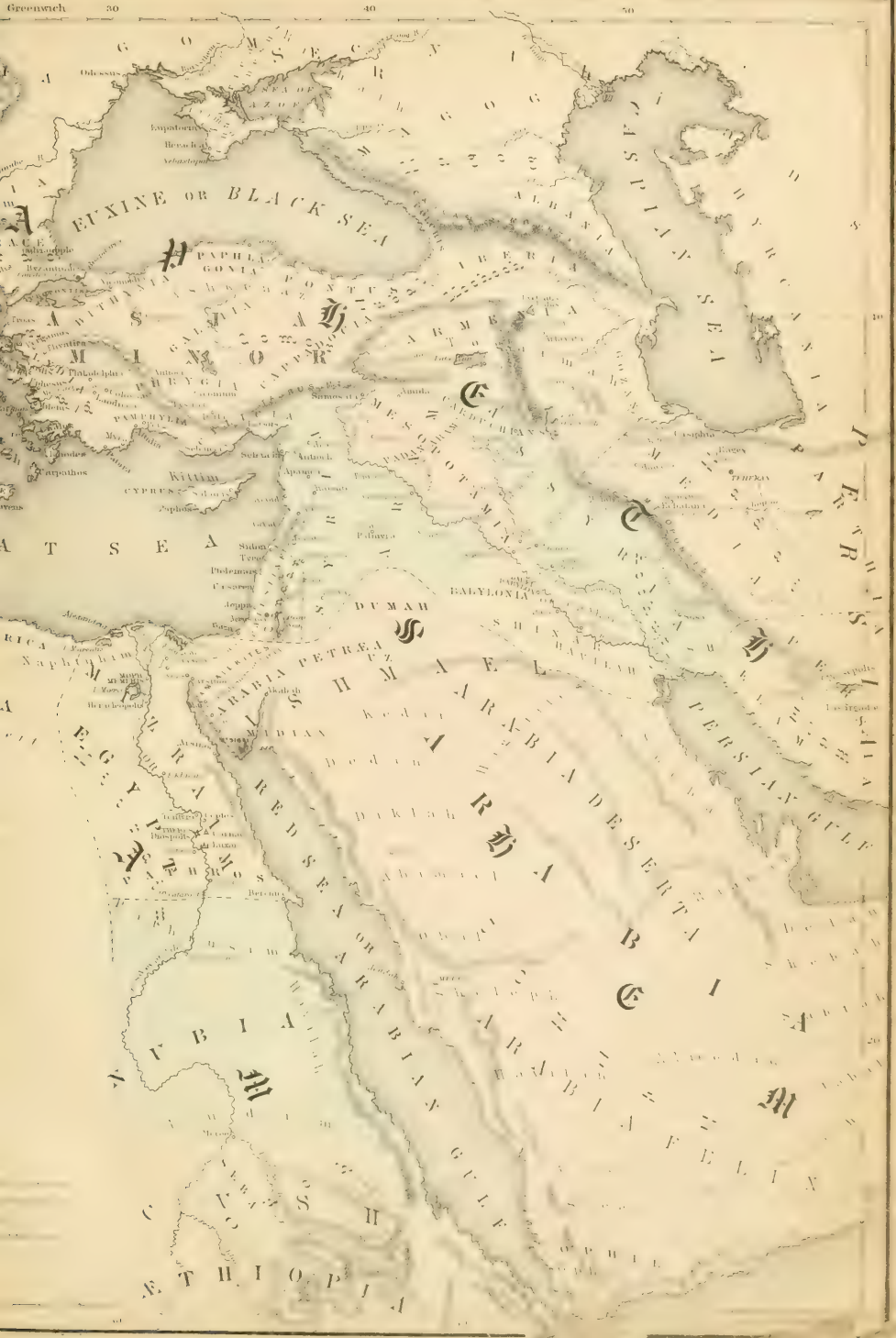
Ham.

Ham.
Japheth.

Sons of

Ham.

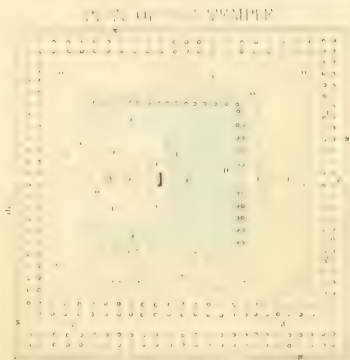
Ham.
Japheth.



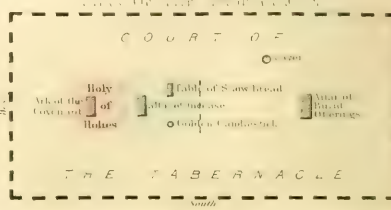
JERUSALEM

IN THE
TIME OF CHRIST

Scale by Roman mile
Scale by modern mile
Scale by English mile



- A. The Gate of Mercy
- B. The Gate of Mercy
- C. The Gate of Mercy
- D. The Gate of Mercy
- E. The Gate of Mercy
- F. The Gate of Mercy
- G. The Gate of Mercy
- H. The Gate of Mercy
- I. The Gate of Mercy
- J. The Gate of Mercy
- K. The Gate of Mercy
- L. The Gate of Mercy
- M. The Gate of Mercy
- N. The Gate of Mercy
- O. The Gate of Mercy
- P. The Gate of Mercy
- Q. The Gate of Mercy
- R. The Gate of Mercy
- S. The Gate of Mercy
- T. The Gate of Mercy
- U. The Gate of Mercy
- V. The Gate of Mercy
- W. The Gate of Mercy
- X. The Gate of Mercy
- Y. The Gate of Mercy
- Z. The Gate of Mercy



THE
FAMILY BIBLE;



CONTAINING
THE OLD AND NEW TESTAMENTS,
WITH
BRIEF NOTES AND INSTRUCTIONS,
DESIGNED
TO GIVE THE RESULTS OF CRITICAL INVESTIGATION, AND TO ASSIST
COMMON READERS TO UNDERSTAND THE MEANING OF THE
HOLY SPIRIT IN THE INSPIRED WORD.
INCLUDING
THE REFERENCES AND MARGINAL READINGS OF THE
POLYGLOT BIBLE.

PUBLISHED BY THE
AMERICAN TRACT SOCIETY,
150 NASSAU-STREET, NEW YORK.

ENTERED according to Act of Congress, in the year 1861, by the AMERICAN TRACT SOCIETY, in the Clerk's office of the District Court for the Southern District of New York.

NAMES AND ORDER OF ALL THE BOOKS

OF

THE OLD AND NEW TESTAMENTS.

THE BOOKS OF THE OLD TESTAMENT.

| | No. Chap. | | No. Chap. | | No. Chap. |
|----------------------|-----------|------------------------|-----------|------------------|-----------|
| GENESIS, | 50 | II. CHRONICLES, | 36 | DANIEL, | 12 |
| EXODUS, | 40 | EZRA, | 10 | HOSEA, | 14 |
| LEVITICUS, | 27 | NEHEMIAH, | 13 | JOEL, | 3 |
| NUMBERS, | 36 | ESTHER, | 10 | AMOS, | 9 |
| DEUTERONOMY, | 34 | JOB, | 42 | OBADIAH, | 1 |
| JOSHUA, | 24 | PSALMS, | 150 | JONAH, | 4 |
| JUDGES, | 21 | PROVERBS, | 31 | MICAH, | 7 |
| RUTH, | 4 | ECCLESIASTES, | 12 | NAHUM, | 3 |
| I. SAMUEL, | 31 | SONG OF SOLOMON, | 8 | HABAKKUK, | 3 |
| II. SAMUEL, | 24 | ISAIAH, | 66 | ZEPHANIAH, | 3 |
| I. KINGS, | 22 | JEREMIAH, | 52 | HAGGAI, | 2 |
| II. KINGS, | 25 | LAMENTATIONS, | 5 | ZECHARIAH, | 14 |
| I. CHRONICLES, | 29 | EZEKIEL, | 48 | MALACHI, | 4 |

THE BOOKS OF THE NEW TESTAMENT.

| | | | | | |
|------------------------|----|--------------------------|---|-------------------------|----|
| MATTHEW, | 28 | EPHESIANS, | 6 | TO THE HEBREWS, | 13 |
| MARK, | 16 | PHILIPPIANS, | 4 | EPISTLE OF JAMES, | 5 |
| LUKE, | 24 | COLOSSIANS, | 4 | I. PETER, | 5 |
| JOHN, | 21 | I. THESSALONIANS, | 5 | II. PETER, | 3 |
| THE ACTS, | 28 | II. THESSALONIANS, | 3 | I. JOHN, | 5 |
| TO THE ROMANS, | 16 | I. TIMOTHY, | 6 | II. JOHN, | 1 |
| I. CORINTHIANS, | 16 | II. TIMOTHY, | 4 | III. JOHN, | 1 |
| II. CORINTHIANS, | 13 | TITUS, | 3 | JUDE, | 1 |
| GALATIANS, | 6 | PHILEMON, | 1 | REVELATION, | 22 |

THE ORDER OF TIME

IN WHICH THE BOOKS OF THE BIBLE ARE SUPPOSED TO HAVE BEEN WRITTEN.

| | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| JOB, ----- B. C. 1521 | RUTH, ----- 1060 | JOEL, ----- 800 | HABAKKUK, ---- 626 | ZECHARIAH, ---- 520 |
| GENESIS, ----- 1500 | I. SAMUEL, ---- 1055 | AMOS, ----- 787 | II. KINGS, ----- 590 | ESTHER, ----- 509 |
| EXODUS, ----- 1491 | II. SAMUEL, ---- 1018 | HOSEA, ----- 785-725 | JEREMIAH, - -628-586 | I. CHRONICLES, - 457 |
| LEVITICUS, ---- 1490 | PSALMS, ----- | ISAIAH, ----- 760-698 | LAMENTATIONS, 587 | II. CHRONICLES, - 457 |
| NUMBERS, ----- 1451 | SOL. SONG, ---- 1013 | NAHUM, ----- 713 | OBADIAH, ----- 587 | EZRA, ----- 450 |
| DEUTERONOMY 1451 | PROVERBS, ----- 1000 | MICAH, ----- 750-698 | EZEKIEL, ---- 595-575 | NEHEMIAH, ---- 434 |
| JOSHUA, ----- 1427 | ECCLESIASTES, - 977 | ZEPHANIAH, ---- 630 | DANIEL, ----- 534 | MALACHI, ----- 397 |
| JUDGES, ----- 1403 | JONAH, ----- 862 | I. KINGS, ----- 620 | HAGGAI, ----- 520 | |
| <hr/> | | | | |
| MATTHEW, - A. D. 38 | ROMANS, ----- 60 | COLOSSIANS, ---- 64 | TITUS, ----- 65 | II. JOHN, ----- 90 |
| I. THESS., ----- 54 | I. PETER, ----- 60 | PHILIPPIANS, -- 64 | JUDE, ----- 66 | III. JOHN, ----- 90 |
| II. THESS., ----- 54 | JAMES, ----- 60 | PHILEMON, ----- 64 | II. PETER, ----- 66 | REVELATION, --- 96 |
| GALATIANS, ----- 58 | LUKE, ----- 63 | HEBREWS, ----- 64 | II. TIMOTHY, --- 66 | |
| I. CORINTHIANS, - 59 | ACTS, ----- 64 | I. TIMOTHY, ---- 65 | JOHN, ----- 90 | |
| II. CORINTHIANS, 60 | EPHESIANS, ---- 64 | MARK, ----- 65 | I. JOHN, ----- 90 | |

THE

BIBLE GOD'S GIFT FOR MEN.

THIS book is the word of God. In it he makes known to men his character and will. It is all given by inspiration of the Holy Ghost, and is profitable; teaching men what to believe; showing them in what they are wrong; instructing them in what is right; and leading them, through the grace of God, to do it. Although written by men, God directed them what to write and how to write it, that as a rule of human faith and conduct it might be perfect. Having been all written, not in words taught by the wisdom of men, but the wisdom of God, it is "perfect, converting the soul; sure, making wise the simple; and right, rejoicing the heart." Of course a knowledge of this book is more to be desired than gold, even much fine gold; because in understanding, believing, and obeying it, there is great present and great future reward.

Hence, every person who can, should own a copy of it, and should read it every day; asking God to teach him, by his Spirit, rightly to understand, cordially to believe, and faithfully to obey it. It will then be spirit and life to his soul, and make him wise to salvation. It will be a lamp to his feet, and a light to his path; guiding him in the way of righteousness, that way of pleasantness and path of peace. He will be wiser, in the things of God, even than his teachers, if they do not understand, believe, and obey the Bible. Through it he will get understanding and will hate every false way; and by it he will be furnished thoroughly for every good work.

On the Sabbath he should study this book in its divinely inspired aspects and connection; not merely that he may obtain a greater knowledge of it himself, but also that he may be better qualified to communicate this knowledge to others. He should also, as he may be able, avail himself of the assistance of his fellow-men, that he may receive from the treasures of revelation things new and old.

For this purpose he should confine his worldly business, cares, travelling, and amusements, to six days in a week, and should rest on the Sabbath and keep the day holy. He should not only, as on other days, pray to God, morning and evening, himself in secret and also in the family, but he should meet with others and worship God in public; hearken to the preaching of the gospel by the ministers of Jesus Christ; and when he goes home and has opportunity, he should examine the Bible and see whether

what he has heard is according to it. If it is, he should receive it and treat it as the truth of God. If it is not, he should reject it: for if any one preaches contrary to the Bible, he does not preach the truth, and is not to be believed. Each one should therefore study this word of God for himself, that he may be able rightly to judge whether what he hears is according to it or not. Every true minister of Christ will wish to have his hearers do this; and like Paul will rejoice, (see Acts 17:11.) when he learns that they are "searching the Scriptures daily." By this law and testimony of God all human teaching from the pulpit and the press should be tried. If men speak not according to this word, there is no light in them.

Reader, make this book your own. By it try your faith, and your practice. Harken to it daily, as the voice of God speaking to you, telling you words by which you may be saved, and by which you may also be instrumental in saving others. Follow its heavenly teachings, and all things shall work together for your good. God will guide you by his counsel through life; he will support and comfort you in death; and after death he will receive you to glory: where with him, and all his people, you will rise from glory to glory for ever and ever.

The object of the NOTES in this Family Bible is to assist common readers to understand the teaching of the Holy Spirit in the revealed word, by giving, in the plainest and briefest manner, the results of sound, judicious critical and prayerful investigation.

Some of the INSTRUCTIONS suggested by each chapter, are added in the hope of inducing all who read the Bible to form the habit of drawing from it such practical instructions as will tend most to their growth in knowledge and in grace, and to furnish them thoroughly for every good work.

The endeavor rightly to apprehend and rightly to express the meaning of the Holy Ghost in the passages examined, has been delightful; and it is hoped that, through the divine blessing, great and lasting benefits will result to many.

J. E.

THE HARMONY AND PERFECTION

OF

THE HOLY SCRIPTURES.

FROM THE PREFACE TO THE POLYGLOT BIBLE, THE REFERENCES IN
WHICH ARE EMBODIED IN THIS WORK.

IN that grand enunciation of the dignity and design of the sacred volume which is given by the apostle Paul, we are told that "ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS; THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." 2 Tim. 3:16, 17. But it must be evident that the Scripture could not be effectually profitable for these great ends, nor make the man of God perfect, if it were not perfect itself; if its different parts were at variance with each other: if, notwithstanding all the variety of matter, and multiplicity of detail, which such a book required, the doctrines revealed, and the moral duties enjoined, were not substantially and essentially the same throughout; and if all the parts did not concur in the plan of the whole. To exhibit then the harmony of the sacred writers on the subjects of which they treat, has been the primary design of this selection. And as there are some subjects of leading importance, in which all the rest are included, and by means of which the harmony and perfection of the inspired pages are written as with the beams of the sun, to these especial care and attention have been devoted.

I. It has appeared an object of the first magnitude, that the reader of the holy Scriptures should be assisted by references from text to text, to have constantly in view the connection of all the divine attributes, and the holy uniformity of God in his government both of his church and of the world. A display of *the true character and perfections of God* is, without dispute, one chief design of the inspired volume. Here, as in Isaiah's miraculous vision, may Jehovah be seen, sitting upon a throne, high and lifted up; his train fills the temple, and the sacred writers, like the seraphim, cover

themselves, and cry one to another, and say, "HOLY, HOLY, HOLY IS THE LORD OF HOSTS, THE WHOLE EARTH IS FULL OF HIS GLORY." It is this which gives to the Scripture its superlative grandeur. By it God is known; his will is promulgated; his purposes are revealed; his mercy is announced; and he is everywhere exhibited as worthy of the supreme adoration, love, service, and praise of all his intelligent creatures. Little do those who neglect the Bible think what refined delight they lose by thus turning away their eyes from the most sublime, the most glorious, and the most beatifying object of contemplation that the whole universe affords.

II. But this manifestation of the divine character and government is not presented to us as a matter of mere speculation, in which we have no immediate and personal interest. The holy Scriptures are designed to promote the glory of God BY THE SALVATION OF MAN. The peculiar purpose of the whole is to turn men from darkness to light, and from the power of Satan to God; to raise them from the ruins of the fall, and to put them in possession of the blessings of redemption; to lead them from sin to holiness; to conduct them through a state of conflict and trial on earth, to a state of rest and felicity in heaven; and so to assist and direct them in all possible conditions in life, that they may not fail of these great ends, except by their own wilful rejection of the counsel of God against themselves. The salvation of his own soul should therefore be the grand concern of every reader of the Scripture. Here the immortality of the soul is brought to light, and placed in unquestionable evidence. Here, its defection from original purity is clearly demonstrated, the means of its restoration are set forth, and its future destiny is declared. It is an awful responsibility which they incur who wilfully neglect this holy book, and devote all their time and the powers of their minds to terrestrial and subordinate objects. They slight the pearl of greatest price, which is nowhere else to be found; and seem as if they were determined to frustrate, as far as respects themselves, all that divine wisdom and goodness have done to rescue the immortal mind of man from spiritual ignorance, error, vanity, vice, and ruin. Those, however, who are seeking to enjoy the blessings which the gospel reveals, will, as they are able, *search* the Scriptures; and such persons will receive great help from having references at hand to assist their inquiries. "It were to be wished," says Bishop Horsley, "that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. . . . It is incredible," he adds, "to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass

of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith." So great and perfect is the coincidence of every part of the word of God in the grand and merciful design of the whole!

III. This is more apparent, and the harmony and perfection of the holy Scriptures are rendered more peculiarly evident and distinct, by the constant reference of all its writers to *our Lord and Saviour Jesus Christ*. "TO HIM GIVE ALL THE PROPHETS WITNESS." Acts 10:43. The things which were written in the law of Moses, and in all the prophets, and in the Psalms, concern HIM, Luke 24:27, 44; and would come to nothing if he were separated from them. He is the bright and morning Star; the true Light that must lighten every man who comes to see the glory of divine revelation. Rev. 22:16; John 1:9. It has therefore been a chief design of this work to connect and to exhibit the testimony which all the sacred penmen bear to the adorable Immanuel; to the proper and unequivocal divinity of his nature, the necessity of his mediation, the reality, and design of his incarnation, his spotless and exemplary life, his unparalleled sufferings, his vicarious death, the verity of his resurrection and ascension into heaven, the sufficiency of his righteousness, the prevalence of his intercession, the spirituality of his kingdom, his sovereignty in the church, his constant care and love of his people, and the certainty of his second coming to raise the dead and judge the world in righteousness: grand and sublime truths, in which every individual of the human race is deeply and eternally interested.

IV. The chief purpose of Christ's mission being that such as believe on him might be *saved from sin*, which is the transgression of the divine law, and from the punishment due to it, it has been thought important frequently to connect those texts which speak of transgressions, with those in which the law concerning them is to be found, and in which punishment is threatened; and sometimes with those in which the atonement is set forth, and pardon is proclaimed, or in which sanctification is promised or enforced; and these again with such as relate to the future happiness and glory which is promised to the faithful, or the punishment and misery denounced against the impenitent. A small body of divinity is sometimes comprised in a few texts connected together in this way. Thus, from those words in Ezek. 23:49, "Ye shall bear the sins of your idols," the reader is referred first to Num. 14:34 as a parallel passage, showing God visiting sin upon the transgressors themselves; then to Num. 18:23, to show the typical visitation of it upon the Levitical priesthood; then to Isaiah 53:11, to show the prophetic declaration of its being laid on Christ; and lastly, to 1 Pet. 2:24, to show the actual fulfilment of that prophecy, and the end to be answered by it; for there we are told that He that judgeth righteously, "his own self, bare our sins in his own body on the tree, that we, being dead to sin, should live to righteousness."

V. *The concurrence of the Old and New Testaments with each other*, and the relation of the types before and under the Mosaic law to their completion under the gospel, have been studiously regarded, so as to render it evident, that whatever variations may have been made in the form and administration of external worship, true religion, under the former dispensations, was always essentially the same as true religion under the present: that "he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God." For "in every nation he that feareth God, and worketh righteousness, is accepted of him." Rom. 2: 28, 29; Acts 10: 35. In this, the revelation made before the institution of the Levitical priesthood, that made during its continuance, and that which has been made since its termination, all agree. The Mosaic ritual was the shadow of good things to come; so were the priesthood and kingdom of Melchizedek: and the body is Christ, who is essentially "the same," both in his person and in his government, "yesterday, and to-day, and for ever." Heb. 13: 8.

VI. But the instruction diffused through the Scriptures respecting the gracious and indispensable operations of *the Holy Ghost the Sanctifier*, has not been forgotten: and the references on this article will show that, as to his sacred influence on the minds of the inspired penmen we are indebted for all the truths they have taught us, so to his influence on the minds of those who receive and regard them must such persons be indebted for all they have learned or can learn of them. His work completes the great design of the whole; and his assistance and blessing are distinctly promised to all who sincerely ask them.

VII. As the Scriptures harmonize in their primary and general objects, so do they with regard to the *particular subjects* comprehended in their plan. Historical accounts are verified by other coincident ones, or by accounts of the persons or places to which they refer. The prophecies of one prophet concerning events which were to take place, relating either to kingdoms, families, individuals, or the world at large, are consistent with those pronounced by other prophets. The accounts of the Jewish polity under its various vicissitudes, are confirmed by the writings of the prophets who lived during or after those vicissitudes; while the former tend reciprocally to establish the authenticity of the latter. The histories of the four evangelists have a regular connection and parallelism, especially those of Matthew, Mark, and Luke. The recital of the transactions of the apostles, after the ascension of our Lord, strongly authenticates the apostolic epistles; and Archdeacon Paley has well shown the confirmation which the epistles of St. Paul derive from the circumstances recorded by St. Luke in his book of the Acts. Prophecies are connected with their accomplishments as far as those accomplishments are included in the Scripture history. Promises and threatenings are con-

needed with their respective fulfilments; precept with example, and with supplication: and the prayers of believers with the answers they have received. All these relations have been carefully regarded in this compilation.

VIII. Further, the Scriptures are not merely intended to lead men to godliness, they are intended also *to exemplify it*. Repentance, faith, hope, charity, and devotion, are here exhibited in the most perfect models; and it has therefore entered into the design of this work to show the corresponding emotions and conduct of the saints, both of the Old Testament and the New, when under the influence of those dispositions, contemplations, and emotions which are most peculiarly characteristic of true piety: and also to connect the devotional parts of Scripture with the occurrences which gave rise to them, as far as they can be ascertained. Thus is religion known by its fruits: not as a thing merely of times and circumstances, but a living principle in the mind, which times and circumstances call into action and contribute to display.

IX. The *aphoristic and poetical* parts of the sacred writings are also connected, so as to illustrate and enforce each other, that the reader may be constantly impressed with those momentous truths, and that sublime language with which they abound, and which afford perpetual food for the best exercises of the understanding and the finest emotions of the heart; at once furnishing materials for the most rational entertainment, and the most solid instruction. In this respect, the Scriptures will be found to resemble the garden of Eden, in which the Lord God has made to grow every tree that is pleasant to the sight, and good for spiritual food. But no cherubim or flaming sword are here to prohibit access to the tree of life. The children of the second Adam may freely, and without fear or interruption, now put forth their hands to its soul-reviving fruit, and take, and eat, and live for ever.

X. The agreement of the sacred writers with each other will be found not only to exist in the subjects on which they treat, but to extend to their own *individual characters*. It will appear that they were all animated by the same Spirit; that they were all holy men, speaking as they were moved by the Holy Ghost, calling men to holiness, as the indispensable requisite to the enjoyment of everlasting happiness—men nevertheless of like passions with ourselves, conscious of their own natural infirmity and sinfulness, and of the mercy of God through Christ Jesus, as their only refuge from his just displeasure. In short, they were men fearing God; loving God; loving his character, his laws, his will; admiring his great and wonderful purposes, and voluntarily, deliberately, and determinedly devoting themselves to his service, whatever it might cost them, and to whatever it might expose them. On all these accounts, they are held forth as examples, whose faith, patience, and practice, Christians are to follow. 1 Cor. 11:1; Heb. 13:7; James 5:10.

It is thus that the Scriptures are PROFITABLE to all the purposes for which they are

destined, and are calculated to make the man of God "perfect, thoroughly furnished unto all good works." To the inspired pages at large may be applied the remarks of the excellent Bishop Horne on the Psalms: "Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragraney; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odors are emitted, and new sweets extracted from them. He who hath once tasted their excellences, will desire to taste them yet again; and he who tastes them oftenest will relish them best."

Happy in having labored to facilitate the acquaintance of the Christian with this invaluable treasure, the editor has now only to implore the blessing of Him by whom its exhaustless stores have been bestowed on sinful man; and to hope that his feeble endeavors may be instrumental in advancing the reader's edification, and in their humble measure tend to promote that happy state of things so long foretold, and so ardently to be desired, in which "THE EARTH SHALL BE FILLED WITH THE KNOWLEDGE OF THE GLORY OF JEHOVAH AS THE WATERS COVER THE SEA." Heb. 2:14; Isa. 11:9.

T. C.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

THE five books of Moses are called collectively THE PENTATEUCH, which signifies in Greek, *the five books*. The church has in all ages received them as the writings of Moses, the closing chapter of Deuteronomy alone having been added by a later hand.

GENESIS signifies in Greek, *generation*, or in a wider sense, *origin*. The book is so named because it opens with an account of the origin of the heavens and earth by God's creative power. It is the only authentic record which we possess of man's creation in God's image, of his fall, and through this fall of the universal apostasy of the human race. The narrative proceeds to show how man's apostasy manifested itself in the murder of Abel by Cain; how, in consequence of Cain's departure from the presence of the Lord, the human family was early divided into two branches, the worshippers of God and the ungodly; how from the intermarriage of these a universal corruption followed, which God punished by the deluge; and how, after the deluge, God confounded men's language, and scattered them abroad. Thus far the narrative is general.

The remainder of the book is occupied with the history of Abraham and his family, in the line of Isaac and Jacob, with only some brief notices of his other descendants, to the time of their settlement in Egypt, an event which was, by divine appointment, brought about by the sale of Joseph into Egypt by his brethren.

CHAPTER I.

1 The creation of heaven and earth. 3 of the light. 6 of the firmament. 9 of the earth separated from the waters. 11 and made fruitful. 14 of the sun, moon, and stars. 20 of fish and fowl. 24 of beasts and cattle. 26 of man in the image of God. 29 Also the appointment of food.

IN the beginning^a God created^b the heaven and the earth.

2 And the earth was^c without form, and void; and darkness was upon the face of the deep. And the Spirit^d of God moved upon the face of the waters.

3 And God said,^e Let there be light:^f and there was light.

4 And God saw the light, that *it was* good: and God divided^g the light from the darkness.

5 And God called the light^h Day, and the darkness he called Night. ⁱAnd the evening and the morning were the first day.

6 ¶ And God said,^h Let there be a ^jfirmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament,ⁱ and divided the waters which *were* under the firmament from the waters which *were* above^j the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said,^k Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

^a Prov. 8:23; John 1:1, 2; Heb. 1:10. ^b Job 38:4. ^c Ps. 33:6; Isa. 40:26; Jer. 51:15; Zech. 12:1; Acts 14:15; Rom. 1:20; Col. 1:16. ^d Job 26:7; Jer. 4:23. ^e Job 26:13; Ps. 104:30. ^f Ps. 33:9; Mat. 8:3. ^g 2 Cor.

4:6; Eph. 5:14. ^h Heb. *between the light, and between the darkness.* ⁱ Ps. 74:16; Isa. 45:7. ^j Heb. *And the evening was, and the morning was.* ^k Job 37:18. ^l Heb. *expansion.* ^m Jer. 10:12. ⁿ Prov. 8:25. ^o Job 38:8.

CHAPTER I.

1. *The beginning*; of the creation here spoken of. *Created*; brought into being out of nothing. *The heaven and the earth*; the matter out of which these were afterwards formed.

2. *Without form*; the materials existed, but the different kinds had not been separated or put into shape. *Void*; empty, and destitute of the vegetation and living creatures which were afterwards brought forth. How long the earth remained so, God has not revealed, and we do

not know. *The deep*; the abyss of waters. *Moved*; in the original, brooded or hovered over the mass of matter, and thus prepared it for being brought into an orderly form, and for bringing forth, at the command of God, various productions.

6. *Firmament*; in the original, expanse; namely, that above and around the earth, which we call sky.

9. *Waters—dry land*; the earth had before been covered with water; but now the water and the dry land were separated.

10 And God called the dry *land* Earth: and the gathering together of the waters called he Seas: and God saw that *it was good*.

11 And God said, Let the earth^a bring forth grass: the herb yielding seed, and the fruit-tree yielding^b fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that *it was good*.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be^c lights in the firmament of the heaven, to divide the^d day from the night; and let them be for signs, and^e for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light^f to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to^g rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the^h moving creature that hathⁱ life, and^j fowl^k that may fly above the earth in the open^l firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was good*.

^a Mat. 6:30. ^b Heb. yielding grass. ^c Job. 38:41. ^d Ps. 136:7. ^e Heb. between the day, and between the night. ^f Isa. 60:19. ^g Heb. for the rule of the day. ^h Jer. 41:35. ⁱ Heb. creeping. ^j Kings 4:38. ^k Heb. a living soul. ^l Job. 1:5. ^m Heb. of fowl fly. ⁿ Heb. face of the firmament of heaven. ^o ver. 7:11. ^p Job. 7:29. ^q Job. 4:21. ^r Job. 3:10. ^s Heb. creeping. ^t Ps. 109:31. ^u Heb. seedling seed. ^v Job. 2:6, 19, 33, 35, 36, 37. ^w Job. 11:17. ^x Heb. a living soul.

11. *Yielding seed*; to perpetuate by natural growth the same kind.

11-19. *Lights*; light and heat had been made before, on the first day, ver. 3-5; but now there were two great bodies in the heavens to occasion, through their motions and those of the earth, day and night, summer and winter, seed-time and harvest.

20. *Life*; vegetable life had been given before, ver. 11, 12; but now a higher kind of life, that of animals, was given. *Fowl that may fly*; better, as in the margin, let fowl fly. The fowl, as well as the beasts, were formed out of the ground. Chap. 2:19.

21. *Whales*; the original word denotes the large sea animals generally—sea-monsters.

24. *Cattle—creeping thing—beast of the earth*; the usual Hebrew division of land animals. The beast of the earth denotes wild beasts, and the creeping thing all small animals that move with a low or gliding motion, as moles, serpents, etc.

26. *Us*; such are the nature and manifestations of God, that he can properly speak of himself as I or we, me or us; thus our Saviour said, We will come unto him, and make our abode with him. John 14:23. *Our image—our likeness*; like his Creator, a rational spirit, exercising dominion.

29, 30. *Every herb bearing seed—every green herb*; God gives to man for his food the fruits and seed-bearing

22 And God blessed them, saying, Be^y fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image^z in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that^{aa} moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb^{ab} bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to^{ac} you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is^{ad} life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and behold, *it was very good*. And the evening and the morning were the sixth day.

^y Job. 38:21. ^z Job. 1:26. ^{aa} Heb. moving. ^{ab} Job. 40:26. ^{ac} Job. 1:26. ^{ad} Heb. seedling seed. ^{ae} Job. 2:6, 19, 33, 35, 36, 37. ^{af} Job. 11:17. ^{ag} Heb. a living soul.

plants, such as wheat, pulse, etc.; leaving to the cattle the green herbage.

31. *Very good*; each part is separately pronounced good, but the whole is very good, because it is only in the whole that each part finds its perfection.

INSTRUCTIONS.

1. The existence, wisdom, and greatness of God are shown by the things which he has made, even his eternal power and godhead; so that those who see these things and yet do not adore him, are without excuse. Rom. 1:20.

3. Light exists independently of the sun, as in electricity, lightning, and fire. God caused the light to shine out of darkness, and he can shine into dark hearts, and give them the light of the knowledge of his glory in the face of Jesus Christ. 2 Cor. 4:6.

10. In separating and combining the elements, assigning to each its appropriate place, and upholding it there, no less really than in its creation, God showed his infinite power, wisdom, and goodness. He spake, and it was done; he commanded, and it stood fast. Ps. 33:9; Heb. 1:3.

12. In the continuance of the great law which God at first gave, that each seed should produce its kind in all future time, we have evidence that he sees and governs throughout the vegetable creation—is of one mind, and none can turn him. Job 23:13; Isa. 46:10.

A. M. 1.
R. C. 4004.

CHAPTER II.

1 The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 17 The tree of knowledge only forbidden. 19, 20 The naming of the creatures. 21 The making of woman, and institution of marriage.

THUS the heavens and the earth were finished, and all the host of them.

2 And ^aon the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God ^acreated and made.

4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But ^athere went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man ^aof the ^bdust of the ground, and ^cbreathed into his ^dnostrils the breath of life; and ^eman became a living soul.

8 ¶ And the LORD God planted ^aa garden eastward in Eden; and there he put the man whom he had formed.

^a Exod. 24:11; Isa. 58:13. H-b. 4:1. ^b Heb. *created to make*. ^c Or, a mist ascended up from. ^d Heb. *dust of the ground*. ^e Job 34:10; Ps. 103:14; Isa. 64:1; 1 Cor. 15:47. ^f Job 33:4. ^g Isa. 2:22. ^h 1 Cor. 15:45. ⁱ Ezek. 31:3, 9. ^j Gen. 3:22; Prov. 3:18; Rev. 2:7. ^k ver. 17. ^l Gen. 2:1, 12.

13. The sun, moon, and stars are bright manifestations of the wisdom, power, and goodness of God. We can see and enjoy them without being able to understand their nature, or how they produce their effects. So we can believe truths, and enjoy the benefits of faith, without comprehending how those truths exist, are related, or operate so usefully on us.

28. The fear of man manifested by fishes, fowls, and beasts, testifies to his dignity as the representative of his Maker; and by yielding to him to whom God gave dominion, they acknowledge God's authority, and thus honor him. They also suffer in consequence of man's sin. Gen. 6:7; Rom. 8:20.

31. All that God does is very good; like its Author, perfect. Nothing could be better; and in our treating all things according to his will there is great reward.

CHAPTER II.

1. *Thus*; as described in the previous chapter.

2. *Rested*; not in the sense of weariness, or ease from fatigue. God is never weary. Isa. 40:28. But he ceased from the work of the six days. He rested, as men should, after six days of labor; and as the friends of God, who rightly understand their duty, will. Having made man in his own image, he now sets him an example.

3. *The seventh day*; that which succeeds the six working days; and which was made to be a day of rest from secular employments and of devotion to religious duties. *Sanctified it*; set it apart from other days for sacred employments.

4. "*These are the generations*;" this expression is always prefixed to the account to which it belongs. Chap. 5:1; 10:1; 11:10; 25:12, 19; 36:1; 37:1. Here it introduces a second further account of the creation, containing important particulars which could not be brought into the preceding narrative without interrupting its orderly plan. *Lord*; in the original, Jehovah. This is the first time this word is used in the Bible. It is the peculiar name of Him, who is, and was, and is to come, the Almighty; and

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the ^atree of life also in the midst of the garden, and the ^btree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth ^athe whole land of Havilah, where *there is* gold;

12 And the gold of that land is good: there is bdellium and the onyx-stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.^a

14 And the name of the third river is Hiddekel: ^athat is it which goeth ^btoward the east of Assyria. And the fourth river is Euphrates.

15 And the LORD God took ^athe man, and ^bput him into the garden of Eden, to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden ^athou mayest freely eat:

17 But of the tree of the knowledge of good and evil, ^athou shalt not eat of it; for in the day that thou eatest thereof thou ^ashalt surely die.

^a Heb. *Cush*. ^b Dan. 10:1. ^c Or, eastward to Assyria. ^d ver. *Eden*. ^e Gen. 2:10. ^f Heb. *entering thou shalt eat*. ^g Gen. 3:11, 17; Rom. 6:23. ^h Gen. 15:26. ⁱ Heb. *dying thou shalt die*.

implies eternal, independent, unchanging self-existence, and infinite perfection.

When the word LORD in the Bible is printed in small capitals, it is in the Hebrew, JEHOVAH.

5. *Every plant—before it was in the earth—every herb—before it grew*; many prefer to render the original, "And no plant of the field was yet in the earth, and no herb of the field yet grew," the sacred writer again commencing with the time when the earth was void.

7. *Formed man*; chap. 1:27. He was not born as men now are, and did not grow up gradually; but as other things were formed by the power of God at once, he was created full-grown and perfect.

8. *Eden*; a country east or north-east of Palestine, through which flowed the rivers Tigris and Euphrates.

9. *The tree of life*; whose fruit would be to man, if obedient, a pledge of endless life. *Tree of knowledge*; by man's treatment of which his character would be known; and concerning which he knew by express revelation the will of God: by obeying that will, he would know good and good only; and by disobeying, he would know evil, and transmit it to his posterity.

10. *Was parted—four heads*; was divided into four head streams. But whether we are to reckon downward from Eden, so that the garden lay at their common source, or upward, so that it lay below their junction, is not agreed.

13. *Ethiopia*; in the Hebrew, Cush; not the Ethiopia in Africa, but a country in Asia, inhabited by descendants of Cush the son of Ham, and father of Nimrod. Gen. 10:6, 8.

14. *Hiddekel*; the river Tigris, which empties into the Euphrates. *Euphrates*; a river which rises in Armenia and flows south into the Persian Gulf.

15. *Dress*; cultivate.

16. *Of every tree*; except the tree of knowledge, ver. 17.

17. *Thou shalt not eat of it*; this was a test of his obedience to the known will of God. *Surely die*; in the original, *dying thou shalt die*. He would lose the moral image and the favor of God; become mortal and exposed to endless sinfulness and misery.

18 * And the LORD God said, *It is not good that the man should be alone: I will make him a help meet for him.*

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and ^bbrought *them* unto Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam ^cgave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

21 And the LORD God caused a ^ddeep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22 And the rib, which the LORD God had taken from man, ^emade he a woman, and brought^d her unto the man.

23 And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER III.

1 The serpent deceiveth Eve. 2 Man's shameful fall. 3 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.

NOW the serpent was more ^bsubtle than any beast of the field which the LORD God had

* 1 Gen. 11:3; 1 Pet. 2:14. * Heb. *recreant* tempt. b Gen. 2:17. c 1 John 3:10. d Gen. 2:24. e Heb. *angel*. Gen. 1:12. f Heb. *curled*. g Gen. 1:22. h Eph. 3:30. i Heb. *Isa*. * Heb. *Isa*. f Heb. *Isa*. f Heb. *Isa*. f Heb. *Isa*. f Heb. *Isa*. f Heb. *Isa*.

18. *Alone*; without a human companion. *Meet for him*; suited to his nature, condition, and wants.

23. *Woman*—*man*; in Hebrew, man is *Isa*; woman, *Isha*, the feminine of man.

24. *Therefore*; on account of her likeness to man, her suitability to be his companion, the appointment of God with regard to it, and the mutual affection which he would cause to subsist between them. *One flesh*; united in bonds more tender and strong than those which unite relatives by birth.

25. *Not ashamed*; shame is the fruit of sin, and as they had never sinned, they felt none of its evils. How long they continued in this state, God has not told us; and we do not know.

INSTRUCTIONS.

3. As God made one day in seven for rest and spiritual duties, set it apart to be devoted not to secular but to sacred employments, and enforced the observance of it by his own example and his command, it is manifestly his will that men should regard it; and no man in this respect does his will who does not remember the Sabbath-day to keep it holy.

7. As the body of man was at first formed from the dust, and all our bodies must soon return to dust, our chief concern should be for the soul; that it may be fitted, when it leaves the body, to enter into the presence and enjoy the favor of God.

15. Diligence in business during the six working days, as well as rest from it on the Sabbath, was needful to man in a state of innocence. He was made for employment; and no man can indulge in idleness or sloth, without committing sin.

18. As God has told us that it is not good for man to live unmarried, those who contend that it is best for min-

made. And he said unto the woman, 'Yea, ^aMan hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife ^bhid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, ^cbecause I *was* naked; and I hid myself.

* Heb. *god*, *because*, etc. Gen. 2:17. 1 John 3:11. b 1 Tim. 2:14. * Heb. *a desire*. Gen. 2:25. c Heb. *things to god* about. d Heb. *wind*. e Jer. 23:24. Amos 9:2, 3. f 1 John 4:20.

isters of the gospel to live unmarried, set up their wisdom in opposition to his, deprive themselves of many blessings, and set an evil example to their fellow-men.

23. The manner in which, and the object for which woman was made, show that the husband and wife should love each other with tender affection; cultivate union of views, interest, and effort; and mutually seek each other's highest good.

24. Marriage, according to the will of God, is a union for life of one man with one woman, and with one only; and the fact that it is a divine institution, shows that men should enter into it for the glory of God in the promotion of their own happiness and usefulness.

CHAPTER III.

1. *Subtle*; cunning, deceitful. *He*; the serpent, or Satan speaking by him.

4. *Ye shall not—die*; this is the first lie recorded in the Bible. Satan was its author, and he is justly called the father of lies. John 8:44.

5. *Be as gods*; be greatly exalted in knowledge, and able to choose for yourselves between good and evil.

6. *To make one wise*; the tempter took occasion from the name of the tree, to deceive her into the idea that it would make her wise in such a way as greatly to advance her dignity and blessedness. *She took of the fruit*; showing that she believed Satan rather than God.

7. *Were opened*; but in an opposite sense from that of the tempter. They were opened to see their shame and ruin, and to understand from their own sad experience the difference between good and evil. Compare ver. 22. *Knew that they were naked*; experienced shame from their nakedness as the fruit of sin.

8. *Hid themselves*; through conscious guilt, and fearful expectation of coming evil.

A. M. L. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

^a Job 31:38; Prov. 25:13. ^b Isa. 65:25; Micah 7:17. ^c Matt. 13:28; John 8:44; 1 John 3:8. ^d Isa. 7:14; Matt. 1:23; Luke 1:35. ^e Rom. 16:20; Eph. 1:5; Rev. 12:7, 8. ^f Or, subject to thy husband. ^g 1 Cor. 14:34. ^h Heb.

11. Who told thee; how didst thou become ashamed and fearful? This was asked, not for the information of God, but for the conviction of Adam.

12. She gave me; this was true, but it did not excuse him.

13. Beguiled; deceived.

14. The serpent; the instrument through which Satan acted. Cursed; he would be greatly degraded, and detested.

15. It; the seed of the woman, or, as it might be rendered, He, referring especially to Christ, who in due time would come to destroy the works of the devil. 1 John 3:8. Bruise thy head; overcome him and destroy his power. Bruise his heel; inflict upon him temporary evil.

16. And thy conception; in thy conception. Thy desire—to thy husband; he should control her, and she be subject to him.

18. The herb of the field; for which he must laboriously toil, instead of living any longer in paradise.

20. Eve; meaning life.

21. Skins; supposed to be of animals offered in sacrifice to God, pointing forward to the great atoning sacrifice of Christ, the promised Conqueror of Satan. Through faith in Christ, God would forgive men, sanctify, and save them.

22. One of us; chap. 1:26. Man had vainly attempted to elevate and bless himself, by taking his own way, in compliance with Satan's temptation, and in opposition to the known will of God; thus he knew good and evil, by losing the one and suffering the other.

24. Cherubim; this was some visible appearance of celestial beings, but its exact nature is unknown.

INSTRUCTIONS.

1. The great means of safety to man is continued, hearty belief in the truth of God's declarations. Hence Satan tries to prevent this, that by their own voluntary transgressions, he may destroy them.

4. Satan tries to make men disbelieve God's declarations, in order to lead them to break his commands. Liars

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.^g

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed^h them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life,ⁱ and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden,^k to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden cherubim,^l and a flaming sword^m which turned every way, to keep the wayⁿ of the tree of life.

CHAPTER IV.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

AND Adam knew Eve his wife; and she conceived, and bare Cain,^g and said, I have gotten a man from the LORD.

^a cause to bud. ^b Heb. Chavah, that is, living. ^c Acts 17:26. ^d Isa. 61:10; Psal. 3:9. ^e ver. 5. ^f Rev. 2:7. ^g ver. 19. ^h Psal. 80:1, etc.; 99:1. ⁱ 1 Chr. 21:16. ^j Heb. 10:20. ^k That is, gotten, or acquired.

resemble Satan, do his work, and will partake of his torment. Rev. 21:8.

9. Sin makes men ashamed of themselves, afraid of God, and desirous to escape his notice. But their efforts to hide themselves or their sins are vain, and only show the reality of their guilt and the dreadfulness of their condition.

13. Impenitent men try to cast the blame of their sins on others; while those who are penitent, take it to themselves. Luke 15:21.

17. Duty, safety, and interest sometimes require us to refuse compliance with the wishes of our dearest friends; and if we do not, we shall bring upon ourselves a dreadful curse.

19. The evil of sin surpasses all finite conception. Every instance of death is an evidence of its power, and of the truth of God. When the word hath gone out of his mouth, it standeth for ever. All who disbelieve his known declarations, demonstrated in the universal mortality of men, are without excuse.

21. When our first parents had vainly endeavored to hide their shame by a covering of their own invention, God, in his great mercy, provided for them a suitable covering. This truly shadows forth the righteousness which God gives through faith in Christ, to all who humbly ask him for it, with a hearty acknowledgment of the worthlessness of their own righteousness.

24. There is nothing in the nature of holiness which is a security against apostasy and ruin. Those that are perfectly holy may commit sin; and thus change their character, condition, and prospects for eternity.

CHAPTER IV.

1. Cain; meaning possession. A man; man-child, a son. From the Lord; these words may be rendered, with the Lord; that is, by intercession with him, and with his aid. Some suppose she thought this son to be the promised Seed, who should bruise the serpent's head.

2 And she again bore his brother ¹Abel. And Abel was ²a keeper of sheep, but Cain was a tiller of the ground.

3 And ³in process of time it came to pass, that Cain brought ⁴of the fruit of the ground an offering unto the Lord.

4 And Abel, he also brought ⁵of the firstlings of his flock, and of the fat thereof. And the Lord had respect ⁶unto Abel and to his offering:

5 But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, ⁷sin lieth at the door. And ⁸unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ⁹slew him.

9 ¶ And the Lord said unto Cain, ¹⁰Where is Abel thy brother? And he said, I know not: ¹¹Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's ¹²blood crieth ¹³unto me from the ground.

11 And now ¹⁴art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, My punishment ¹⁵is greater than I can bear.

14 Behold, thou hast driven me out this ¹⁶day from the face of the earth; and from ¹⁷thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, ¹⁸that every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went ¹⁹out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare ²⁰Enoch: and he builded a city, and called the name of the city after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat ²¹Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one ²²was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell ²³in tents, and ²⁴of such as have cattle.

21 And his brother's name ²⁵was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an ²⁶instructor of every artificer in brass and iron: and the sister of Tubal-cain ²⁷was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for ²⁸I have slain a man to my wounding, and a young man ²⁹to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

¹ Heb. Heth. ² Heb. a feeder. ³ Heb. at the end of days. ⁴ Nam. 12:12. ⁵ Heb. sheep, or waters. ⁶ Lev. 16:17. ⁷ Heb. I. ⁸ Heb. born the creature. ⁹ 1 John 3:12. ¹⁰ Or, sought unto thee. ¹¹ 1 John 3:12; Jude 11. ¹² Prov. 1:12. ¹³ Heb. bloods. ¹⁴ Eccl. 12:21; Rom. 6:19. ¹⁵ Or, made iniquity.

2. Abel; signifying vanity.

3. In process of time; probably at the end of some stated time appointed to worship God.

4. Had respect; received it with favor, and showed that he accepted it; because it pointed forward to the atoning blood of Christ, and showed faith in what God had revealed concerning him. Chap. 3:15, 21, notes; Heb. 11:4.

5. Had not respect; he did not accept it. It was not an expression of faith in a coming Saviour, and was not offered with a right spirit. His countenance fell; he looked sad, angry, and sullen.

7. Sin lieth at the door; according to some, croucheth at thy door, like a beast of prey, ready to destroy thee; according to others, a sin-offering (such as I require) lieth at the door, by offering which in a right spirit, thou mayest gain my favor. Thou shalt rule over him; Cain, being the eldest son, according to his birthright would have preëminence over Abel.

9. My brother's keeper; one whose business it is to watch over and take care of him.

10. Blood crieth; calleth for the punishment of him who shed it.

11. From the earth; or ground, which would not yield him its increase as before, and would thus testify against his sin.

12. A fugitive—a vagabond; driven from God's presence and the home of Adam. Ver. 16.

13. Face of the earth; the land where he had dwelt.

is greater than I can bear. ¹⁶ Gen. 3:14. ¹⁷ Gen. 3:14. ¹⁸ Gen. 3:14. ¹⁹ Gen. 3:14. ²⁰ Gen. 3:14. ²¹ Gen. 3:14. ²² Gen. 3:14. ²³ Gen. 3:14. ²⁴ Gen. 3:14. ²⁵ Gen. 3:14. ²⁶ Gen. 3:14. ²⁷ Gen. 3:14. ²⁸ Gen. 3:14. ²⁹ Gen. 3:14.

From thy face; from the place where God manifested his special presence, he would be expelled. Shall slay me; he knew they would think that he deserved to die for killing his brother, and was afraid they would treat him accordingly.

15. Seven-fold; he shall be more severely punished. Set a mark upon Cain; more literally, appointed to Cain a sign, that is, some miraculous token. He was to live a vagabond, as a monument of the guilt of murder and of the wrath of God against it.

16. Land of Nod; that is, of vagrancy.

17. His wife; it is supposed that Cain was married before he murdered Abel.

19. Two wives; this is the first instance mentioned of a violation of the law of marriage, by taking more than one wife. It shows that men had become very corrupt, and this course tended to make them worse.

20. The father; the inventor of a business, or he who makes great improvements in it, is, in Hebrew, called the father of those who pursue it.

22. Instructor—and iron; or, forger of every instrument of brass and iron.

24. Lamech seventy and seven; God had said, ver. 15, that should any one kill Cain, his death should be avenged seven-fold; and Lamech says his would be avenged seventy and seven; implying that in his own estimation he was much less guilty than Cain; and that he who should kill him, would be punished much more severely than he who should kill Cain.

A. M. about 25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth.* For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name †Enos: then began men ‡to call upon the name of the Lord.

CHAPTER V.

1 The genealogy, age, and death of the patriarchs, from Adam unto Noah. 24 The godliness and translation of Enoch.

THIS is the book of the generations of Adam. In the day that God created man, in "the likeness of God made he him;

2 Male^b and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived a hundred and thirty years, and begat *a son* in his own likeness,^c after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:^d

5 And all the days that Adam lived were nine hundred and thirty years: and he died.^e

6 ¶ And Seth lived a hundred and five years, and begat Enos:^f

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:^g

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.^h

12 ¶ And Cainan lived seventy years, and begat †Mahalaleel:

13 And Cainan lived after he begat Mahalaleel

eight hundred and forty years, and begat^b sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.ⁱ

15 ¶ And Mahalaleel lived sixty and five years, and begat †Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.^j

18 ¶ And Jared lived a hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.^k

21 ¶ And Enoch lived sixty and five years, and begat †Methuselah:

22 And Enoch walked with God^l after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he *was* not; ^mfor God took him.

25 ¶ And Methuselah lived a hundred eighty and seven years, and begat †Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived a hundred eighty and two years, and begat a son:

29 And he called his name †Noah, saying, *This same shall comfort us concerning our work and toil of our hands, because of the ground* ⁿwhich the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

* Heb. *Sheth*, that is, appointed or put. † Heb. *Enoch*. ‡ Or, to call themselves by the name of the Lord. ^b Gen. 25:17; Ps. 106:17; 1 a. 41:1; Joel 2:22; 1 Cor. 1:22. ^c Gen. 1:27; 1 Cor. 11:7; 2 Cor. 9:18. ^d Mat. 2:23. ^e Job 2:4; 1 John 3:9; 1 Cor. 15:39. ^f ver. 7, 10, 13, 19, 22, 25, 33. ^g Heb. 9:27. ^h Job. 4:26. ⁱ Heb. *Kenan*. ^j ver. 5. ^k Heb. *Methelah*. ^l ver. 4. ^m ver. 5. ⁿ Heb. *Jared*. ^o ver. 5. ^p Gr. *Methuselah*. ^q ver. 6; 17, 11; Heb. 11:12. ^r 2 Kings 25:3; Ps. 109; Amos 3:3; Mat. 2:6. ^s Heb. 11:5. ^t Heb. *Lamech*. ^u Or, No; that is, rest, or comfort. ^v ver. 3, 17, 4, 11.

25. *Seth*; meaning appointed or substituted in place of Abel.

26. *To call upon the name of the Lord*; they separated themselves from the wicked, maintained the public worship of God, and were thus recognized as his visible people. It is generally thought that they were "the sons of God," mentioned in chap. 6:2.

INSTRUCTIONS.

4. In the declaration that the seed of the woman should bruise the serpent's head, and in the appointment of sacrifices, chap. 3:15, 21, God revealed the certainty of a coming Saviour, and laid a foundation for faith, by the exercise of which men might be justified, and for Christ's sake be accepted as righteous. Heb. 11:4.

5. Faith in what God has revealed with regard to the Redeemer, and the way of life through him, is, to those who know this revelation, essential to acceptable worship. He that rejects the Son rejects also the Father, and will be rejected by him. John 15:23; 1 John 2:23.

9. Sins have a close connection, and the commission of one leads to the commission of others. He who will commit murder will also tell lies.

14. A murderer feels that he deserves to die; and when he is put to death, often acknowledges that it is just.

25. If men would possess the character and receive the reward of God's people, they must separate themselves from his enemies, publicly maintain his worship, and show themselves to be his friends. Mark 8:38; John 14:21; 1 Cor. 7:19; 2 Cor. 6:17.

CHAPTER V.

1. *Book of the generations*; history of Adam and his posterity.

2. *Their name Adam*; that is, man.

3. *In his own likeness*; a human being, and depraved; who, without the renewing grace of God, would never be holy, but would live and die in sin.

24. *Walked with God*; was cordially reconciled to him, Amos 3:3; sought his guidance, believed his declarations, obeyed his commands, and enjoyed his presence. *Was not*; was not found on the earth; nor did he die, but God took him to heaven. Heb. 11:5.

27. *He died*; in the year of the flood.

29. *Noah*; signifying rest; expressive of the hope and expectation that he would be a great blessing.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.*

CHAPTER VI.

1 The wickedness of the sons of which prevailed they were, and corrupt the flesh. 2 Noah findeth grace. 3 The order, form, and measure of the ark.

AND it came to pass, when men^b began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair;^c and they took them wives^d of all which they chose.

3 And the Lord said, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years."

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown.

5 * And God saw that the wickedness^e of man was great in the earth, and that every imagination of the thoughts^f of his heart was only evil continually.[†]

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord said, I will destroy man whom I have created from the face of the earth; *both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

31. He died; five years before the flood.

32. Japheth; he is generally thought to have been the elder; see note to chap. 10:21; but Shem is mentioned first, because from him would descend the Messiah.

INSTRUCTIONS.

24. To walk with God is the highest duty, the greatest honor, excellence, and blessedness of man. Jude 14, 15; Heb. 11:5, 6.

29. Parents often hope for great comfort from their children; and if children are pious, especially if they become preachers of righteousness, and are instrumental in the salvation of men, parents have reason to rejoice with great joy.

CHAPTER VI.

2. Sons of God; his visible worshippers, who had remained in the home of Adam. Of men; the openly wicked, who seem to have belonged to Cain's descendants. Chap. 4:16. All which they chose; being governed in this matter by their own wills, not by the will of God.

3. Strive with man; to bring him to repentance and salvation. Is flesh; corrupt, John 3:6. A hundred and twenty years; so long would God wait before he would destroy the world.

4. Giants; men of great stature and wickedness. Men of renown; famous for their deeds of rapine.

6. Repented the Lord—grieved him; he would change his conduct towards men, as men change their conduct when sorry for what they have done; and instead of continuing them on the earth and granting them his favors, as he had done, he would destroy them.

7. See Instruction, chap. 1:28.

8 But Noah found grace in the eyes of the Lord.

9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end¹ of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.

14 * Make thee an ark of gopher-wood: *rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.

17 And behold, I, even I, do bring a flood² of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

8. Grace; favor, as being a righteous man.

9. Perfect; not in the sense of being sinless; but in the sense of being sincere, upright, and truly devoted to God.

14. Gopher; a species of resinous wood; perhaps the cypress.

15. Length; about four hundred and fifty feet. Breadth; seventy-five feet. Height; forty-five feet: proportions according to which the best ships are now built.

16. And in a cubit shalt thou finish it above; literally, unto a cubit shalt thou finish it above; that is, thou shalt make it to the height of a cubit. Some understand these words of the roof of the ark, which was to have a cubit's slope from the central line outwards. But they more naturally refer to the windows. The horizontal width of the window is not given; this may have greatly exceeded its height.

18. My covenant; his engagement for the preservation of Noah and his family, when the rest of the world should be destroyed.

INSTRUCTIONS.

2. Intimate connections with the wicked are sources of great moral corruption and danger.

7. When God, instead of preserving and blessing men, turns against and destroys them, he is said in the Bible to repent, because he changes his conduct as men do when they repent. Not that he alters his purposes, or does what he did not always intend to do. In this sense he is of one mind, and none can turn him, Job 23:13; he is not a man that he should lie, nor the son of man that he should repent. Num. 23:19. There is no contradiction in these texts; they refer to different things, and express different truths. In studying the Bible, we should not

A. M. 1556
B. C. 2448. 19 And of every living thing of all flesh, two^a of every sort shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah;^b according to all that God commanded him, so did he.

CHAPTER VII.

1 Noah, with his family, and the living creatures, enter into the ark.
17 The beginning, increase, and continuance of the flood.

AND THE LORD said unto Noah, Come thou and all thy house into the ark; for *c* thee have I seen righteous before me in this generation.

2 Of every *a* clean beast thou shalt take to thee by sevens,^c the male and his female; and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy^d from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, ^aafter seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains^e of the great deep broken up, and the ^fwindows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them,^f into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ^gsort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.^h

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth;ⁱ and all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains^j were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.^k

22 All in whose nostrils *was* ^lthe breath of life, of all that *was* in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah^k only remained *alive*, and they that *were* with him in the ark.

24 And ^lthe waters prevailed upon the earth a hundred and fifty days.

^a Ch. 7:8, 9. ^b Heb. 11:7. ^c 1 Pet. 3:20. ^d 2 Pet. 2:5. ^e Lev. ch. 11.
^f Heb. seven sons. ^g Heb. 11:7. ^h 1:3, 6. ⁱ On the seventh day. ^j ch. 8:2.
Prov. 2:25. Matt. 24:38. ^k 1 Thess. 5:3. ^l Or, floodgates. Gen. 6:18. 11:1-b.

regard simply the sound of the words, but become acquainted with and believe their meaning. In no other way can we receive benefit from them.

9. The cause of the difference between a good man and the openly wicked is, not their natural disposition, but divine grace; and the fruits of this grace are piety towards God, integrity, uprightness, and benevolence towards men.

12. The corruption of men proceeds from themselves; they are the authors of all their wickedness, and the cause of their own ruin. Prov. 1:31; Hosea 13:9; James 1:14.

22. That faith in God which he accepts, and which is the means of justification and salvation, leads those who exercise it to obey his commands.

CHAPTER VII.

2. *Clean beast*; suitable for sacrifice.

10. *After seven days*; on the seventh day it began to rain.

11. *Second month*; the year began late in September; and the second month, called Marchesvan, answered to the last part of October and the first part of November. *Fountains*

¹ Gen. 1:9. ² Deut. 33:27; Psa. 46:2; 91:9; Prov. 3:21. ³ Job 12:15; Psa. 104:6; 139:2. ⁴ Jer. 3:3-5. ⁵ Jer. 23:15-17. ⁶ Heb. the breath of the spirit of life. ⁷ Ezek. 14:14, 20; Mal. 3:17, 18. ⁸ ch. 8:3.

of the great deep—windows of heaven; the waters rushed up from the sea, and poured down from the heavens.

20. *Fifteen cubits*; about twenty-two and a half feet. *Upward*; above the highest land.

24. *A hundred and fifty days*; so long, it is supposed, the waters did not sensibly abate.

INSTRUCTIONS.

1. It is not necessary for a man to be wicked because others around him are wicked. Any one may, if he will, be righteous, even in the midst of abounding iniquity. And every one whom God sees to be righteous through faith, will be saved when the wicked are destroyed.

5. If men would be saved, they must not only believe God's declarations, but also make it their great object to obey all his commands.

15. God has power not only over men, but also over beasts, and all the works of his hands. He can influence, direct, and control them, as seemeth him good.

16. Those who believe God's declarations and obey

CHAPTER VIII.

1 The waters assuaged. 4 The ark rested. 6 A dove. 7 The dove
brought an olive-branch. 8 The ark rested. 9 The dove
brought no rest. 10 The ark rested. 11 The dove
brought an olive-branch. 12 The ark rested. 13 The
dove brought no rest. 14 The ark rested. 15 The
dove brought an olive-branch. 16 The ark rested.

AND God^a remembered Noah, and every living thing, and all the cattle^b that *was* with him in the ark; and God made a wind^c to pass over the earth, and the waters assuaged;

2 The fountains^d also of the deep, and the windows^e of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually:^f and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.^g

5 And the waters ^hdecreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ⁱAnd it came to pass at the end of forty days, that Noah opened^j the window of the ark which he had made:

7 And he sent forth a raven, which went forth to^k and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled^l her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and lo, in her mouth *was* an olive-leaf plucked off:

his commands, will receive his effectual protection and care.

21. Men who know the declarations of God but do not believe them, will be convinced of their truth by their fulfilment; and when he undertakes to punish, there is no possibility of escape.

CHAPTER VIII.

1. Remembered; showed that he remembered. *Assuaged*; began to abate.

3. *Hundred and fifty days*: from the time it began to rain.

4. *Seventh month*; called Nisan, and answering to the last part of March and the first part of April. *Mountains of Ararat*; in Armenia.

5. *Tenth month*; called Thammuz, and answering to the last part of June and the first part of July.

6. *Forty days*; after the mountains were first seen.

7. *A raven*; which, being an unclean bird, could feed on dead bodies.

9. *Found no rest*; though the tops of some mountains could be seen, these were not the regions which the dove would visit.

13. *The first month*; called Tisri, and answering to the last part of September and the first part of October. This was the first month of the civil year. Afterwards, in the days of Moses, the ecclesiastical year of the Jews began in the month of Abib or Nisan, answering to the last part of March and the first part of April.

so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful^a and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their ^bkinds, went forth out of the ark.

20 ¶ And Noah built an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled ^ca sweet savor; and the LORD said in his heart, I will not again curse the ground^d any more for man's sake; ^efor the imagination^f of man's heart *is* evil from his youth: neither will I again smite^g any more every thing living, as I have done.

22 While ^hthe earth remaineth,^a seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

14. *The seven and twentieth day*; reckoning the day he entered and the day he left, this was twelve months and eleven days from the time the fountains of the great deep were broken up, and the windows of heaven opened. Chap. 7:11. Theirs were lunar months, measured by the changes of the moon. Six of these consisted of thirty days each, and six of twenty-nine. Twelve months and eleven days would therefore make a solar year, or three hundred and sixty-five days.

20. *Altar*; an elevated place on which to offer sacrifices. *Burnt-offerings*; offerings that were consumed by fire; expressive of the conviction of the offerers, that they, as sinners, deserved to be consumed; also of their gratitude for sparing mercy, their need of pardoning grace, and their hope of obtaining it, through the sacrifice of Christ as a propitiation for the sins of the world. Eph. 5:2; Heb. 9:14; 1 John 2:2.

21. *A sweet savor*; God was pleased with, and accepted the offering, as a suitable expression of a penitent, believing, and grateful heart. *Said in his heart*; determined, and made known his determination. *Not again curse the ground*; by bringing upon it a flood. *For*; though men would continue to be naturally as wicked after the flood as before, yet God would not again interrupt the regular course of the seasons, and of day and night, to the end of time.

INSTRUCTIONS.

1. However great or long-continued the trials of God's

A. M. 1656.
B. C. 2348.

CHAPTER IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant. 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard. 21 is drunk, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem. 27 prayeth for Japheth, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.^a

2 And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea;^b into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you;^c even as the green herb^d have I given you all things.^e

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.^f

5 And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man;^g at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed:^h for in the image of God made he man.ⁱ

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;^j

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.^k

11 And I will establish my covenant with you;

neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.^l

12 And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:^m

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.ⁿ

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.^o

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.^p

17 And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth:^q and Ham *is* the father of Canaan.^r

19 These are the three sons of Noah:^s and of them was the whole earth overspread.

20 And Noah began to be a husbandman, and he planted a vineyard:^t

21 And he drank of the wine,^u and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness^v of his father,^w and told his two brethren without.

^a Ver 7, 19; ch 10:32. ^b Ps 4:6; II 2:15; Ja 3:7. ^c Deut 12:15; 14:1, etc.; Acts 10:12-14; 1 Tim 4:3-4. ^d ch 1:29. ^e Rom 14:3. ^f Lev 17:10-11, 19-20; Deut 12:23; 1 Sam 14:31. ^g Ex 21:12, 23. ^h Lev 24:17. ⁱ King 2:5, 6, 32. ^j ch 1:27. ^k Ver 11, 17; ch 6:18. ^l ch 1:1; Ps 145:9. ^m 2 Peter 3:7. ⁿ ch 17:11. ^o Ezek 1:25; Rev 4:3; 10:1. ^p Lev 25:12, 15.

Deut 7:9; 1 Kings 8:24; Neh 9:32; Ps 106:45; Ezek 16:60; Luke 1:72. ^q ch 17:13, 14; 2 Sam 24:3; Is 55:3; Jer 32:10; Heb 13:20. ^r ch 10:1, 6. ^s Heb, *Chanaan*. ^t ch 10:32; 1 Chr 1:4. ^u Deut 20:6; 25:30; Prov 21:30; Song 1:6; 1 Cor 9:7. ^v Prov 20:1; Luke 21:34; 1 Cor 10:12; Tit 2:2. ^w Heb 2:15; Rev 3:18. ^x Ps 33:20; 40:15; 70:3; Obad. 12, 13.

people, he never forgets them; nor does he continue those trials any longer than will promote his glory and their highest good. Let them place implicit confidence in him; in due time all his promises will be fully accomplished.

12. In the days of Noah, as at the creation and in the days of Adam, time was divided into weeks or periods of seven days; marked, not by the revolutions of heavenly bodies, as were months and years, but by the return of the Sabbath, a day of rest from secular, and of devotion to sacred duties. This division of time was carried into all parts of the world, and has been observed by the people of God in all ages.

18. As soon as trials have accomplished God's wise and benevolent ends, he delights to deliver his people from them, and to fill their hearts with joy.

21. Whatever destruction God brings upon the wicked, and however extensively it may be known, without the grace of God those who survive will continue to be wicked; neither judgments nor mercies will lead them to love and obey God.

22. The regular return of day and night, summer and winter, seed-time and harvest, is a constant memorial of the truth of Jehovah; that when the word hath gone out of his mouth it standeth for ever. Num. 23:19; Matt. 24:35.

CHAPTER IX.

2. *Into your hand;* they shall be subject to you, to be used for your benefit.

3. *Every moving thing;* that is good to eat.

4. *The blood—shall ye not eat;* it must not be eaten, as it was to typify the blood which was to be offered to God as an atonement for the sins of men.

5. *At the hand of every beast will I require it;* this was to impress upon them the sacredness of human life, and thus prevent one man from killing another. Exod. 21:28, 29. *Brother;* he who slays a man slays his brother, since the whole human family are brethren of one blood.

6. *His blood be shed;* the murderer of man should by man be put to death. This was designed to be another safeguard of human life. The murderer was to die, to prevent others from committing murder. *In the image of God;* a rational, accountable, moral, and immortal being; to exercise by God's appointment a portion of his authority, and with a right to life, till God, or some one in obedience to or in accordance with his will, should take it away.

9. *Establish my covenant;* confirm a solemn promise or engagement.

13. *My bow;* the rainbow. *A token;* a visible assurance of the certain fulfilment of what God promised, and bringing it to remembrance.

15. *I will remember my covenant;* the rainbow was to be a means of leading men in all ages to remember God's covenant, and to feel that he remembers it, and that what he has promised he will accomplish.

19. *Overspread;* repopulated with inhabitants.

20. *A husbandman;* a cultivator of the earth.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward,* and covered the nakedness of their father: and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed^b be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth; and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 * And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were ^dnine hundred and fifty years: and he died.

CHAPTER X.

1 The generations of Noah. 2 The sons of Japheth. 3 The sons of Ham. 4 The sons of Shem. 5 The sons of Noah.

NOW these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog,

3 Cush, and Mizraim, and Phut, and Canaan.

25. Canaan; God mercifully restricted the curse to Canaan the son of Ham, and father of the Canaanites, whom, as a just punishment for their sins, God in after-ages directed the Israelites to destroy. Ex. 34:10-14; Deut. 7:17-24. *Servant of servants*; the meanest of servants.

27. *Enlarge Japheth*; greatly extend the territory of his descendants. *Dwell in the tents of Shem*; partake of the blessings enjoyed by him. The Jews came from Shem. The chief civilized and Christian nations of modern Gentiles are from Japheth.

INSTRUCTIONS.

1. With the increase of the human family by the marriage of one man with one woman, God is well pleased, that all parts of the earth may be inhabited, cultivated, and filled with his praise.

3. The fear of man in beasts, birds, and fishes, is evidence of the truth and goodness of God. Without his permission we should have no right to use them for food; and all wanton destruction of them, or putting them to pain, is sinful.

6. God is the rightful disposer of human life, and as he directs that the murderer shall by man be put to death, it is morally wrong for government not to do it. It is a violation of duty to God and to men.

15. Whenever we see the rainbow we have evidence of the truth of God's declarations, and that he remembers them; and we should feel that not one jot or tittle of what he has said will fail, but that all will be fulfilled.

21. Wine is an intoxicating liquor. Those who, at home or abroad, on ordinary or on festive occasions, drink it, are in danger of becoming drunken; nor is piety towards God, nor benevolence to men, nor a long course of successful resistance of temptation, a sure safeguard against it. All, therefore, who think they stand, should take heed lest they fall; praying, "Lead us not into temptation," and showing the sincerity of their prayers by their conduct.

CHAPTER X.

1. *Now these are the generations*; this chapter contains the oldest and most important genealogical record in the world. The reader will notice that the names of the descendants of Noah's sons represent generally not sim-

ilar and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer: A-chenaz, and Riphath, and Togarmah.

4 And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 * And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba,^f and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod:^h he began to be a mighty one in the earth.

9 He was a mighty hunterⁱ before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen, between Nineveh and Calah: the same is a great city.

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A. M. about 13 And Mizraim begat Ludim, and Ananin, and Lehabim, and Naphtuhim,

14 And Pathrusim,^a and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 And Canaan begat Zidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girsagite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Zidon, as thou comest to Gerar unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber^c were born two sons: the name of one was Peleg,^d for in his days was the

earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,^d

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.

CHAPTER XI.

¹ One language in the world. ² The building of Babel. ³ The genealogy of the sons of Shem. ⁴ The genealogy of Terah the father of Abraham. ⁵ Terah goes from Ur to Haran.

AND the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

^a 1 Chr. 1:12. ^b Heb. Tydonim. ^c Gen. 15:1; 21; Num. 31:2, 12; Josh. 12:7. ^d Heb. Azath. ^e Heb. Arphaxad. ^f Heb. Salah. ^g 1 Chr. 1:19.

13. *Ludim*; that is, children of Lud, *im* being the Hebrew plural. Another Lud is mentioned ver. 22, the descendant of Shem. *Pathrusim*; the people of Pathros, that is, Upper Egypt.

14. *Philistim*; the Philistines, who occupied the southwestern angle of Palestine. From Deut. 2:23, and Amos 9:7, we learn that they came out of Caphtor. We may suppose that from the Casluhim came first the Caphtorim, and from these the Philistim. According to the ancients, the Casluhim and Caphtorim were Egyptian colonies, the former inhabiting Colchis, at the eastern extremity of the Black sea; the latter Cappadocia, in the eastern part of Asia Minor. Some understand by Caphtor the modern island of Crete.

15. *Zidon*; from whom came the Zidonians. *Heth*; the father of the Hittites.

19. *Zidon*; the chief city of the Zidonians, in the north-west corner of Palestine on the Mediterranean sea. *As thou comest to Gerar, unto Gaza*; that is, extending from Zidon to Gaza, as one goes south to Gerar. Gaza was the southern city of the Philistines, and Gerar was near it. *As thou goest unto Sodom—unto Lasha*; extending from Zidon south-east to Lasha, as one goes towards Sodom, etc. Lasha seems to have been east of the Dead sea. Sodom and the three cities named with it lay in the vale of Siddim, which is now covered by the Dead sea.

The posterity of Ham occupied Egypt and Africa generally, the whole eastern coast of the Mediterranean, the great plain around the lower Euphrates and its branches, and some parts of Asia Minor and of Arabia.

21. *Eber*; see below, ver. 24. *The elder*; these words, as they stand in the original, may refer to either Shem or Japheth. From the fact that in the genealogical tables Japheth is named first, as also from chap. 5:32 compared with chap. 11:10, it is inferred with probability that Japheth was the elder brother.

22. *Elam*; inhabiting the country now called Persia. *Asshur*; see above, ver. 11. *Lud*; according to Josephus,

the Lydians in Asia Minor. *Aram*; a general name for ancient Syria, lying north and north-east of Palestine, and in the wider sense, including Mesopotamia.

23. *Uz*; several persons of this name are mentioned in Scripture, chap. 22:21; 36:28; and from which of them the land of Uz in Arabia was peopled, is not known. Probably Uz, Hul, Gether, and Mash all occupied parts of Syria.

24. *Eber*; or Heber in Mesopotamia beyond the Euphrates. He was the ancestor of Abraham, and many suppose that from him is derived the word Hebrew.

25. *Peleg*; meaning division. *The earth divided*; among the different tribes of men. Chap. 11:8.

26. *Joktan*; his children seem all to have settled in Arabia, or further east. *Hazarmaveth*; the same as Hadramaut in south-eastern Arabia.

28. *Sheba*; the Sabaeans in the southern part of Arabia Felix.

29. *Ophir*; probably in India. *Havilah*; on the Persian gulf.

The posterity of Shem occupied Arabia, Syria, and the region east, in a more southern line than that of the posterity of Japheth.

Many changes were afterwards made among the descendants of Noah's three sons, by colonization and conquest.

INSTRUCTIONS.

32. As all nations had one common origin and sprung from one family, they should all love each other as brethren, and seek to promote each other's good; doing in all things to others as they ought to wish that others should do to them.

CHAPTER XI.

1. *One language—one speech*; these words denote union in counsel and in language.

3. *Go to*; come now. *Slime—for mortar*; bitumen; a pitchy substance which they used for cement.

4 And they said, Go to, let us build us a city, and a tower¹ whose top *may reach* into heaven; and let us make us a name;² lest we be scattered abroad upon the face of the whole earth.

5 And the Lord came down³ to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined⁴ to do.

7 Go to, let us go down, and there confound their language;⁵ that they may not understand one another's speech.

8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel;⁶ because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face⁷ of all the earth.

10 * These⁸ are the generations of Shem: Shem was a hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat⁹ sons and daughters.

12 And Arphaxad lived five and thirty years, and begat¹⁰ Salah;

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat¹¹ Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat¹² Reu;

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat¹³ Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat¹⁴ Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat¹⁵ Terah:

25 And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram,¹⁶ Nahor, and Haran.

27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in¹⁷ Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai,¹⁸ and the name of Nahor's wife, Milcah,¹⁹ the daughter of Haran, the father of Milcah, and the father of Isaac.

30 But Sarai was barren;²⁰ she had no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from²¹ Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran,²² and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

¹ Tower 1:28. ² Name 40:14-13, Psa. 10:7, Jer. 1:30. ³ Came down 1:3, Gen. 1:26-27, 1:28, 1:29, 1:30, 1:31, 1:32, 1:33, 1:34, 1:35, 1:36, 1:37, 1:38, 1:39, 1:40, 1:41, 1:42, 1:43, 1:44, 1:45, 1:46, 1:47, 1:48, 1:49, 1:50, 1:51, 1:52, 1:53, 1:54, 1:55, 1:56, 1:57, 1:58, 1:59, 1:60, 1:61, 1:62, 1:63, 1:64, 1:65, 1:66, 1:67, 1:68, 1:69, 1:70, 1:71, 1:72, 1:73, 1:74, 1:75, 1:76, 1:77, 1:78, 1:79, 1:80, 1:81, 1:82, 1:83, 1:84, 1:85, 1:86, 1:87, 1:88, 1:89, 1:90, 1:91, 1:92, 1:93, 1:94, 1:95, 1:96, 1:97, 1:98, 1:99, 1:100, 1:101, 1:102, 1:103, 1:104, 1:105, 1:106, 1:107, 1:108, 1:109, 1:110, 1:111, 1:112, 1:113, 1:114, 1:115, 1:116, 1:117, 1:118, 1:119, 1:120, 1:121, 1:122, 1:123, 1:124, 1:125, 1:126, 1:127, 1:128, 1:129, 1:130, 1:131, 1:132, 1:133, 1:134, 1:135, 1:136, 1:137, 1:138, 1:139, 1:140, 1:141, 1:142, 1:143, 1:144, 1:145, 1:146, 1:147, 1:148, 1:149, 1:150, 1:151, 1:152, 1:153, 1:154, 1:155, 1:156, 1:157, 1:158, 1:159, 1:160, 1:161, 1:162, 1:163, 1:164, 1:165, 1:166, 1:167, 1:168, 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4. A name; a tower of renown, which may serve as a centre of unity.

6. Nothing will be restrained; if permitted to go on, they will accomplish their designs.

7. Confound their language; by an influence from God their speech was confounded, and their counsels divided, so that they separated themselves into different families speaking different languages.

9. Babel; meaning confusion.

10. Shem; the progenitor of Abraham, whose history Moses, the writer of this book, is about to give.

26. Lived seventy years; and after that, begat Abram, Nahor, and Haran; but not, it is supposed, in this order. Haran was the first-born, and Abram was the youngest. He is mentioned first as Shem was, chap. 5:32, because from him was to spring the Messiah. See chap. 5, and Matt. 1.

28. Ur of the Chaldees; a place it is supposed between the Tigris and the Euphrates, about four hundred miles north-east of Canaan. This is the first time the Chaldees are mentioned in Scripture. They lived in the north part of Mesopotamia, now Koordistan. Afterwards they went south into the land of Shinar, which was afterwards called Chaldea and Babylonia. Chap. 10:10.

29. Sarai—Milcah; these are both supposed to have

3:35, Sarai; 4:1, Sarai; 12:1, Sarai; 13:1, Sarai; 14:1, Sarai; 15:1, Sarai; 16:1, Sarai; 17:1, Sarai; 18:1, Sarai; 19:1, Sarai; 20:1, Sarai; 21:1, Sarai; 22:1, Sarai; 23:1, Sarai; 24:1, Sarai; 25:1, Sarai; 26:1, Sarai; 27:1, Sarai; 28:1, Sarai; 29:1, Sarai; 30:1, Sarai; 31:1, Sarai; 32:1, Sarai; 33:1, Sarai; 34:1, Sarai; 35:1, Sarai; 36:1, Sarai; 37:1, Sarai; 38:1, Sarai; 39:1, Sarai; 40:1, Sarai; 41:1, Sarai; 42:1, Sarai; 43:1, Sarai; 44:1, Sarai; 45:1, Sarai; 46:1, Sarai; 47:1, Sarai; 48:1, Sarai; 49:1, Sarai; 50:1, Sarai; 51:1, Sarai; 52:1, Sarai; 53:1, Sarai; 54:1, Sarai; 55:1, Sarai; 56:1, Sarai; 57:1, Sarai; 58:1, Sarai; 59:1, Sarai; 60:1, Sarai; 61:1, Sarai; 62:1, Sarai; 63:1, Sarai; 64:1, Sarai; 65:1, Sarai; 66:1, Sarai; 67:1, Sarai; 68:1, Sarai; 69:1, Sarai; 70:1, Sarai; 71:1, Sarai; 72:1, Sarai; 73:1, Sarai; 74:1, Sarai; 75:1, Sarai; 76:1, Sarai; 77:1, Sarai; 78:1, Sarai; 79:1, Sarai; 80:1, Sarai; 81:1, Sarai; 82:1, Sarai; 83:1, Sarai; 84:1, Sarai; 85:1, Sarai; 86:1, Sarai; 87:1, Sarai; 88:1, Sarai; 89:1, Sarai; 90:1, Sarai; 91:1, Sarai; 92:1, Sarai; 93:1, Sarai; 94:1, Sarai; 95:1, Sarai; 96:1, Sarai; 97:1, Sarai; 98:1, Sarai; 99:1, Sarai; 100:1, Sarai.

been daughters of Haran, the elder brother of Abram and Nahor. If so, these two brothers married their nieces; but it seems that Haran and Abraham, though both sons of Terah, had not the same mother. Chap. 20:12.

31. Ino; towards. Canaan; a country on the eastern shore of the Mediterranean sea. Haran; a place in Mesopotamia between the rivers Euphrates and Chebar. It is called in the New Testament, Charran. Acts 7:4.

INSTRUCTIONS.

4. It is natural for men to seek to be distinguished, and as natural to seek it in a wrong way and for a wrong end. In doing this they will be disappointed. Would they be truly great, and permanently honored, which they may and ought to desire, they must seek these blessings, not in the indulgence of selfish gratification, but in learning and doing the will of God.

9. The effects of the confusion of tongues are seen down to the present day, in the variety of languages which are spoken, and in the difficulty thus occasioned of holding intercourse and communicating freely the knowledge which multitudes need, and without which they are exposed to perish.

31. The statements of the Old Testament are in various ways confirmed by the New, and thus they mutually sup-

A. M. 2085
B. C. 1921.

CHAPTER XII.

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan, 7 which is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 11 Pharaoh, having taken her from him, by plagues is compelled to restore her.

NOW the LORD had said unto Abram,^a Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2 And I will make of thee a great nation;^b and I will bless thee, and make thy name great;^c and thou shalt be a blessing:

3 And I will bless them that bless thee,^d and curse him that curseth thee: and in thee shall all families of the earth be blessed.^e

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan;^f and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem,^g unto the plain of Moreh. And the Canaanite^h was then in the land.

7 And the LORD appeared unto Abram,ⁱ and said, Unto thy seed will I give this land:^j and there builded he an altar^k unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el,^l and pitched his tent, having Beth-el on the west, and *Hai on the east; and there he builded an altar unto the LORD, and called upon the name of the LORD.^m

port and illustrate each other; while both throughout have special reference to, and in numerous ways proclaim the dignity and show forth the glory of Jesus Christ.

CHAPTER XII.

1. *Abram*; this is composed of two Hebrew words: *Ab*, signifying father, and *ram*, meaning high or distinguished. 2. *Be a blessing*; to all families of the earth (ver. 3) by being the progenitor of Jesus Christ.

3. *Be blessed*; in his seed, which is Christ. Gal. 3:8-16.

6. *Sichem*; called also Shechem; and in the New Testament, Sychar. John 4:5. It lay between mount Ebal on the north, and Gerizim on the south. It is now called Nablus or Nablus, and is about forty miles north of Jerusalem. *Plain*; the original word means oak.

8. *Beth-el*; the meaning of this word is house of God. This name was afterwards given to this place by Jacob. Chap. 28:19. The city was before called Luz, and is about thirty miles south of Shechem. *Hai*; called Ai, Josh. 8:1; a few miles east of Beth-el.

13. *My sister*; see note to chap. 20:12. *That it may be well with me*; that I may be well treated for thy sake. See ver. 16. *My soul shall live*; my life shall be spared.

16. *He had sheep*—camels; Abraham had them as presents from Pharaoh.

17. *Plagued Pharaoh*; and also in this way revealed to him the cause of these plagues. Compare chap. 20:3.

9 And Abram journeyed, [†]going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister:ⁿ that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh:^o and the woman was taken into Pharaoh's house.^p

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What is this *that* thou hast done unto me? Why didst thou not tell me that she *was* thy wife?^q

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him;^r and they sent him away, and his wife, and all that he had.

4:28, * ch. 13:4, 18; 26:25; 33:20. 1 ch. 28:19. * Heb. 41; Josh. 7:2. men. 21:33. 1 Heb. in going and journeying. 2 ch. 20:2, 26:7. 3 Gen. 1:28. 4 Psal. 105:14; Prov. 6:29; Heb. 13:4. 5 ch. 20:10, 26:10; Ex. 32:1. 6 ver. 24:1.

19. *Might have taken her to me to wife*; he had purposed an honorable marriage with her, but had not accomplished it. Compare chap. 20:4.

INSTRUCTIONS.

3. Though God calls his people to make great sacrifices for his sake, he promises them blessings greater than those they relinquish; and in believing and obeying him, they will find abundant reward.

8. When called to remove from one place to another, it is a great comfort to take with us our friends. Wherever we are we should worship God, and commit ourselves and our friends to his merciful guidance and care.

10. Though obedience to God will not, in this world, secure us from trials, it will prepare us to meet them, make them blessings, and fit us, when we leave this world, to be freed from all trials and receive unmingled and everlasting joys.

12. The best of men are far from being faultless; they do many things in which it is neither wise, nor safe, nor right for us to imitate them; and whenever we trust to human expedients instead of trusting in God, we may expect to be punished for our folly.

15. Great beauty is a source of great danger, and often the means of great evil to its possessor.

20. The Lord watches over his people for good, and takes much better care of them than they do of themselves.

CHAPTER XIII.

1 Abram and Lot separated. 2 Abram dwelt in the land of Canaan. 3 Lot dwelt in the plain of Jordan. 4 Lot was rich in cattle. 5 Lot was taken prisoner by the king of Sodom. 6 Lot was rescued by Abram. 7 Lot was restored to his family.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.^a

2 And Abram *was* very rich^b in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar,^c which he had made there at the first: and there Abram called on the name of the Lord.^d

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them,^e that they might dwell together; for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.^f

8 And Abram said unto Lot, Let there be no strife,^g I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.^h

9 Is not the whole land before thee?ⁱ Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.^j

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah,^k even as the garden^l of the Lord, like the land of Egypt, as thou comest unto Zoar.^m

11 ¶ And Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselvesⁿ the one from the other.

CHAPTER XIII.

1. The south; the south part of Canaan.

6. Not able to bear them; the pasturage was not sufficient for their flocks.

7. Dwelled then in the land; this made their quarrels the more improper and perilous.

8. Brethren; near relatives, and professors of the same religion.

10. Jordan; rising near mount Lebanon, and running south into the Dead sea. The plain of Jordan was the region bordering on the river. Sodom—Gomorrah; cities in the south of Canaan, the site of which is now occupied by the Dead sea. Garden of the Lord; the scenery of paradise may harbor a population ripening for hell. As thou comest unto Zoar; the meaning is, "all the plain of Jordan," as far as to Zoar, "was well watered." Zoar was a small place near Sodom and Gomorrah. Chap. 19:22.

15. To thee will I give it; not to him personally, but to his descendants. Acts 7:5. For ever; for a perpetual inheritance, should they continue to obey him.

16. As the dust of the earth; very numerous.

18. Plain; oaks of Mamre, chap. 12:6. Hebron; a city about twenty miles south of Jerusalem, called also Kirjath-Arba, or the city of Arba, a famous giant who lived there. Josh. 14:15.

INSTRUCTIONS.

4. Habitual communion with God is essential to a life of faith; and necessary in order rightly to use the

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselvesⁿ the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked and sinners^o before the Lord exceedingly.

14 ¶ And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.^p

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre,^q which is in Hebron, and built there an altar unto the Lord.

CHAPTER XIV.

1 The battle of four kings against five. 2 Lot is taken prisoner. 3 Abram rescues him. 4 Lot is restored to his family. 5 Lot is given his tithe. 6 Lot is restored to his family.

AND it came to pass, in the days of Amraphel king of Shinar,^r Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah,^s and Shemeber king of Zebaiim, and the king of Bela, which is Zoar.^t

3 ¶ And Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselvesⁿ the one from the other.

4 ¶ And Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselvesⁿ the one from the other.

5 ¶ And Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselvesⁿ the one from the other.

6. Increasing riches may part old and tried friends.

7. Contentions among the friends of God, the members of their families, or persons in their employment, are exceedingly injurious to his cause; they tend to prejudice men against religion, and to prevent their salvation.

9. A wise and good man will be kind, accommodating, and peaceful; will seek to avoid strife, especially with his relatives; and will often relinquish his rights rather than contend for them.

13. When men, in selecting their place of abode, regard the opportunities for making money more than they do the means of intellectual and moral improvement, they commit sin, and will have reason to be grateful if they escape ruin.

15. God requires faith in promises, the fulfilment of which is future and distant.

18. Men who, from regard to God, make sacrifices for peace, will be kept from many evils into which others will fall. They will receive much good themselves, and be instrumental in communicating much to others.

CHAPTER XIV.

1. Shinar; chap. 10:10. Ellasar; apparently lying between Shinar and Elam. Elam; Persia. Nations; several small nations, whose situation is unknown.

2. King of Sodom; the word king is used in the Bible for the ruler of a city or small district; and for the chief of a clan or tribe, as well as for the ruler of a nation.

A. M. about 2091.
B. C. 1913. 3 All these were joined together in the vale of Siddim, which is the salt sea.^a

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim^b in Ashteroth-karnaim,^c and the Zuzim^d in Ham, and the Emim in ^eShaveh Kiria-thaim,

6 And the Horites in their mount Seir, unto El-paran,^f which is by the wilderness.^g

7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.^f

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, the same is Zoar; and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.^g

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom,^h and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite,ⁱ brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 And when Abram heard that his brother was taken captive, he ^jarmed his ^ktrained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.^l

15 And he divided himself against them, he and his servants, by night, and smote them,^k and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods,^l and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom^m went out to meet him, after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.ⁿ

18 And Melchizedek^o king of Salem brought forth bread and wine: and he was the priest^p of the most high God.^q

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:^r

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.^s

21 And the king of Sodom said unto Abram, Give me the ^tpersons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lifted up my hand unto the LORD,^t the most high God, the possessor of heaven and earth.^u

23 That I will not take from a thread even to a shoe-latchet,^v and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.^w

^a Deut. 3:17; 1-S. 3:16. ^b ch. 15:21. ^c 1-S. 12:1. ^d Deut. 2:10, 20. ^e 1-S. 3:16; the plain of Kiria-thaim. ^f Or, plain of Ham. ^g ch. 21:21. ^h Num. 12:16. ⁱ 2-S. 20:2. ^j ch. 19:17, 20. ^k ch. 14:12. ^l Num. 16:26. ^m 1-Tim. 6:9. ⁿ ch. 13:1. ^o Or, Ed-forti. ^p Or, instruct. ^q 1 Deut. 31:1. ^r 1-S. 14:1.

3. *Joined together*; assembled as allies. *Vale of Siddim*; the southern part of the valley of the Jordan, in which were the cities above mentioned, and which is now covered by the Dead sea.

4. *Served Chedorlaomer*; by paying him tribute. *Rebelled*; refused longer to pay tribute.

5. *Ashteroth-Ham*—*Shaveh Kiria-thaim*; places east of the Jordan.

6. *Mount Seir*; south of the Dead sea. *El-paran*; west of mount Seir.

7. *Kadesh*; Kadesh-barnea, in the desert south of Judah. *Hazezon-tamar*; En-gedi, on the west shore of the Dead sea. 2 Chron. 20:2.

10. *Slime-pits*; places where bitumen, an adhesive and inflammable substance, oozed out of the ground, or where bitumen had been dug out to be used for mortar. Chap. 11:3. *Fell there*; were entangled among them and overcame, and many perished.

13. *The Hebrew*; a name given to Abram, as some suppose, because he descended from Eber, or Heber; and as others think, because he came from beyond the river Euphrates; the word signifying one who has passed over. *Plain of Mamre*; chap. 12:6. *Confederate with Abram*, united with him in opposing his enemies.

14. *Brother*; here used for nephew. Chapter 12:13. *Dan*; perhaps Dan-jaan, mentioned 2 Sam. 4:6, and different from the Dan in the northern limit of Palestine,

which did not receive this name till long after the death of Moses. Judges 18:29.

15. *Left hand*; to the north. *Damascus*; the capital of ancient Syria; on a plain east of Anti-Lebanon.

17. *Shaveh—dale*; a valley near Jerusalem.

18. *Melchizedek*; a name meaning King of righteousness. *Salem*; meaning in Hebrew, peace, Heb. 7:2; supposed to have been the place afterwards called Jerusalem.

20. *He gave him tithes*; Abram gave to Melchizedek a tenth part. Heb. 7:1-17. This was done as an expression of gratitude to God, whose priest Melchizedek was.

21. *Persons and—goods*; which Abram had taken from the enemy.

22. *Lifted up my hand*; taken an oath, or made a solemn promise.

24. *Aner, Eshcol, and Mamre*; the confederates of Abram. mentioned ver. 13.

INSTRUCTIONS.

11. Ever since the apostasy, there have been men who acted as if might gave right; who, if they could, would rob others; and, to obtain their property, put them to death: sins as odious and hateful when committed by rulers and nations, as when committed by private individuals.

12. When men, for worldly purposes, choose to dwell in places distinguished for wickedness, they expose them-

CHAPTER XV.

Gen. 15:1-22. *And Abram said, Lord God, what wilt thou give me, seeing I go childless? and the steward of my house is this Eliezer of Damascus?*

AFTER these things the word of the Lord came unto Abram in a vision,^a saying, Fear not:^b Abram, *I am thy shield;* and thy exceeding great reward.^c

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless? and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.^d

4 And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.^e

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars,^f if thou be able to number them: and he said unto him, So shall thy seed be.^g

6 And he believed in the Lord; and he counted it to him for righteousness.^h

7 And he said unto him, *I am the Lord that brought thee out of Ur of the Chaldees,*^k to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?^l

9 And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided

them in the mid-st,^m and laid each piece one against another: but the birds divided he not.ⁿ

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram;^o and lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;^p

14 And also that nation whom they shall serve, will I judge:^q and afterward shall they come out with great substance.^r

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.^s

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.^t

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Rephaim,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

^a Gen. 15:1, 2. ^b Num. 12:6. ^c Rom. 10:1. ^d Acts 10:11, 22. ^e Luke 1:13. ^f Job 38:31, 32. ^g Gen. 15:5. ^h Rom. 4:9. ⁱ Gal. 3:6. ^j Rom. 4:13. ^k Gen. 15:7. ^l Gen. 15:8. ^m Gen. 15:9. ⁿ Gen. 15:10. ^o Gen. 15:12. ^p Gen. 15:13. ^q Gen. 15:14. ^r Gen. 15:15. ^s Gen. 15:16. ^t Gen. 15:17. ^u Gen. 15:18. ^v Gen. 15:19. ^w Gen. 15:20. ^x Gen. 15:21. ^y Gen. 15:22. ^z Gen. 15:23. ^{aa} Gen. 15:24. ^{ab} Gen. 15:25. ^{ac} Gen. 15:26. ^{ad} Gen. 15:27. ^{ae} Gen. 15:28. ^{af} Gen. 15:29. ^{ag} Gen. 15:30. ^{ah} Gen. 15:31. ^{ai} Gen. 15:32. ^{aj} Gen. 15:33. ^{ak} Gen. 15:34. ^{al} Gen. 15:35. ^{am} Gen. 15:36. ^{an} Gen. 15:37. ^{ao} Gen. 15:38. ^{ap} Gen. 15:39. ^{aq} Gen. 15:40. ^{ar} Gen. 15:41. ^{as} Gen. 15:42. ^{at} Gen. 15:43. ^{au} Gen. 15:44. ^{av} Gen. 15:45. ^{aw} Gen. 15:46. ^{ax} Gen. 15:47. ^{ay} Gen. 15:48. ^{az} Gen. 15:49. ^{ba} Gen. 15:50. ^{bb} Gen. 15:51. ^{bc} Gen. 15:52. ^{bd} Gen. 15:53. ^{be} Gen. 15:54. ^{bf} Gen. 15:55. ^{bg} Gen. 15:56. ^{bh} Gen. 15:57. 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15:112. ^{dl} Gen. 15:113. ^{dm} Gen. 15:114. ^{dn} Gen. 15:115. ^{do} Gen. 15:116. ^{dp} Gen. 15:117. ^{dq} Gen. 15:118. ^{dr} Gen. 15:119. ^{ds} Gen. 15:120. ^{dt} Gen. 15:121. ^{du} Gen. 15:122. ^{dv} Gen. 15:123. ^{dw} Gen. 15:124. ^{dx} Gen. 15:125. ^{dy} Gen. 15:126. ^{dz} Gen. 15:127. ^{ea} Gen. 15:128. ^{eb} Gen. 15:129. ^{ec} Gen. 15:130. ^{ed} Gen. 15:131. ^{ee} Gen. 15:132. ^{ef} Gen. 15:133. ^{eg} Gen. 15:134. ^{eh} Gen. 15:135. ^{ei} Gen. 15:136. ^{ej} Gen. 15:137. ^{ek} Gen. 15:138. ^{el} Gen. 15:139. ^{em} Gen. 15:140. ^{en} Gen. 15:141. ^{eo} Gen. 15:142. ^{ep} Gen. 15:143. ^{eq} Gen. 15:144. ^{er} Gen. 15:145. ^{es} Gen. 15:146. ^{et} Gen. 15:147. ^{eu} Gen. 15:148. ^{ev} Gen. 15:149. ^{ew} Gen. 15:150. ^{ex} Gen. 15:151. ^{ey} Gen. 15:152. ^{ez} Gen. 15:153. ^{fa} Gen. 15:154. ^{fb} Gen. 15:155. ^{fc} Gen. 15:156. ^{fd} Gen. 15:157. ^{fe} Gen. 15:158. ^{ff} Gen. 15:159. ^{fg} Gen. 15:160. ^{fh} Gen. 15:161. ^{fi} Gen. 15:162. ^{fi} Gen. 15:163. ^{fi} Gen. 15:164. 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A. M. about 2093.
B. C. 1911.

CHAPTER XVI.

1 Sarai, being barren, giveth Hagar to Abram. 4 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, 11 and telleth her of her child. 15 Ishmael is born.

NOW Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian,^a whose name was Hagar.^b

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing:^c I pray thee, go in unto my maid;^d it may be that I may obtain^e children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.^o

5 And Sarai said unto Abram, My wrong^p be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.^q

6 But Abram said unto Sarai, Behold, thy maid is in thy hand;^r do to her^s as it pleaseth thee. And when Sarai^t dealt hardly with her, she fled from her face.

7 ¶ And the Angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.^b

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

^a Ch. 21:9. ^b Gal. 4:21. ^c Ch. 20:18. ^d Ch. 30:3, 9. ^e Heb. be builded by her. ^f Sam. 1:6. ^g Prov. 21:23. ^h Ch. 31:33. ⁱ Sam. 21:15. ^j Gen. 21:21. ^k 1 Pt. 2:7. ^l Heb. that which is good in thine eyes. ^m Heb. afflicted her. ⁿ Ch. 25:18. ^o 1 Pt. 2:18. ^p That is, God shall hear. ^q Ch. 21:20.

those who exercise it will, for Christ's sake, be justified, sanctified, and saved. Rom. 4:3; James 2:21-24.

13. God graciously communicates to his people as much knowledge of the future as will best fit them for the discharge of their duty; and what would not be useful to them he kindly withholdeth.

18. When God in his providence has given to a people a good land, and they abuse his mercies, break his laws, and live in rebellion against him, he may justly take it from them and give it to others.

CHAPTER XVI.

2. *May obtain children by her*: her present purpose was to reckon Hagar's offspring as her own.

3. *To be his wife*: a subordinate wife, or concubine, according to the custom of those times. This was a violation of the great law of marriage, and was followed by great domestic troubles. Matt. 19:5-9.

5. *My wrong be upon thee*: thou art the cause of this evil, and thou oughtest to prevent it.

7. *The Angel of the Lord*: supposed to be the Messenger of the covenant, the Messiah. Mal. 3:1; Luke 1:76. *Shur*: a city on the borders of Egypt and Palestine. The adjacent desert is called the wilderness of Shur. She was on the way to her native home.

9. *Return to thy mistress*: she would be more exposed to hardship, suffering, and death, in going forward, than in going back.

11. *Ishmael*: a Hebrew name, meaning God will hear; it was given as a memento that God had heard and granted her relief, and an encouragement to her and others to call upon him. Psa. 50:15.

9 And the Angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.¹

10 And the Angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the Angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael;² because the LORD hath heard thy affliction.

12 And he will be a wild man;³ his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.⁴

13 And she called the name of the LORD that spake unto her, Thou God seest me:⁵ for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi:⁶ behold, it is between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son:⁷ and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater blessing. 10 Circumcision is instituted. 15 Sarai her name is changed, and she blessed. 17 Isaac is promised. 23 Abraham and Ishmael are circumcised.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God;^a walk before me,^b and be thou perfect.^c

^k Ch. 25:18. ^l Prov. 5:21. ^m That is, the well of him that liveth and seeth me. ⁿ Ex. 25:12. ^o Ch. 1:14. ^p Ex. 6:3; Dan. 4:35; Eph. 3:20. ^q Ch. 5:15. ^r 1 Kings 2:4. ^s 2 Kings 20:3. ^t Or, upright, or sincere; ch. 6:9; Deut. 1:31; Job 1:1.

12. *He will be a wild man*; his posterity would be rude, unsubdued, and opposed to the restraints of city life; as the Arabs in their native country always have been. *His hand—against every man*; they would be robbers and plunderers of such as should fall in their way. *Dwell in the presence*; though opposed to all nations, they would never be exterminated or dispossessed; and they have continued to inhabit Arabia down to the present day.

14. *Kadesh and Bered*; places about forty miles south of Hebron.

INSTRUCTIONS.

2. Abraham was not perfect. In all things he came short, and in many things offended. It is not wise, safe, or right for us to imitate any mere man in all things. There is but one perfect example.

6. Such is human nature, that irresponsible power is very likely to be abused; and nothing but the grace of God will teach masters and mistresses so to treat servants as to fulfil the great law of love. Matt. 7:12.

11. The Lord tenderly sympathizes in the afflictions of servants as well as of masters. His ears are always open to the cries of those who heartily call upon him, and he is ready to help them.

15. Mementos of divine kindness are highly proper, and may be very useful. They remind us of the unmerited goodness of God, tend to awaken new gratitude, and lead to increasing devotion to his service.

CHAPTER XVII.

1. *Perfect*: sincere, upright, wholly and perseveringly devoted to the service and glory of God.

2 And I will make my covenant between me and thee,* and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father^a of many nations.

5 Neither shall thy name any more be called Abram, but thy name^c shall be Abraham; for a father of many nations have I made thee.^d

6 And I will make thee exceeding fruitful, and I will make nations of thee;^e and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.^f

8 And I will give unto thee, and to thy seed after thee, the land ^gwherein thou art a stranger, all the land of Canaan, for an everlasting possession;^h and I will be their God.ⁱ

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin: and it shall be a token of the covenant betwixt me and you.^j

12 And ^khe that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house,^l or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people;^k he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai

thy wife, thou shalt not call her name Sarai, but Sarah^l shall her name be.

16 And I will bless her, and give thee a son also of her:^m yea, I will bless her, and ⁿshe shall be a mother of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed,^o and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation.^p

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.^q

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

* Gen. 9, 9, 10, 108; 11; Gal. 3, 17, 18; Rom. 13, 16, 22, 17. * Heb. multitude of nations. * Num. 9, 7. † That is, father of a great multitude. ‡ Gen. 4, 17. § Gen. 16, 20; ch. 35, 11. ¶ Ex. 2, 14; Lev. 26, 12; Heb. 11, 16. † Heb. circumcisions. † Gen. 18, 1; Deut. 32, 5. † Ex. 6, 7; Jer. 24, 7.

Each 35, 24; Rev. 21, 3. † Ex. 7, 8; Rom. 4, 11. † Heb. a son of eight days. † Ex. 12, 41. † Ex. 4, 24; 13, 3, 2, etc. † That is, princess. † Gen. 18, 10. * Heb. she shall become nations; ch. 35, 11; Gal. 4, 24-31, 1 Pet. 3, 6. † ch. 18, 12; 21, 6. † ch. 25, 13, etc. † ch. 21, 2.

5. *Abram*; this word means a high or distinguished father. Gen. 12:1. *Abraham*; by this change in the Hebrew word it means a father of great multitudes.

7. *Thy seed*; Gal. 3:7, 29.

8. *Everlasting possession*; to the end of time, if perseveringly obedient to God.

10. *This is my covenant*; the token or seal of it which they should continue to observe. Ver. 11; Rom. 4:11-22.

11. *Circumcise*; this word means, to cut around.

13. *My covenant*; the token or sign of it. *Everlasting covenant*; a covenant which they should continue to observe from generation to generation, and the benefits of which to all the truly obedient would be eternal. The apostle Paul shows, Gal. 3:14-17, that all believers in Christ are the spiritual children of Abraham, and partakers of the spiritual blessings of the covenant which God made with him.

14. *Cut off*; this expression denotes, in general, the death of the offender; but the manner is not specified. His outward and visible destruction was a solemn symbol of his everlasting separation from God's holy family.

15. *Sarah*; meaning princess; that is, of royal families to spring from her. Ver. 16.

17. *Laughed*; an expression of believing joy.

18. *Might live*; prosper and be blessed in his person and posterity.

19. *Isaac*; meaning laughter—joy in view of the blessings bestowed on him.

INSTRUCTIONS.

1. Though the fulfilment of divine promises may be long delayed, yet in due time they will all be accomplished; for God is almighty, he can do all his pleasure; and none who continue patiently to trust in, and obey him, will in the end be disappointed.

10. Circumcision was "a seal of the righteousness which Abraham had yet being uncircumcised, that he might be the father of all them that believe." It was designed to impress on the mind the necessity of obeying God, not outwardly merely, but in heart; of serving him who is a Spirit, in spirit and in truth. Rom. 2:25-29; 4:11; Phil. 3:3.

A. M. 2106.
B. C. 1698.

CHAPTER XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.

AND the LORD appeared unto him in the plains of Mamre:^a and he sat in the tent-door in the heat of the day;

2 And he lifted up his eyes and looked, and lo, three men stood by him:^b and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground;^c

3 And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:^d

4 Let a little water,^e I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and *comfort ye your hearts; after that ye shall pass on: for therefore [†]are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, [‡]Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter,[§] and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life;^{||} and lo, Sarah thy wife shall have a son.[¶] And Sarah heard *it* in the tent-door, which was behind him.

11 Now Abraham and Sarah were old and well

stricken in age;[‡] and it ceased to be with Sarah after the manner of women.[§]

12 Therefore Sarah laughed within herself,^{||} saying, After I am waxed old,[¶] shall I have pleasure, my lord being old also?[‡]

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD?[¶] At the time appointed I will return unto thee, according to the time of life,^{||} and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.[‡]

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.[§]

17 ¶ And the LORD said, Shall I hide from Abraham that thing which I do?[¶]

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?[‡]

19 For I know him, that he will command his children and his household after him,[‡] and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.[¶]

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,[¶]

21 I will go down now,[¶] and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.[‡]

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near,[‡] and said, Wilt

^a Ch. 13:1-14:13. ^b ver. 22; ch. 19:1; Heb. 13:2; 1 Pet. 4:9. ^c ch. 23:7; 3:13-7; 13:26, 28; 41:14; Ruth 2:10; 2 Kings 2:13. ^d Heb. 13:2; 1 Pet. 4:9. ^e ch. 43:21. [†] Heb. *they have passed*. [‡] Heb. *hasten*. [§] Job. 3:25. ^{||} ver. 14; 2 Kings 4:16. [¶] Heb. 17:19, 21; Rom. 9:9; Gal. 4:28. [‡] Rom. 4:19; Heb. 11:11, 12. [§] ch. 31:35. ^{||} ch. 21:16; Ps. 120:2. [¶] Luke 1:18. [‡] 1 Pet. 3:6. [¶] Num. 11:23; Jer. 39:17; Matt. 16:26.

^a 2 Kings 4:16. ^b Ps. 41:21; Prov. 12:19. ^c Acts 15:3; Rom. 15:21; 3 John 6. ^d Ps. 25:14; Amos 3:7; John 15:15. ^e ch. 12:3; 22:18; Ps. 72:17; Acts 3:25; Gal. 3:8. [†] Deut. 4:9, 10; 6:7; Ps. 73:5-8; Eph. 6:4. [‡] 1 Sam. 2:30. [§] ch. 13:13; 19:13. ^{||} ch. 11:5; Ex. 3:1. [¶] 1 Sam. 22:22; Ps. 139:1, Jer. 17:10; Luke 16:12. [‡] Jer. 30:21; Heb. 10:22; Jas. 5:17.

13. It is the will of God that servants, as well as masters and their children, should have the means of grace, be instructed in the way of life, and be treated in all respects as rational, accountable, and immortal beings, for whom Christ died, and who, through faith in him, may shine as the brightness of the firmament and as the stars for ever. Ex. 20:9-11.

18. As God is the author of parental affection, he delights in its exercise, and in answering the hearty, fervent prayers of parents for their children.

23. True and lively faith not only trusts the promises of God, but yields prompt, implicit, and hearty obedience to God's commands. It thus shows itself by works, and by works is faith made perfect. James 2:22.

CHAPTER XVIII.

1. *The Lord*; Jehovah. *Plains of Mamre*; chap. 14:13. 3. *My Lord*; a token of respect, addressed to one who appeared to be chief.

4. *Wash your feet*; as the feet were then protected only with sandals, or soles fastened on with straps, it was customary with travellers, when they stopped, to wash their feet.

5. *Therefore are ye come*; intimating that they had been providentially directed there, that he might thus entertain them.

10. *I will—return*: will visit thee again; namely, by

giving thee a son by Sarah. *According to the time of life*; supposed to mean the usual time from the conception to the birth of a child. But some prefer to render, "at the reviving of the year."

12. *Sarah laughed*; a sign of unbelief, for which she is rebuked.

13. *The Lord*; Jehovah.

16. *Looked toward Sodom*; as if they would go that way. 20. *The cry of Sodom*; the cry concerning the sin of Sodom. So ver. 21.

21. *I will know*; act with knowledge, and treat them as their case may require.

22. *The men*; the two beings in human form, who accompanied Jehovah, and who at evening entered Sodom. Chap. 19:1. *The Lord*; Jehovah, who had been speaking to Abraham. Ver. 13-20.

INSTRUCTIONS.

5. A pious mind is accustomed to recognize the hand of God in all the events of providence, and to glorify him by doing good to men.

8. We should not be forgetful to entertain strangers, for thereby some have entertained angels, and also the Lord of angels; and acts of kindness done for his sake, even to the least of his disciples, he will remember and reward, as if done to himself. Matt. 10:42; 25:40; Heb. 13:2.

15. The commission of one sin makes way for the com-

thou also destroy the righteous with the wicked?^a

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee:^b Shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city:^c then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:^d

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said *unto him*, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, Oh, let not the Lord be angry, and I will speak yet but this once:^e Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.^f

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous original of Moab and Ammon.

AND there came two angels to Sodom at even;^g and Lot sat in the gate of Sodom: and Lot, seeing *them*, rose up to meet them, and he bowed himself with his face toward the ground.

^a Num. 14:22. ^b Job. 6:3; 34:17; Psa. 58:11; 94:2. ^c Isa. 10:22; Jer. 5:1; Ezek. 22:30. ^d Job. 2:7, 3:19; Job. 4:19; Psa. 4:144; Eccl. 12:7. ^e Isa. 65:64; Luke 5:8; 1 Cor. 15:47, 48; 2 Cor. 6:1, 2. ^f Judg. 6:30. ^g Job. 31:25. ^h Gen. 1:22. ⁱ Luke 24:28. ^j Gen. 1:6-8; 21:1; Luke 5:29; John 12:2; Heb. 13:2. ^k ch. 4:1; Lev. 18:22; 20:13; Judg.

mission of another; and the disbelief of God's word is a fruitful source of manifold and aggravated transgressions.

19. Family religion is peculiarly pleasing to God, and he requires that parents not only counsel and advise, but command their children to keep the way of the Lord; and there is an intimate connection between their doing this, and his bestowing upon them and their children the richest spiritual and temporal blessings.

24. Those who love God love their fellow men, and earnestly supplicate for them the mercies which they need.

32. Prayer has great influence with God; and those who rightly offer it are eminently benefactors of mankind.

2 And he said, Behold now, my lords, ^a ^b turn^b in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.^c

3 And he pressed upon them greatly, and they turned in unto him, and entered into his house; and he made them a feast,^d and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.^e

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.^f

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you,^g and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge:^h now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness,ⁱ both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD;^j and the LORD hath sent us to destroy it.^k

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place;^l for the LORD will

19:22; Isa. 1:9; 3:9; Jer. 3:3; 6:15; Ezek. 16:49, 51; Matt. 11:23, 24; Rom. 1:32; 2:3; 27:1 Cor. 6:9; 1 Tim. 1:10; 2 Tim. 3:13; Jude 7. ^b Lev. 19:22; 20:13; Deut. 23:17; Rom. 1:24; 1 Cor. 6:9-11; Jude 7. ^c Rom. 3:9. ^d Ex. 2:14; 2 Pet. 2:7. ^e 2 Kings 6:17; Acts 13:11. ^f ch. 19:20. ^g 1 Cor. 2:15; Isa. 36:10. ^h Num. 16:26; Jer. 51:6; Rev. 1:4.

From regard to them, God may delay his judgments, and in answer to their prayers bring the wicked to repentance and salvation.

CHAPTER XIX.

1. *Two angels*; according to the original, the two angels, namely, the two mentioned in the preceding chapter, ver. 22. Lot supposed them to be men.

8. *Bring them out*; he esteemed the persons of his guests as sacred, and was willing to protect them at all costs. But in this proposal he did very wrong, and showed the weakness of his faith in God.

14. *As one that mocked*; they did not believe what he said.

A. M. 2106.
B. C. 1888. destroy this city: but he seemed as one that mocked^a unto his sons-in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which^a are here, lest thou be consumed in the iniquity¹ of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him:^b and they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life;^c look not behind thee,^d neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord: 19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy,^e which thou hast showed unto me in saving my life; and I cannot escape to the mountain,^f lest some evil take me, and I die:

20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither,^g (is it not a little one?) and my soul shall live.^h

21 And he said unto him, See, I have accepted thee:ⁱ concerning this thing also,^j that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither.^j Therefore the name of the city was called Zoar.^k

23 ¶ The sun was^l risen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.^k

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.^l

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.^m

^a Ex. 9:21; 2 Chr. 36:16; Isa. 28:22; Luke 17:38; 21:11. ^b Heb. *are found*. ^c Or, *punishment*. ^d Psa. 34:12; Rom. 9:16. ^e 1 Sam. 10:11; 1 Kings 19:3. ^f ver. 26. ^g 1 Tim. 1:14. ^h 1 Sam. 27:1. ⁱ Prov. 3:5-7. ^j Psa. 119:175; Isa. 55:3. ^k Heb. *thy face*. ^l Gen. 4:7; Job 42:8, 9; Jer. 14:10. ^m ch. 32:26; Ex. 32:10; Deut. 9:14; Mark 6:5. ⁿ That is, *little*.

22. I cannot do any thing; it was God's purpose to spare Lot and his family. The work of destroying Sodom could not, therefore, be begun, till they had left the city. Zoar; little. It was called Zoar, as a memento of this event. Its name before was Bela. Chap. 14:2.

26. A pillar of salt; as a monument of the wrath of God against her for breaking his command. Ver. 17.

27. Where he stood; on the day before. Chap. 18:22.

37. Moab; progeny of a father.

38. Ben-ammi; son of my people; that is, my kindred. Ammon; the same as Ben-ammi.

INSTRUCTIONS.

5. Though God bestow upon men a good land, and surround them with unnumbered mercies, if left without his grace they will grow worse and worse, till they become too wicked longer to live.

8. Of two natural evils, it is often proper to choose the least; but of two moral evils we should choose neither, and should never commit sin to avoid any supposed evil, or obtain any supposed good. The only course of wisdom and safety is to trust in God and do right.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:^a

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.^b

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.^c

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain,^d and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the first-born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night:^e and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.^f

37 And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day.^g

38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.^h

^a Heb. *gone forth*. ^b Deut. 29:24; Job 18:15; Psa. 116:13; Jer. 49:13; 50:40; Lam. 4:6; Ezek. 16:49; Amos 4:11; Zeph. 2:9; Matt. 11:23; 2 Pet. 2:6; Jude 7. ^c Psa. 107:34. ^d Luke 17:32. ^e ch. 1:22. ^f Rev. 19:3. ^g Psa. 145:20. ^h ver. 17, 19. ⁱ Prov. 24:31-33. ^j Lev. 18:6, 7. ^k Hab. 2:15. ^l Deut. 2:9; 23:3. ^m Neh. 13:1; Isa. 11:14; Zeph. 2:9.

11. All men are dependent upon God. With him for their protector his people will be secure, and his enemies, in perseveringly opposing them, will be destroyed.

14. Faith in God is needful to salvation; and when he foretells the destruction of the wicked, if they do not believe him and escape, they will perish.

16. God is more merciful to his people than they are to themselves; if he were not, they would all perish.

21. From regard to one righteous man, though he be imperfect, God may save many from destruction. 2 Peter 2:7-9.

25. Jehovah is a God of justice as well as mercy; and though he bear long with transgressors, if they turn not from their sins, he will in due time bring upon them overwhelming destruction.

26. One act of wilful disobedience to God may prove the occasion of immediate and irrevocable ruin.

29. It is a great blessing to have pious relatives, and to be the subject of their prayers. From how many evils they have been and may be the means of saving us, none but God can tell.

32. The education of children amid scenes of gross de-

A. M. 2107.
B. C. 1897.

CHAPTER XXI.

1 Isaac is born. 4 He is circumcised. 6 Sarah's joy. 9 Hagar and Ishmael are cast forth. 15 Hagar in distress. 17 The angel comforteth her. 22 Abimelech's covenant with Abraham at Beer-sheba.

AND THE LORD visited Sarah as he had said,^a and the LORD did unto Sarah as he had spoken.^b

2 For Sarah conceived,^c and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.^d

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.^e

5 And Abraham was a hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh,^f so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck?^g for I have borne *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian,^h which she had borne unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman and her son:ⁱ for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight,^j because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.^k

13 And also of the son of the bond-woman will I make a nation,^l because *he* is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away:^m and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for

she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

17 And God heard the voice of the lad;ⁿ and the Angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not;^o for God hath heard the voice of the lad where *he* is.

18 Arise, lift up the lad, and hold him in thy hand: for I will make him a great nation.^p

19 And God opened her eyes,^q and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad;^r and he grew, and dwelt in the wilderness, and became an archer.^s

21 And he dwelt in the wilderness of Paran:^t and his mother took him a wife out of the land of Egypt.^u

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:^v

23 Now therefore swear unto me here by God,^w that^x thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.^y

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.^z

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe-lambs, which thou hast set by themselves?^{aa}

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well.^{ab}

31 Wherefore he called that place Beer-sheba;^{ac} for because there they swore both of them.

^a 1 Sam. 2:21; Luke 1:6; b ch. 17:19; 18:10, 14. c Heb. 11:11. d ch. 17:19. e Ex. 12:18; Lev. 12:3; Acts 7:2. f Ps. 126:2; Isa. 54:1. g Num. 23:23; Ps. 6:10; Eph. 3:20. h ch. 16:1, 15; Gal. 4:22. i Gal. 4:30. j ch. 17:18. k Rom. 9:7. l Heb. 11:18. m ver. 18; ch. 16:10. n John 8:35. o Ex. 3:7. p Ps. 107:4, 6. q ver. 13. r Num. 22:31; 2 Kings 6:17, 20;

Luke 21:16, 31. s ch. 17:30. t ch. 25:27, 27:3. u Num. 10:12. v ch. 21:4; 27:46; 28:2. w ch. 26:28; 28:15; 39:2; Josh. 1:5, 9. x ch. 24:3; Josh. 2:12. y Heb. if thou shalt lie unto me. z ch. 26:15-22. aa ch. 31:14. ab 1 Sam. 19:3. ac ch. 33:8. ad ch. 31:47; Josh. 22:27. ad That is, the well of the oath.

CHAPTER XXI.

2. At the set time; chap. 17:19-21; 18:10, 14.

4. As God had commanded; chap. 17:10-12.

9. Mocking; scoffing at Isaac, Sarah's own son. Gal. 4:29.

11. His son; Ishmael.

12. Let it not be grievous—in Isaac; the beginning of all Sarah's trouble with Hagar and her son was the first wrong step taken by Abraham in accordance with her request. Now God directs Abraham to pursue the course that is best under present circumstances, and in accordance with his purpose that Isaac alone shall be the father of his covenant people, and especially of Christ, in and through whom the covenant is established. This, however, does not imply an approval of Sarah's spirit.

14. A bottle; the skin of some animal was then generally used for this purpose. Beer-sheba; this means, the well of the oath, ver. 31. It was in the southern border of Canaan.

21. The wilderness of Paran; a desolate region south of Canaan.

22. Abimelech; chap. 20:2.

26. Wot; know.

27. Made a covenant; to treat each other kindly, and that each should have what rightfully belonged to him.

30. A witness; evidence which should testify against Abimelech and his people, should they lay claim to that well.

INSTRUCTIONS.

2. To prevent all doubt, evidence is often repeated that

22 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

23 * And *Abraham* planted a grove^a in Beersheba: and called there on the name of the Lord,^b the everlasting God.^c

24 And Abraham sojourned in the Philistines' land many days.

CHAPTER XXII.

1 Abraham is circumcised, & offers Isaac. 2 He receives proof of his faith. 3 He is tempted. 4 The Angel of the Lord appears to him. 5 He is circumcised. 6 He is circumcised. 7 He is circumcised. 8 He is circumcised. 9 He is circumcised. 10 He is circumcised. 11 He is circumcised. 12 He is circumcised. 13 He is circumcised. 14 He is circumcised. 15 He is circumcised. 16 He is circumcised. 17 He is circumcised. 18 He is circumcised. 19 He is circumcised. 20 He is circumcised.

AND it came to pass after these things, that God did tempt Abraham,^d and said unto him, Abraham: and he said, *Behold, here I am.*

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah:^e and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it^f upon Isaac his son;^g and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, *Here am I, my son.* And he said, Behold the fire and the

wood: but where is the lamb^h for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering:ⁱ so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son,^j and laid him on the altar upon the wood.^k

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.^l

12 And he said, Lay not thy hand upon the lad, neither do thou any thing unto him:^m for now I know that thou fearest God,ⁿ seeing thou hast not withheld thy son, thine only son, from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns:^o and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh:^p as it is said to this day, In the mount of the Lord it shall be seen.^q

15 ¶ And the Angel of the Lord called unto Abraham out of heaven the second time,^r

16 And said, By myself have I sworn,^s saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven,^t and as the sand which is upon the sea-shore;^u and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed;^v because thou hast obeyed my voice.^w

19 So Abraham returned unto his young men;

Gen. 1:1-2, 1:21, 2:2, 3:7, 2:23, 12:10, 12:13, 12:15, 12:16, 12:17, 12:18, 12:19, 12:20, 12:21, 12:22, 12:23, 12:24, 12:25, 12:26, 12:27, 12:28, 12:29, 12:30, 12:31, 12:32, 12:33, 12:34, 12:35, 12:36, 12:37, 12:38, 12:39, 12:40, 12:41, 12:42, 12:43, 12:44, 12:45, 12:46, 12:47, 12:48, 12:49, 12:50, 12:51, 12:52, 12:53, 12:54, 12:55, 12:56, 12:57, 12:58, 12:59, 12:60, 12:61, 12:62, 12:63, 12:64, 12:65, 12:66, 12:67, 12:68, 12:69, 12:70, 12:71, 12:72, 12:73, 12:74, 12:75, 12:76, 12:77, 12:78, 12:79, 12:80, 12:81, 12:82, 12:83, 12:84, 12:85, 12:86, 12:87, 12:88, 12:89, 12:90, 12:91, 12:92, 12:93, 12:94, 12:95, 12:96, 12:97, 12:98, 12:99, 12:100, 12:101, 12:102, 12:103, 12:104, 12:105, 12:106, 12:107, 12:108, 12:109, 12:110, 12:111, 12:112, 12:113, 12:114, 12:115, 12:116, 12:117, 12:118, 12:119, 12:120, 12:121, 12:122, 12:123, 12:124, 12:125, 12:126, 12:127, 12:128, 12:129, 12:130, 12:131, 12:132, 12:133, 12:134, 12:135, 12:136, 12:137, 12:138, 12:139, 12:140, 12:141, 12:142, 12:143, 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A. M. 2132. R. C. 1872. and they rose up and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor:

21 Huz^a his first-born, and Buz^b his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel^c begat Rebekah:^d these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Tahash, and Maachah.

CHAPTER XXIII.

1 The age and death of Sarah. 3 The purchase of Machpelah, 19 where Sarah was buried.

AND Sarah was a hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba;^d the same is Hebron^e in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am* a stranger and a sojourner with you:^f give me a possession of a burying-place with you, that I may bury my dead out of my sight.^g

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* ^ha mighty prince among us:^h in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

^a Job 1:1. ^b Job 32:2. ^c Gen. 21:15. ^d Rebekah; Rom. 9:10. ^e Josh. 14:15; Judg. 1:10. ^f Gen. 12:10; ver. 10; 2 Sam. 5:4. ^g 11 Ch. 29:15; Ps. 39:12; Heb. 11:9; 1 Pet. 2:11. ^h Acts 7:5. ⁱ Heb. a prince of God. ^j Gen.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for ^has much money as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the ^haudience of the children of Heth, *even* of all that went in at the gate of his city,ⁱ saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt* give it, I pray thee, hear me: I will give thee money for the field:^j take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is* worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron,^k which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

13:2; 14:14. ¹ Heb. full money. ² Heb. ears. ³ Gen. 31:20, 24. ⁴ 2 Sam. 24:21. ⁵ Heb. 25:9; 49:39; 50:13; Acts 7:16.

CHAPTER XXIII.

3. *Heth*; the son of Canaan, and grandson of Ham. His descendants were called Hittites.

6. *In the choice of our sepulchres*; the proposal of the Hittites was generous, but it did not meet the wishes of Abraham. He was unwilling to bury Sarah in any sepulchre of the Canaanites, choosing rather to have a burying-place which should be exclusively his own.

9. *Machpelah*; a tract of land owned by Ephron, in which was a cave. Ver. 17-20.

15. *Four hundred shekels*; about two hundred dollars.

16. *Weighed—the silver*; to determine its value, as was the custom in those days, there being no coined money. *Current money with the merchant*; in respect to both weight and quality.

INSTRUCTIONS.

1. The longest life must come to an end, the dearest connections be sundered, and the most intimate friends part to meet no more on earth.

4. The bodies of those we most love must soon be buried out of our sight.

9. A burial-place, as a memento of the evil of sin, should lead us to abhor sin, and by believing in Him who is "the resurrection and the life," to obtain deliverance from its power. John 11:25, 26.

20. *Nahor*; chap. 11:27.

23. *Rebekah*; her father was Abraham's nephew, and cousin to Isaac, whom she afterwards married. Chap. 24:15, 67.

INSTRUCTIONS.

1. The children of God, while in this world, must expect trials; and often, the most severe come last. But they need not despond. If they trust in God, he will sustain them and cause them to triumph. Rom. 5:3-5; Jas. 1:2-4; 1 Peter 1:6-9.

2. As God is the giver and preserver of life, he has a perfect right to direct when and how it shall be taken away. Though to take life in opposition to his known will is murder, and subjects the murderer to his curse, to do it in obedience to his command is a duty, and will receive from him a gracious and glorious reward.

5. To believe heartily and fully the divine declarations, and expect their fulfilment, it is not necessary to know, or be able to conceive, how they can be accomplished.

8. A permanent conviction that God will provide, is an anchor to the soul, sure and steadfast. Under its influence, though the winds rage and the tempests roar, men may outride the storm, and in due time calmly and joyfully enter the port.

18. Fidelity under great trials is peculiarly pleasing to God and useful to men. It will receive special tokens of divine favor, and be followed by a rich and lasting reward.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure^a unto Abraham for a possession of a burying-place by the sons of Heth.

CHAPTER XXIV.

1 And Abraham said unto his eldest servant of his house, who ruled over all that he had,^a Put, I pray thee, thy hand under my thigh:^b

2 And Abraham said unto his eldest servant of his house,^c that ruled over all that he had,^d Put, I pray thee, thy hand under my thigh:^e

3 And I will make thee swear by the Lord,^f the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell:^g

4 But thou shalt go unto my country,^h and to my kindred, and take a wife unto my son Isaac.

5 And his servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 ¶ The Lord God of heaven,ⁱ which took me from my father's house,^j and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send his angel before thee,^k and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath:^l only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the

camels of his master, and departed: for^m all the goods of his master were in his hand;ⁿ and he arose, and went to Mesopotamia,^o unto the city of Nahor.^p

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, even the time^q that women go out to draw water.^r

12 And he said, O Lord God of my master Abraham,^s I pray thee, send me good speed this day,^t and show kindness unto my master Abraham.

13 Behold, I stand here by the well of water;^u and the daughters of the men of the city come out to draw water:

14 And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.^v

15 ¶ And it came to pass, before he had done speaking,^w that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel was^x very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.^y

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man, wondering at her, held his journey,^z to wit whether the Lord had made his journey prosperous or not.

22 And it came to pass, as the camels had done

^a Jer. 32:10. ^b Heb. *gave two days*. ^c Heb. 13:2. ^d ver. 55. ^e Gen. 11:2-14. ^f Gen. 15:2. ^g Gen. 10:1. ^h Gen. 47:29. ⁱ Gen. 29:21. ^j Gen. 6:13. ^k Gen. 6:2. ^l Gen. 2:2. ^m Gen. 2:2. ⁿ Gen. 2:2. ^o Gen. 2:2. ^p Gen. 2:2. ^q Gen. 2:2. ^r Gen. 2:2. ^s Gen. 2:2. ^t Gen. 2:2. ^u Gen. 2:2. ^v Gen. 2:2. ^w Gen. 2:2. ^x Gen. 2:2. ^y Gen. 2:2. ^z Gen. 2:2.

10. Acts 2:9. ^a Heb. 11:31. ^b Heb. *that upon a well to draw water go forth*. ^c Ex. 2:16. ^d Sam. 9:11. ^e ver. 27. ^f Gen. 29:21. ^g Ex. 3:6. ^h Matt. 22:32. ⁱ Neh. 1:11. ^j Prov. 3:6. ^k ver. 43. ^l Judg. 6:17, 37. ^m Sam. 29:7. ⁿ Jer. 65:21. ^o Dan. 9:21. ^p Heb. *good of continuance*. ^q 1 Pet. 4:9. ^r Luke 2:19, 51.

12. True politeness, and a courteous, gentlemanly demeanor are the indispensable duty of all, especially of the friends of God; and the more distinguished men are, the greater is the importance of their being patterns of discretion, propriety, and good manners.

16. Perfect honesty in making bargains, and strict punctuality in fulfilling them, are duties sacredly binding upon all; and those who do not thus act, violate the first principles not only of morality, but of religion.

20. All conveyances of property from one person to another should, at the time, be made sure, and thus occasion of contention be prevented.

CHAPTER XXIV.

1. Was old; aged one hundred and forty years.

2. Eldest servant; supposed to be Eliezer. Chap. 15:2. Under my thigh; a form of making solemn engagements. Chap. 47:29.

3. Make thee swear; put thee under oath, or make thee enter into a sacred engagement.

4. My country, Mesopotamia. Kindred; relatives.

7. Send his angel; to make thy way prosperous.

10. The city of Nahor; Haran. Chap. 11:27-32.

11. Kneel down; the posture in which camels take their rest.

12. Send me good speed; prosper me in my undertaking.

15. Rebekah; chap. 22:23.

21. Wondering at her; to see how exactly his prayer was answered. To wit; to know, from the indications of Providence.

A. M. 2147.
B. C. 1837.
drinking, that the man took a golden ear-ring^a of half a shekel weight, and two bracelets^a for her hands of ten shekels weight of gold,

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24 And she said unto him, I am the daughter of Bethuel the son of Milcah,^b which she bare unto Nahor.

25 She said, moreover, unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head,^c and worshipped the LORD.

27 And he said, Blessed be the LORD God of my master Abraham,^d who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told them of her mother's house these things.

29 And Rebekah had a brother, and his name was Laban:^e and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD;^f wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33 And there was set meat before him to eat: but he said, I will not eat until I have told mine errand.^g And he said, Speak on.

34 And he said, I am Abraham's servant.

35 And the LORD hath blessed my master greatly; and he has become great:^h and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear,ⁱ saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom

I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham,^j if now thou do prosper my way which I go:^m

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels; let the same be the woman whom the LORD hath appointed out for my master's son.ⁿ

45 And before I had done speaking in my heart,^o behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face,^p and the bracelets upon her hands.

48 And I bowed down my head,^q and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way:^r to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master,^s tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, The thing proceedeth from the LORD:^t we cannot speak unto thee bad or good.^u

51 Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD,^v bowing himself to the earth.

53 And the servant brought forth jewels^w of silver, and jewels of gold,^w and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.^x

54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

^a Or, ring for the forehead. ^b 2 Esdr. 10:11, 12; 1 Pet. 3:3. ^c 1 Esdr. 22:23. ^d ver. 22; Ex. 4:31; 34:8; Neh. 8:9; 1 Sam. 26:6. ^e Ex. 1:10; Ruth 4:11. ^f ch. 32:10; Ps. 9:8; Luke 1:65. ^g ch. 29:5. ^h ch. 26:29; Judg. 17:2; Ruth 3:10; Ps. 115:15. ⁱ Ps. 132:3-5; John 1:31; Eph. 6:5-7. ^j ver. 1; ch. 12:2; 13:2. ^k 10:23; 24:4. ^l Ps. 135:5. ^m ver. 3. ⁿ ver. 12. ^o ch.

50:3; Esdr. 21; Neh. 1:11; Ps. 90:17; Rom. 1:10. ^p Prov. 19:14. ^q 1 Sam. 1:13; Neh. 2:4. ^r 2 Esdr. 10:13-12. ^s ver. 26. ^t Ps. 32:9; 4:11; 107:7; Prov. 3:6; Isa. 48:17. ^u ch. 47:29; Josh. 2:14. ^v Ps. 115:23. ^w ch. 31:24; 2 Sam. 11:22; Acts 11:17. ^x ver. 26; 48; Ps. 95:6. ^y Heb. vessels. ^z Exod. 3:22; 11:2; 12:35. ^{aa} Deut. 33:13-16; 2 Chr. 21:3; Ezra 1:6.

32. He ungirded; that is, Laban.

45. Speaking in my heart; offering silent prayer.

48. Brother's daughter; she was the daughter of Abraham's nephew.

49. Deal kindly; in permitting Rebekah to become Isaac's wife.

52. He worshipped the Lord; as the author of his success.

55 And her brother and her mother said, Let the damsel abide with us *a few days*; at the least ten; after that she shall go.

56 And he said unto them, *Hinder me not*; seeing the Lord hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse,^a and Abraham's servant, and his men.

60 And they blessed Rebekah,^e and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi;^f for he dwelt in the south country.

63 And Isaac went out to meditate^g in the field at the eventide;^g and he lifted up his eyes, and saw, and behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.^h

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil and covered herself.ⁱ

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sa-

rah's tent,^j and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.^k

CHAPTER XXV.

1 The sons of Abraham by Hagar. 2 The division of his goods. 3 Isaac's death. 4 Isaac's burial. 5 Isaac's death. 6 Isaac's burial. 7 Isaac's death. 8 Isaac's burial. 9 Isaac's death. 10 Isaac's burial. 11 Isaac's death. 12 Isaac's burial. 13 Isaac's death. 14 Isaac's burial. 15 Isaac's death. 16 Isaac's burial. 17 Isaac's death. 18 Isaac's burial. 19 Isaac's death. 20 Isaac's burial. 21 Isaac's death. 22 Isaac's burial. 23 Isaac's death. 24 Isaac's burial. 25 Isaac's death. 26 Isaac's burial. 27 Isaac's death. 28 Isaac's burial. 29 Isaac's death. 30 Isaac's burial. 31 Isaac's death. 32 Isaac's burial. 33 Isaac's death. 34 Isaac's burial. 35 Isaac's death. 36 Isaac's burial. 37 Isaac's death. 38 Isaac's burial. 39 Isaac's death. 40 Isaac's burial. 41 Isaac's death. 42 Isaac's burial. 43 Isaac's death. 44 Isaac's burial. 45 Isaac's death. 46 Isaac's burial. 47 Isaac's death. 48 Isaac's burial. 49 Isaac's death. 50 Isaac's burial. 51 Isaac's death. 52 Isaac's burial. 53 Isaac's death. 54 Isaac's burial. 55 Isaac's death. 56 Isaac's burial. 57 Isaac's death. 58 Isaac's burial. 59 Isaac's death. 60 Isaac's burial. 61 Isaac's death. 62 Isaac's burial. 63 Isaac's death. 64 Isaac's burial. 65 Isaac's death. 66 Isaac's burial. 67 Isaac's death. 68 Isaac's burial. 69 Isaac's death. 70 Isaac's burial. 71 Isaac's death. 72 Isaac's burial. 73 Isaac's death. 74 Isaac's burial. 75 Isaac's death. 76 Isaac's burial. 77 Isaac's death. 78 Isaac's burial. 79 Isaac's death. 80 Isaac's burial. 81 Isaac's death. 82 Isaac's burial. 83 Isaac's death. 84 Isaac's burial. 85 Isaac's death. 86 Isaac's burial. 87 Isaac's death. 88 Isaac's burial. 89 Isaac's death. 90 Isaac's burial. 91 Isaac's death. 92 Isaac's burial. 93 Isaac's death. 94 Isaac's burial. 95 Isaac's death. 96 Isaac's burial. 97 Isaac's death. 98 Isaac's burial. 99 Isaac's death. 100 Isaac's burial.

THEN again Abraham took a wife, and her name was Keturah.¹

2 And she bare him Zimran, and Jokshan, and Medan, and Midian,^m and Ishbak, and Shuah.ⁿ

3 And Jokshan begat Sheba,^o and Dedan.^p And the sons of Dedan were Asshurim, and Letushim, and Lemunim.

4 And the sons of Midian; Ephah,^q and Ephraim, and Hanoth, and Abidah, and Eldaah. All these were the children of Keturah.

5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son: while he yet lived, eastward, unto the east country.

7 And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age,^r an old man, and full of years; and was gathered to his people.^s

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

^a Or, and her nurse for her nurse. ^b ch. 14:9. ^c Job. 1:1. ^d ch. 18:15. ^e ch. 14:10. ^f ch. 35:8. ^g ch. 22:17. ^h ch. 14:11, 12. ⁱ ch. 16:14; 25:11. ^j ch. 24:1. ^k ch. 24:1. ^l ch. 24:1. ^m ch. 24:1. ⁿ ch. 24:1. ^o ch. 24:1. ^p ch. 24:1. ^q ch. 24:1. ^r ch. 24:1. ^s ch. 24:1. ^t ch. 24:1. ^u ch. 24:1. ^v ch. 24:1. ^w ch. 24:1. ^x ch. 24:1. ^y ch. 24:1. ^z ch. 24:1. ^{aa} ch. 24:1. ^{ab} ch. 24:1. ^{ac} ch. 24:1. ^{ad} ch. 24:1. ^{ae} ch. 24:1. ^{af} ch. 24:1. ^{ag} ch. 24:1. ^{ah} ch. 24:1. ^{ai} ch. 24:1. ^{aj} ch. 24:1. ^{ak} ch. 24:1. ^{al} ch. 24:1. ^{am} ch. 24:1. ^{an} ch. 24:1. ^{ao} ch. 24:1. ^{ap} ch. 24:1. ^{aq} ch. 24:1. ^{ar} ch. 24:1. ^{as} ch. 24:1. ^{at} ch. 24:1. ^{au} ch. 24:1. ^{av} ch. 24:1. ^{aw} ch. 24:1. ^{ax} ch. 24:1. ^{ay} ch. 24:1. ^{az} ch. 24:1. ^{ba} ch. 24:1. ^{bb} ch. 24:1. ^{bc} ch. 24:1. ^{bd} ch. 24:1. ^{be} ch. 24:1. ^{bf} ch. 24:1. ^{bg} ch. 24:1. ^{bh} ch. 24:1. ^{bi} ch. 24:1. ^{bj} ch. 24:1. ^{bk} ch. 24:1. ^{bl} ch. 24:1. ^{bm} ch. 24:1. 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A. M. 2182.
B. C. 1522. 10 The field which Abraham purchased of the sons of Heth:^a there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa, 15 Hadar,* and Tema, Jetur, Naphish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.^b

17 And these are the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur,^c that is before Egypt, as thou goest toward Assyria: and he died^d in the presence of all his brethren.

19 ¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife,^e the daughter of Bethuel the Syrian of Padan-aram,^f the sister to Laban the Syrian.

21 And Isaac entreated the LORD for his wife,^g because she was barren: and the LORD was entreated of him,^h and Rebekah his wife conceived.

22 And the children struggled together within

her; and she said, If it be so, why am I thus? And she went to inquire of the LORD.ⁱ

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.^j

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like a hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel;^k and his name was called Jacob: and Isaac was threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter,^l a man of the field; and Jacob was a plain man, dwelling in tents.^m

28 And Isaac loved Esau, becauseⁿ he did eat of his venison:^o but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint.

30 And Esau said to Jacob, Feed me, I pray thee,^p with that same red pottage; for I am faint: therefore was his name called Edom.^q

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I am^r at the point to die: and what profit shall this birthright do to me?^s

33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.^t

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink,^u and rose up, and went his way: thus Esau despised his birthright.^v

^a Ch. 23:16. ^b Or, Havilah; 1 Chr. 1:30. ^c Ch. 17:20. ^d 1 Sam. 15:7. ^e Heb. 90. ^f Ch. 21:67. ^g Ch. 28:5. ^h 1 Sam. 1:11; Luke 1:11. ⁱ 1 Chr. 5:20; 2 Chr. 34:13. ^j Ezra 8:23. ^k Psa. 115:19. ^l Prov. 10:21. ^m Rom. 9:10. ⁿ 1 Sam. 22:15. ^o Ezek. 20:31. ^p Ch. 27:29. ^q Psa. 60:3. ^r Isa. 63:1-6; Obad. 1-16. ^s Mal. 1:2-4. ^t Rom. 9:10-12. ^u Hos. 12:3. ^v Ch. 27:3. ^w Heb. b.

11:9. ¹ Heb. venison was in his mouth. ² Ch. 27:19. ³ Heb. with that red, with that red pottage. ⁴ That is, red. ⁵ Heb. come to die. ⁶ Job 21:15; Mat. 3:14. ⁷ Ch. 27:30; 36:6; Heb. 12:16. ⁸ Psa. 22:14; 1 Cor. 15:32. ⁹ Psa. 106:24; Matt. 22:5; Acts 13:41.

11. Lahai-roi; chap. 16:14; 24:62.

12. The sons of Ishmael; all these were heads of Arabian tribes.

16. Twelve princes; chap. 17:20.

18. They; the descendants of Ishmael. From Havilah unto Shur; the country between the Persian gulf and the Red sea. He died—all his brethren; rather, his lot fell, that is, he dwelt. See note on chap. 16:12.

20. Padan-aram; meaning the plains of Aram, one of the Hebrew names of Mesopotamia, more especially the level part of it.

23. Two nations; those from whom should descend two nations, the Edomites and the Israelites. Serve the younger; the descendants of Esau would be subject to the descendants of Jacob.

25. Esau; hairy.

26. Jacob; meaning a supplanter, as by taking hold of the heel one causes another to fall, or overcomes him.

29. Sod; boiled. Pottage; a nutritious soup of lentiles, ver. 34.

30. Edom; which means red.

31. Birthright; that right which belonged to the first-born, of succeeding, on the death of his father, to the government and spiritual instruction of the family, officiating as their priest, offering sacrifices, and thus securing the blessings with which the performance of these duties would be connected. A double share of the inheritance also fell to him.

34. Lentiles; a kind of pulse or coarse grain resembling peas and beans. Despised his birthright; by giving up its temporal and spiritual blessings for the gratification of his appetite. Heb. 12:15-17.

INSTRUCTIONS.

8. No degree of faith in God, or fidelity in his service, can prevent the approach of death; but as sin has entered, and death by sin, so the sentence of death has passed upon all men, because all are sinners. Romans 5:12-14.

18. The declarations of God, with regard to this world as well as the future, and with regard to bad men as well as good, will, in due time, all be accomplished. Num. 23:19; 1 Sam. 15:29.

23. The Lord sees the end from the beginning, and can describe events which are future with as much minuteness and accuracy as those which are past; and the truth of his declarations is abundantly proved by the dispensations of his providence.

28. Partiality of parents towards their children is a fruitful source of manifold evils, and will be conscientiously avoided by all who duly regard the comfort and welfare of their families.

34. To disregard spiritual privileges and blessings, and treat them as less valuable than personal gratifications, is a great sin. It is viewed by God as profane, and exposes the soul to the loss of his favor. Heb. 12:17.

CHAPTER XXVI.

1 Isaac dwelt in Beer-sheba: and he said unto his servants, *Behold, I have digged wells here, and have drunk of the water of the wells: and the Philistines have stopped them, and filled them with earth.*

2 And there was a famine in the land, besides the first famine that was in the days of Abraham.^a And Isaac went unto Abimelech king of the Philistines, unto Gerar.^b

3 And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

4 Sojourn in this land,^c and I will be with thee,^d and will bless thee: for unto thee, and unto thy seed, I will give all these countries,^e and I will perform the oath which I sware unto Abraham thy father:^f

5 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed;^g

6 Because that Abraham obeyed my voice,^h and kept my charge, my commandments, my statutes, and my laws.

7 And Isaac dwelt in Gerar:

8 And the men of the place asked *him* of his wife; and he said, *She is my sister:*ⁱ for he feared to say, *She is my wife:*^j lest, *said he*, the men of the place should kill me for Rebekah; because she was fair to look upon.

9 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.

10 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, *She is my sister?* And Isaac said unto him, Because I said, Lest I die for her.

11 And Abimelech said, What is this thou hast done unto us?^k one of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us.

12 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.^l

13 Then Isaac sowed in that land, and received in the same year a hundred-fold: and the Lord blessed him:

14 And the man waxed great, and went forward, and grew until he became very great:

15 For he had possession of flocks, and possession of herds, and great store of servants;^m and the Philistines envied him.ⁿ

16 For all the wells which his father's servants

had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.^o

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek;^p because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.^q

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth;^r and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee,^s and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there,^t and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.^u

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me,^v and have sent me away from you?^w

28 And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us,^x even betwixt us and thee, and let us make a covenant with thee:

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.^y

30 And he made them a feast,^z and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

^a Ch. 12:10. ^b Gen. 20:2. ^c Ps. 94:12. Heb. 11:9. 13:16. ^d Ch. 28:15. ^e Ch. 14:15. 15:18. ^f Ch. 22:16. ^g Ch. 105:9. Mic. 7:20. ^h Ch. 22:18. ⁱ Ch. 27:17. ^j Ch. 22:16. ^k Ch. 20:2, 13. ^l Prov. 29:25. ^m Ch. 20:9. ⁿ Ch. 105:15. ^o Prov. 6:29. ^p Heb. found. ^q Heb. went going. ^r Or. habundancy. ^s Eccl. 1:1. ^t Ex. 1:9. ^u Heb. being. ^v That is. Contention.

^w That is. Hatred. ^x That is. Room. ^y Ps. 27:1, 3. Isa. 41:10; 51:12. ^z Ch. 31:1. ¹ Ch. 21:22. ² Judg. 11:7. ³ ver. 16. ⁴ Heb. Seeing we saw. ⁵ Ch. 21:23. ⁶ Heb. If thou shalt, etc. ⁷ Ch. 24:31. ⁸ Ps. 115:15. ⁹ Ch. 19:3; 31:34.

CHAPTER XXVI.

1. The first famine; chap. 12:10. Gerar; a city of the Philistines in the south part of Canaan.

3. The oath; chap. 22:16-18.

4. A hundred-fold; a hundred times as much as he had sowed.

13. Very great; rich and powerful.

23. Beer-sheba; ver. 33; chap. 21:14, 22-31.

26. Went to him; to make with him a covenant of peace and friendship.

30. He made them a feast; showing that he was willing to live in peace with them.

31. Swore one to another; entered into a solemn engagement with each other to live in peace.

A. M. about 2200.
B. C. 1804. 32 And it came to pass the same day, concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: * therefore the name of the city is Beer-sheba[†] unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath[‡] the daughter of Elon the Hittite:

35 Which were * a grief of mind unto Isaac and to Rebekah.

CHAPTER XXVII.

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 13 Jacob under the person of Esau obtaineth it. 30 Esau bringeth venison. 31 Isaac troubleth 31 Esau complaineth, and by importunity obtaineth a blessing. 41 He threateneth Jacob. 42 Rebekah disappointeth it.

AND it came to pass, that when Isaac was old, and his eyes were dim,^b so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:^c

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and *take me *some* venison;

4 And make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.^d

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD, before my death.

8 Now therefore, my son, obey my voice,^e according to that which I command thee.

9 Go now to the flock, and fetch me from thence

two good kids of the goats; and I will make them savory meat for thy father, such as he loveth:^f

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man,^g and I am a smooth man:

12 My father peradventure will feel me,^h and I shall seem to him as a deceiver; and I shall bring a curseⁱ upon me, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son;^j only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savory meat, such as his father loved.^k

15 And Rebekah took *goodly* raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am I*; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born:^l I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God^m brought it *to* me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee,ⁿ my son, whether thou be my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

* That is, An oath. † That is, The well of the oath. ‡ ch. 36 v. 3. § Heb. bitterness of spirit. || ch. 48 v. 10; 1 Sam. 3 v. 2; Eccl. 12 v. 3. ¶ Prov. 27 v. 1; Luke 12 v. 40; Jas. 4 v. 14. § Heb. hunt. d ver. 25; ch. 48 v. 49 v. 2; Deut. 33 v. 1. e ver. 13. f ver. 4. g ch. 25 v. 25. h ver. 22. i ch. 9 v. 25; Deut. 27 v. 1.

j 1 Sam. 25 v. 21; 2 Sam. 14 v. 9; Matt. 27 v. 25. k ch. 25 v. 2; Prov. 23 v. 3; Luke 21 v. 34. l Heb. desirable. m 1 Kings 13 v. 1; 14 v. 2; Isa. 2 v. 15; Zech. 13 v. 4. n Ex. 20 v. 7; Job 13 v. 7. ¶ Heb. before me. o ver. 12.

33. Beer-sheba; Abraham had named the well Beer-sheba, well of the oath, from the oath between himself and Abimelech, chap. 21:31. Now Isaac, from a like transaction, names the place also Beer-sheba.

34. The Hittite; the Hittites were descendants of Heth the son of Canaan, and one of the nations that were afterwards to be destroyed. Chap. 23:3.

INSTRUCTIONS.

5. As great blessings often come upon children in consequence of the piety and faithfulness of parents, by the exercise of like piety and faithfulness children should endeavor to confer similar blessings on their posterity.

10. The Bible describes men as they are; records not only their virtues but their vices, and often without commending the one or condemning the other. Whether an action is right or wrong must be determined not from the fact of its being recorded in the Scriptures, but from its agreement or disagreement with the requirements of God.

14. God deals with men in this world not according to

their sins, but according to the greatness of his mercy; and every new blessing lays them under new obligations to love and obey him.

22. Men who cannot live near each other without contention, had better separate and live further apart. There is room enough for all; and let all do to others as they ought to wish that others should do to them, and all may live in peace.

31. A wise man, when he has been injured, will not be disposed to take revenge, but will be ready to overlook and forgive past transgressions.

CHAPTER XXVII.

1. Old; about one hundred and thirty-six years.

3. Quiver; a case or sheath for arrows.

4. Savory meat; seasoned with spices and other things to give it a pleasant taste.

13. Thy curse; the evil that would come in consequence of Jacob's deceiving his father.

19. I am Esau; an utter and deliberate falsehood.

20. The Lord thy God brought it; this was an aggravation.

23 And he discerned him not, because his hands were hairy,* as his brother Esau's hands: so he blessed him.

24 And he said, *Art thou my very son Esau?* And he said, *I am.*^a

25 And he said, *Bring it near to me, and I will eat of my son's venison, that my soul may bless thee.* And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, *Come near now, and kiss me, my son.*

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him,^c and said, *See, the smell of my son is as the smell of a field^d which the Lord hath blessed:*

28 *Therefore God give thee of the dew of heaven,^e and the fatness of the earth, and plenty of corn and wine.*

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee:^f cursed be every one that curseth thee,^h and blessed be he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savory meat, and brought it unto his father; and said unto his father, *Let my father arise, and eat of his son's venison, that thy soul may bless me.*

32 And Isaac his father said unto him, *Who art thou?* And he said, *I am thy son, thy first-born, Esau.*

33 And Isaac trembled very exceedingly, and said, *Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him?*ⁱ yea, and he shall be blessed.^j

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, *Bless me, even me also, O my father!*^k

35 And he said, *Thy brother came with subtlety,^l and hath taken away thy blessing.*

36 And he said, *Is not he rightly named Jacob?*^m for he hath supplanted me these ³⁷ 37 times: for he hath taken away my birthright,ⁿ and he hold, now he hath taken away my blessing. And he said, *Hast thou not reserved a blessing for me?*

37 And Isaac answered and said unto Esau, *Behold, I have made him thy lord,^o and all his brethren have I given to him for servants; and with corn and wine have I sustained^p him: and what shall I do now unto thee, my son?*

38 And Esau said unto his father, *Hast thou but one blessing, my father? bless me, even me also, O my father!* And Esau lifted up his voice, and wept.^q

39 And Isaac his father answered, and said unto him, *Behold, thy dwelling shall be the fatness^r of the earth, and of the dew of heaven from above;*

40 And by thy sword shalt thou live, and shalt serve thy brother:^s and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.^t

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him:^u and Esau said in his heart, *The days of mourning for my father are at hand,^v then will I slay my brother Jacob.*^w

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, *Behold, thy brother Esau, as touching thee, doth comfort himself,^x purposing to kill thee.*

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;^y

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, *I am weary of my life, because of the daughters of Heth:^z if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?*

^a Ver. 16. ^b 2 Sam. 14:5; Prov. 13:19, 22; Eph. 4:25. ^c Heb. 11:20. ^d Cant. 4:11; Hos. 14:6. ^e Heb. 6:7. ^f Deut. 33:13, 28; 2 Sam. 1:21; Psa. 133:3; Mic. 5:7. ^g ch. 49:8. ^h Num. 24:9; Zeph. 2:8. ⁱ Heb. trembled with great trembling greatly. ^j Heb. hated. ^k ver. 25. ^l Rom. 11:20. ^m Prov. 1:31; Heb. 12:17. ⁿ 2 Kings 10:19; Mal. 2:10, 1 Thess. 4:6. ^o That

is, A supplanter. ^p Heb. 25:26, 31. ^q ver. 29, 2 Sam. 8:14. ^r Or, supported. ^s Job. 6:11. ^t Or, of the future. ^u ch. 25:23; Psa. 60:9, 10; Obad. 1-20. ^v 2 Kings 8:20; 2 Chr. 21:8. ^w ch. 43:37; 4:8. ^x ch. 30:33. ^y ch. 32:6; Obad. 10. ^z Job 29:12; Psa. 64:5. ^{aa} ch. 11:31. ^{ab} ch. 26:35.

tion of his falsehood, implying that God had countenanced him in his deception.

24. *He said, I am;* a repetition of his sin persevered in.

27. *His raiment;* which belonged to Esau. Ver. 15.

29. *Be lord over thy brethren;* here the blessings of the birthright were confirmed to Jacob, with great worldly prosperity, extensive dominion, and family preëminence. Chap. 25:31-34.

33. *He shall be blessed;* Isaac saw that although he had been deceived, yet it was the purpose of God that the blessings which he had pronounced should come upon Jacob, according to what was said of him before he was born. Chap. 25:23.

35. *Subtlety;* cunning, deceit.

36. *Jacob;* a supplanter; one who by artifice gets into the place of another. *He took away;* bought that which Esau despised and chose to sell for a mess of pottage. Chap. 25:33.

37. *Sustained him;* foretold that he should be sustained.

40. *By thy sword shalt thou live;* his posterity would be warlike, and make plundering excursions upon their neighbors. *Serve thy brother;* they would be in subjection to the posterity of Jacob. 2 Sam. 8:14. *Break his yoke;* after a time the Edomites would revolt from their subjection to the Israelites, and become independent. 2 Kings 8:20-22.

41. *Days of mourning;* on account of the death of Isaac, which Esau thought would soon take place and favor his designs.

43. *Laban;* chap. 24:29.

45. *Deprived—of you both;* had Esau slain Jacob, he must have been put to death as a murderer, chap. 9:6; or at least have fled from his father's home to escape this punishment.

46. *The daughters of Heth;* the Hittite females, especially the two whom Esau had married. Chap. 26:34, 35.

A. M. about 2244.
B. C. 1760.

CHAPTER XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 6 Esau marrieth Mahalath the daughter of Ishmael. 10 The vision of Jacob's ladder. 18 The stone of Beth-el. 20 Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.^a

2 Arise, go to Padan-aram,^b to the house of Bethuel thy mother's father;^c and take thee a wife from thence of the daughters of Laban thy mother's brother.^d

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be ^a multitude of people;

4 And give thee the blessing of Abraham,^e to thee, and to thy seed with thee; that thou mayest inherit the land ^f wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob,^g and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father,^h and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased ⁱ not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath ^j the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba,^k and went toward Haran.^l

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed,¹ and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.²

13 And behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father,³ and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14 And thy seed shall be as the dust of the earth;⁴ and thou shalt ⁵ spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.^m

15 And behold, I *am* with thee,ⁿ and will keep thee in all *places* whither thou goest,^o and will bring thee again into this land;^p for I will not leave thee, until I have done *that* which I have spoken to thee of.^q

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place;^r and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! *this is* none other but the house of God, and *this is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.^s

19 And he called the name of that place Beth-el:^t but the name of that city *was* called Luz at the first.^u

20 And Jacob vowed a vow, saying, If God will

^a Ch. 24:3. ^b Hos. 12:12. ^c ch. 25:20. ^d ch. 24:29. ^e Heb. *an assembly of people*. ^f ch. 12:2. ^g Heb. *of thy separations*. ^h ch. 27:33. ⁱ ch. 27:43. ^j *They were evil in their eyes*. ^k ch. 30:3, is called *Esau's*. ^l Hos. 12:12. ^m Acts 7:2, called *Charran*. ⁿ ch. 41:1; Num. 12:6; Job 4:13. ^o John 1:51;

Heb. 1:14. ^p ch. 26:21. ^q Exod. 3:6; Matt. 22:32. ^r ch. 13:16. ^s Heb. *break forth*. ^t ch. 18:18. ^u Josh. 1:5; Judg. 6:16. ^v Psa. 121:5-8. ^w ch. 35:6. ^x Heb. 13:5. ^y Exod. 3:5; Josh. 5:15. ^z Num. 7:1. ^{aa} Heb. *The house of God*. ^{ab} Judg. 1:32, 36; Hos. 12:4.

INSTRUCTIONS.

4. By depriving us of the use of our senses, or diminishing their power as age advances, God admonishes us that we are not at home in the body, and that what our hands find to do in serving him, we should do with our night; for in the grave, to which we are hastening, there is no work.

10. When parents tempt their children to sin, they lay the foundation for great and lasting sorrow.

13. To imprecate on one's self the curse of evil-doing is high-handed iniquity; it is assuming a load which may be found too great to bear. It is sowing the wind to reap the whirlwind. Hos. 8:7.

24. The telling of one lie often leads to the telling of a second, and that to a third. The beginning of iniquity is like the letting out of water from a dam, which may sweep every thing before it.

29. Through the evil-doing and the well-doing of men, God fulfils his infinitely wise, holy, and benevolent designs, causing even the evil which is committed to be overruled for good.

33. Men are often the means of accomplishing what they did not intend. They mean one thing, and God means another. Chap. 50:20; Prov. 16:9; 19:21.

36. Wicked men are prone to ascribe their calamities to other men's sins rather than to their own, and to exercise pride, envy, and revenge, rather than humility, repentance, and forgiveness.

40. The foretelling of wickedness which men will commit does not force them to commit it; nor does it lessen their power or obligation to refrain from it, or their guilt in committing it.

41. There is an intimate connection between hatred and murder, and the indulgence of the one often produces the intention to commit the other.

46. To commit known sin and tempt others to commit it, is the way to make life a burden; and those who lead their children into sin, must expect through their children to be punished.

CHAPTER XXVIII.

2. *Padan-aram*; chap. 25:20.

4. *The blessing of Abraham*; that which was promised to him. Chap. 12:2, 3; 15:5-7; 17:8; 22:17, 18; Gal. 3:8-29.

9. *Unto Ishmael*; the family of Ishmael, he being dead. Chap. 25:17.

14. *In thy seed*; Gal. 3:16.

17. *The house of God*; the place where God revealed himself in a special way. *The gate of heaven*; in allusion to the ladder reaching to heaven, by which the angels descended from heaven and returned, as through the gate of a city.

18. *Poured oil upon the top of it*; in token of its being consecrated to God as a memorial of what there took place.

19. *Beth-el*; meaning the house of God. It was about ten miles north of Jerusalem. *That city*; a city that stood near this place. Chap. 12:8; Judg. 1:23-26.

be with me,* and will keep me in this way that I go, and will give me bread to eat, and raiment to put on.

21 So that I come again to my father's house in peace; then shall the Lord be my God:†

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.‡

CHAPTER XXIX.

1 WHEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it;§ for out of that well they watered the flocks; and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.¶

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? And they said, He is well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo,|| it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth;|| then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and

the sheep of Laban his mother's brother, & he went that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.¶

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father.

13 And it came to pass when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for naught? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.¶

17 Leah was tender-eyed, but Rachel was beautiful and well-favored.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.¶

21 ¶ And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.¶

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, for a handmaid.¶

* 22 Gen. 15: 1. † Gen. 28: 17. ‡ Gen. 35: 11. § Lev. 25: 30. ¶ Heb. lift up his voice. † Heb. children. ‡ Ps. 132: Cant. 1: 7. Ezek. 34: 14. ¶ Gen. 28: 14. § Heb. unto us. ¶ Heb. yet the day is great.

¶ Mark 16: 1. Luke 24: 2. † Exod. 2: 17. ‡ Gen. 34: 1. 45: 14. § Heb. 19: 8.

22. *God's house*: a place where I will publicly acknowledge and adore him. *Give the tenth*: devote a tenth part of what he should have to acts of piety and mercy.

INSTRUCTIONS.

2. Parents who rightly regard the good of their children, for this life or the future, or that of their descendants, will especially desire that they be connected with pious companions.

9. When persons undertake to cure or to lessen one evil by the commission of another, they must expect to be disappointed. The further they go in transgression the greater the mischief, and the greater the danger of utter ruin.

11. If men, through their own fault, are deprived of numerous blessings, and are left desolate and alone, they sometimes, during the silence and darkness of night, or in scenes of solitude, gloom, and peril, reflect on their condition, and are brought into such a state of mind as to be prepared, through grace, for new and glorious manifestations of divine favor.

16. God is much nearer to us than we are apt to imagine. Wherever we go, and whatever we do, we are surrounded continually with his presence. He keeps the

breath in our nostrils, the blood flowing in our veins, and it is in him that we live, move, and have existence.

22. Whenever we receive special favors, we should feel under special obligations to acknowledge and adore God, the author and finisher of all good; and should, without delay, consecrate ourselves and all that we have to his service.

CHAPTER XXIX.

3. *Were all the flocks gathered—they rolled—watered—put the stone again*; these words describe what was the daily custom.

7. *High day*; the sun is yet high. *Be gathered together*; that is, for the night.

8. *We cannot*; either because they had not bodily strength till more of the shepherds should come, or because it was contrary to established usage.

12. *Her father's brother*; Jacob was Laban's sister's son; of course not his brother in our sense of the word, but his nephew. Ver. 15.

14. *My bone and my flesh*; my near relative.

23. *He took Leah*; it was then customary for a bride to be taken at night to her husband covered with a veil.

A. M. 2251.

B. C. 1753.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country,* to give the younger before the first-born.

27 Fulfil her week,^a and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid,^b

30 And he went in also unto Rachel, and he loved also Rachel more than Leah,^c and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah was hated, he opened her womb:^d but Rachel was barren.^e

32 And Leah conceived, and bare a son; and she called his name Reuben:^f for she said, Surely the LORD hath looked upon my affliction;^g now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.^h

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.ⁱ

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name Judah,^j and ^kleft bearing.

CHAPTER XXX.

1 Rachel, in grief for her barrenness, gives Bilhah her maid unto Jacob. 2 She beareth Dan and Naphtali. 3 Leah giveth Zilpah her maid, who beareth Gad and Asher. 4 Reuben hideth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desirous to depart. 27 Laban stablish him on a new covenant. 37 Jacob's policy, whereby he became rich.

AND when Rachel saw that she bare Jacob no children,^k Rachel envied her sister;^l and said unto Jacob, Give me children, or else I die.^m

* Heb. place. ^a Judg. 14:12. ^b ch. 35:22, 27. ^c Gen. 29:20; Deut. 21:13. ^d Psal. 127:3. ^e ch. 30:1. ^f That is, See a son. ^g Deut. 26:7; 1 Sam. 1:20; Luke 1:25. ^h That is, Hearing. ⁱ That is, Joined. ^j Num. 1:2, 24. ^k That is, Prone. ^l Heb. stood from her. ^m ch. 29:31. ⁿ 1 Cor. 9:3; Jas. 4:5. ^o Job 5:2. ^p 1 Sam. 1:6. ^q Heb. be built by her. ^r ch. 16:3. ^s 1 Psal. 35:24; 43:1; Lam. 3:59. ^t That is, Judging. ^u Heb. wrestlings of God. ^v That is, My wrestling. ^w That is, A troop, or company. ^x ch. 49:19. ^y Heb. In my happiness. ^z Cant. 6:9; Luke 1:18. ^{aa} That is, Happy. ^{ab} Cant. 7:13. ^{ac} Num. 16:9, 13; Isa. 7:13; Ezek. 16:47. ^{ad} Exod. 3:7; 1 Sam. 1:20; Luke 1:13.

25. *Beguiled*; imposed on, deceived. Jacob had deceived his father, and now his wife's father deceived him.

27. *Fulfil her week*; Leah's week; that is, a week of feasting, according to the custom of weddings, after which Rachel would be given to him, on condition of his serving Laban seven years more.

31. *Was hated*; regarded less than Rachel. Mal. 1:3; Rom. 9:13.

32. *Reuben*; meaning, see a son. The Lord hath seen my affliction, and given me a son.

33. *Simeon*; that is, hearing.

34. *Levi*; joined—thinking that her husband would now be joined in affection to her, as he was to Rachel.

35. *Judah*; praise—she being disposed to praise the Lord for his goodness.

INSTRUCTIONS.

4. A kind and courteous behavior is most likely to receive kindness in return; and a disposition to be useful, most likely to make a man welcome, and give him success.

11. Men sometimes weep for joy, and few things are

2 And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?¹

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife;² and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son. 6 And Rachel said, God hath judged me,³ and hath also heard my voice, and hath given me a son: therefore called she his name Dan.⁴

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.⁵

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name Gad.⁶

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed:⁷ and she called his name Asher.⁸

14 ¶ And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.⁹

15 And she said unto her, Is it a small matter that thou hast taken my husband?¹⁰ and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee tonight for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah,^a and she conceived, and bare Jacob the fifth son.

43:1; Lam. 3:59. ¹ That is, Judging. ² Heb. wrestlings of God. ³ That is, My wrestling. ⁴ That is, A troop, or company. ⁵ ch. 49:19. ⁶ Heb. In my happiness. ⁷ Cant. 6:9; Luke 1:18. ⁸ That is, Happy. ⁹ Cant. 7:13. ¹⁰ Num. 16:9, 13; Isa. 7:13; Ezek. 16:47. ¹¹ Exod. 3:7; 1 Sam. 1:20; Luke 1:13.

more affecting to a truly thankful heart, than the great goodness of God.

15. Our relatives, as well as others, should be fairly paid for their services; and we ought not to wish any to labor for us without receiving a just compensation. Col. 4:1.

20. One of the most prompt, cheerful, pleasant, and persevering springs of action, is love. Under its influence, labor, sacrifices, and self-denials often give great delight.

25. Those who wickedly deceive others should not wonder if others deceive them, and they experience the evils of it through life. Isa. 33:1.

35. God often regards those whom men wrongfully disregard, and graciously bestows such favors upon them as to fill their hearts with gratitude, and open their mouths in praise.

CHAPTER XXX.

2. *Jacob's anger was kindled*; because Rachel seemed to find fault, not with him only, but also with God.

14. *Mandrakes*; a species of fruit which it is difficult to identify.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.^a

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me,^b because I have borne him six sons: and she called his name Zebulun.^c

21 And afterwards she bare a daughter, and called her name Dinah.^d

22 * And God remembered Rachel,^e and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:^f

24 And she called his name Joseph;^g and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away;^h that I may go unto mine own place, and to my country.ⁱ

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.^j

27 And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry:^k for I have learned by experience that the LORD hath blessed me for thy sake.^l

28 And he said, Appoint me thy wages,^m and I will give it.

29 And he said unto him, Thou knowest how I have served thee,ⁿ and how thy cattle was with me.

30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now, when shall I provide for mine own house also?^o

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep,

and the spotted and speckled among the goats: and of such shall be my hire.^p

33 So shall my righteousness^q answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hands of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chestnut-tree; and pilled white streaks in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted.^r

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feeble were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly,^s and had much cattle, and maid-servants, and men servants, and camels, and asses.^t

25. My country; the land of Canaan.

30. Mine own house; thus far Jacob had labored for Laban. He now proposes to provide for his own family.

33. So shall my righteousness answer for me; by his having none in his possession, except such as Laban had agreed to give him, it would be seen that he was honest. When it shall come—before thy face; rather, when thou shalt come upon my hire (that is, to inspect my hire) before thy face. Every one that is not speckled—shall be counted stolen; should Jacob have any of one color in his possession, it would be seen that they did not belong to him.

35. He removed; Laban, as appears from the next verse.

37. Pilled; peeled, made white stripes by peeling.

40. Set the faces of the flocks toward the ring-streaked; arranged the sheep and goats of one color, which composed the body of Laban's flocks, so that they would have the ring-streaked, spotted, and brown among the young always before their eyes.

INSTRUCTIONS.

1. Grief at another's prosperity is a great sin, and a source of torment to all who indulge it. Prov. 14:30.

61:9. J. ch. 29:15. k Matt. 24:45; Tit. 2:10. l Heb. broken forth. m Heb. at my foot. n 1 Tim. 5:8. o ch. 31:5. p Ps. 3:24; 37:6. q Heb. tomorrow. r Exod. 13:14. s ch. 31:12. t P. ver. 30. q ch. 13:2; 24:35; 26:13, 14; Job 42:12.

8. Those who are discontented with their condition, often take wicked measures to change it; and if successful, they are tempted to justify their course. But success in iniquity is no proof of divine approbation.

13. Success in iniquity tempts to its repetition; and desired objects attained blind the mind to the guilt of wrongfully seeking them.

18. The reasons which men assign to the dispensations of Providence, are often very different from the true ones.

24. Events anticipated with joy are often the occasion of exquisite sorrow. Chap. 35:16-20.

27. Men of the world are often convinced that true piety is profitable, and employ pious persons to promote their own temporal advantage.

30. Those who have families should use all suitable means comfortably to provide for them; and while they daily seek the blessing of God, they should wisely and diligently use proper means to obtain it.

43. Persons who have been wronged by others need not, and should not do wrong to obtain redress. Property, and all earthly blessings, are the gifts of God, and

A. M. 2265.
B. C. 1739.

CHAPTER XXXI.

1 Jacob upon displeasure departeth secretly. 19 Rachel stealtheth her father's images. 22 Laban pursueth after him, 26 and complaineth of the wrong. 31 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Jacob at Gilead.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of that which *was* our father's hath he gotten all this glory.^a

2 And Jacob beheld the countenance of Laban,^b and behold, it *was* not toward him ^aas before.^c

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.^d

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.^e

6 And ye know that with all my power I have served your father.^f

7 And your father hath deceived me, and changed my wages ten times;^g but God suffered him not to hurt me.^h

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the ramsⁱ which leaped upon the cattle *were* ring-streaked, speckled, and grizzled.^j

11 And the angel of God spake unto me in a dream,^k saying, Jacob: and I said, Here *am* I.^l

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizzled: for I have seen all that Laban doeth unto thee.^m

13 I *am* the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me:ⁿ now arise, get thee out from this land, and return unto the land of thy kindred.^o

14 And Rachel and Leah answered, and said

unto him, *Is there yet any portion or inheritance for us in our father's house?*

15 *Are we not counted of him strangers? for he hath sold us,^p and hath quite devoured also our money.*

16 *For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.*

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;^q

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.^r

19 And Laban went to shear his sheep; and Rachel had stolen the images^s that *were* her father's.^t

20 And Jacob stole away ^uunawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river,^v and set his face toward the mount Gilead.^w

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night,^x and said unto him, Take heed that thou speak not to Jacob either ^ygood or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban and his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?^z

27 Wherefore didst thou flee away secretly, and steal^a away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?^b

28 And hast not suffered me to kiss my sons and my daughters?^c thou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yester-

^a A. 49:16; Eccl. 4:4; 1 Tim. 6:4. ^b ch. 4:5. ^c Heb. *as yesterday and the day before*. ^d Deut. 28:54. ^e ch. 28:13. ^f ver. 2:3. ^g ver. 11. ^h ver. 41. ⁱ Num. 14:22; Neh. 4:12; Job 19:3; Zech. 8:23. ^j ch. 20:6; Job 1:10; Ps. 37:28; Job 14. ^k Or, *accusate*. ^l ch. 30:39. ^m ch. 48:16. ⁿ Exod. 3:4; 1 Sam. 3:4, etc.; Isa. 58:9. ^o Exod. 3:7; Ps. 130:3; Eccl. 5:8. ^p ch.

28:18. ^q ver. 3; ch. 32:9. ^r ch. 29:27; Neh. 5:5. ^s ch. 24:10. ^t ch. 28:21. ^u Heb. *teraphim*. ^v Judge 17:5; 1 Sam. 19:13; Hos. 3:4. ^w Heb. *the heart of Laban*. ^x ch. 15:18. ^y ch. 46:28; 2 Kings 12:15; Luke 9:51. ^z ch. 26:3; Job 34:15. ^a Heb. *from good to bad*. ^b 1 Sam. 30:2. ^c Heb. *hast stolen me*. ^d Job 21:11, 12. ^e 1 Kings 19:30.

he will grant all that will in the end be a blessing to such as continue to obey him.

CHAPTER XXXI.

2. *Not toward him*; not favorable, but manifested dislike and opposition to him.

7. *Ten times*; meaning very often.

9. *All the cattle*; the greater portion of them.

9. *God hath taken away*; the efficacy of the means employed by Jacob to increase his property, was due to the agency of God. It does not appear that they had in themselves any natural power to accomplish such a result. Many suppose that he was guided by God himself in the dream which he relates, to the use of these means.

The Scriptures record many actions of good men without approving of them, as the equivocation of Abraham and Isaac, and the deception practised by Jacob to obtain

his father's blessing. We cannot, however, suppose that God would have added his immediate blessing to a course of conduct for which Jacob had no warrant. It seems more reasonable to conclude that here, as in the case of his descendants' spoiling the Egyptians, Ex. 12:35, 36, he acted by the direction of Him to whom all wealth belongs.

15. *Hath sold us*; alluding to the fourteen years' service which Jacob had rendered him for them. *Our money*; that is, our prices which he received for us.

19. *Images*; in the original, *teraphim*; that is, small household idols that her father worshipped. Ver. 30.

21. *Over the river*; Euphrates, which lay between Padan-aram and Canaan. *Mount Gilead*; a range of high land east of the Jordan and south of Bashan.

24. *Good or bad*; or, as in the margin, from good to bad: that is, take care not to speak any thing with the purpose of harming him. Ver. 29.

28. *Sons*; grandsons.

night, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longest after thy father's house, *yet* wherefore hast thou stolen my gods?²⁴

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live:²⁵ before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images,²⁶ and put them in the camel's furniture, and sat upon them. And Laban searched²⁷ all the tent, but found them not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee;²⁸ for the custom of women is upon me. And he searched, but found not the images.

36 And Jacob was wroth,²⁹ and chode with Laban: and Jacob answered, and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren, and thy brethren, that they may judge betwixt us both.³⁰

38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of beasts, I brought not unto thee; I bare the loss of it; of my hand didst thou require it,³¹ whether stolen by day, or stolen by night.

40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters,³² and six years for thy cattle; and thou hast changed my wages ten times.³³

42 Except the God of my father,³⁴ the God of

Abraham, and the Fear of Isaac,³⁵ had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction,³⁶ and the labor of my hands, and rebuked thee yesternight.³⁷

43 ¶ And Laban answered, and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a covenant,³⁸ I and thou; and let it be for a witness between me and thee.³⁹

45 And Jacob took a stone, and set it up for a pillar.⁴⁰

46 And Jacob said unto his brethren, Gather stones; and they took stones and made a heap; and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha;⁴¹ but Jacob called it Galeed:⁴²

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And Mizpah;⁴³ for he said, The LORD watch between me and thee, when we are absent one from another.⁴⁴

50 If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no man is with us; see, God is witness betwixt me and thee.⁴⁵

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

52 This heap be witness, and this pillar be witness,⁴⁶ that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father,⁴⁷ judge betwixt us.⁴⁸ And Jacob sware by the Fear of his father Isaac.⁴⁹

54 Then Jacob offered sacrifice⁵⁰ upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them;⁵¹ and Laban departed, and returned unto his place.⁵²

* Ver. 19, Judg. 1:21. b ch. 14:9. * Ver. 19. * Heb. *Jel*. d Exod. 20:12. Lev. 19:32. e Eph. 4:26. f 1 Cor. 6:5. * Exod. 22:10. b ch. 20:12. 30. * Ver. 7. j Psal. 121:1, 2. k Ver. 33. l Exod. 3:7. m 1 Chr. 12:17. Judg. 9. n ch. 20:25. o Josh. 22:27. 21:27. Psa. 28:18. 1 Chaldee.

31. *I was afraid*; this was Jacob's answer to the first of Laban's questions, why he had gone away privately; and to the last, as to the gods.

42. *The Fear of Isaac*; the God whom Isaac feared, loved, and obeyed.

43. *These daughters are my daughters—is mine*; that is, all that thou hast is dear to me as my own. *What can I do—unto these*; either, what harm can I do to them, since I regard them as my own? or, what shall I do for them? as the original may be rendered; how shall I best secure them from future evil? This he immediately proposes to accomplish by a mutual covenant.

47. *Jegar-sahadutha*; Chaldee: in Hebrew, *Galeed*; both meaning, the heap of witness.

49. *Mizpah*; a watch-tower.

51. *This pillar*; ver. 45.

The heap of witness. 1 Heb. *The heap of witness*. 2 That is, a *beacon*, or *watch-tower*. 3 Judg. 11:29; 1 Sam. 7:5. * Judg. 11:10; 1 Sam. 12:5; Jer. 42:5. * Ver. 45, 48. 1 Josh. 21:2. n ch. 16:5. * Ver. 42. 1 Or, *killed beasts*. * ch. 28:1. * ch. 30:35; Num. 24:25.

53. *The Fear of his father*; see note on ver. 42.

55. *His sons*; grandsons.

INSTRUCTIONS.

2. Covetousness contracts and debases the soul, lessens natural affection, and tends greatly to injure those who exercise it, and those who feel its influence.

9. Things which take place in the course of divine providence are often, in the Bible, ascribed to God. Good men receive all their blessings as coming from him, and give him the glory.

16. When husbands and wives agree in doing what God commands, they may expect that he will be with them, and bestow upon them and their families all needed good.

24. That protection of God which is secured by obeying him, is a better safeguard than all human aid. Prov. 16:7.

A. M. 2265.
B. C. 1739.

CHAPTER XXXII.

1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

AND Jacob went on his way, and the angels of God met him.^a

2 And when Jacob saw them, he said, This is God's host:^b and he called the name of that place Mahanaim.^c

3 And Jacob put messengers before him to Esau his brother,^d unto the land of Seir,^e the ⁺country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau:^f Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.^g

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed:^h and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac,ⁱ the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:^j

10 ⁺I am not worthy of the least of all the mercies,^k and of all the truth,^l which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.^m

11 Deliver me,ⁿ I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother ⁺with the children.^o

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.^p

^a Psa. 91:11; Heb. 1:14 ^b Josh. 5:14; Psa. 34:7; 103:21; 145:2; Luke 2:13. ^c That is, *Two hosts*. ^d Josh. 21:35. ^e Luke 14:31, 32. ^f Deut. 2:5. ^g Heb. *field*. ^h Prov. 15:1. ⁱ ch. 31:8, 15. ^j ch. 35:3; Psa. 107:6. ^k Psa. 50:15; 91:15. ^l ch. 31:13. ^m Heb. *I am less than all, etc.* ⁿ ch. 24:27;

36. Good men are sometimes angry with others, when, if they knew all the circumstances, they would see that the case requires explanation and apology rather than censure; and while ready to forgive, they would also feel the need of being forgiven.

55. When men are disposed, difficulties can be amicably settled; and when they are settled, both parties should unite in praising God, who is the author, not of contention but of peace, and who, in the settlement of difficulties, ordinarily confers upon both parties more blessings than could be gained by strife. 1 Cor. 14:33; James 3:16.

CHAPTER XXXII.

2. Mahanaim; this was east of the Jordan, and north of the river Jabbok.

3. Country of Edom; south and south-east of Canaan.

5. Grace; favor.

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;^q

14 Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it is a present sent unto my lord Esau: and behold, also he is behind us.

19 And so commanded he the second, and the third, and all that followed the drives, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye, moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me,^r and afterward I will see his face; peradventure he will accept ⁺of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.^s

23 And he took them, and ⁺sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there wrestled a man with him until the ⁺breaking of the day.^t

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: and he said, I will not let thee go, except thou bless me.^u

27 And he said unto him, What is thy name? And he said, Jacob.

Psa. 86:5. ¹ Psa. 61:7; 85:10. ² Job 8:7; Psa. 18:35. ³ Psa. 59:1, 2. ⁴ Heb. *upon*. ⁵ Hos. 10:14. ⁶ ch. 28:13-15. ⁷ Prov. 18:16. ⁸ Prov. 21:14. ⁹ Heb. *my fare*. ¹⁰ Deut. 3:16. ¹¹ Heb. *caused to pass*. ¹² Heb. *ascending of the morning*. ¹³ Hos. 12:3, 4. ¹⁴ Luke 18:1; 1 Cor. 15:58.

7. Jacob was greatly afraid; lest Esau should take vengeance on him for having obtained the birthright and the blessing. Chap. 27:36, 41.

16. Put a space betwixt drove and drove; this arrangement was adapted to make the deepest impression upon Esau's mind. While Jacob put his trust in God, he was careful to omit no means of propitiating his brother that lay in his power.

24. A man; one in the form of a man.

25. Prevailed not against him; that is, while he used such a measure of strength as belongs to a man. Touched the hollow—was out of joint; by this touch he revealed to Jacob his divine power, and thus his true character.

26. Let me go; this was said to try Jacob. I will not let thee go; Jacob, now understanding who it was that had been wrestling with him, felt emboldened to cleave to Him till He should bless him.

28 And he said, Thy name shall be called no more Jacob,* but Israel:† for as a prince hast thou power with God,‡ and with men,§ and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name: and he said, Wherefore is it that thou dost ask after my name?‡ And he blessed him there.

30 And Jacob called the name of the place Peniel:‡ for I have seen God face to face,§ and my life is preserved.

31 And as he passed over Peniel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-Elohe-Israel.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men.† And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed over before them, and bowed himself to the ground seven times,‡ until he came near to his brother.

4 And Esau ran to meet him, and embraced him,‡ and fell on his neck,‡ and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who are those with

thee?‡ And he said, The children which God hath graciously given thy servant.‡

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

8 And he said,‡ What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.‡

9 And Esau said, I have enough, my brother; keep† that thou hast unto thyself.†

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face,‡ as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee;‡ because God hath dealt graciously with me, and because I have †enough:‡ and he urged him,‡ and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children are tender,‡ and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, †according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.†

15 And Esau said, Let me now †leave with thee some of the folk that are with me: and he said, What† needeth it? Let me find grace in the sight of my lord.‡

16 ¶ So Esau returned that day on his way unto Seir.

* Ch. 30:10, 2 Kings: 17:34. † Heb. A prince of God. ‡ Hos. 12:3, 4. ‡ Ch. 31:21, 33:1. ‡ Judg. 13:18. † That is, The face of God. ‡ Exod. 24:11, 33:20, Deut. 5:24, 34:10; Judg. 6:22, 13:22, 25; Isa. 6:5; John 1:18; Col. 1:15. Heb. 11:27. ‡ Ch. 32:6. ‡ Ch. 18:2, 42:6; 43:26. ‡ Ch. 32:28. ‡ Ch. 43:14. † Heb. to thee. ‡ Ch. 4:9; Psa. 137:3. ‡ Heb. What is all this band to thee? ‡ Ch. 32:5, 16. † Heb. b. that to thee that is thine.

28. *Israel*; meaning a princely contender with God. *As a prince hast thou power with God*; the Hebrew word employed here, and in the name *Israel*, has the two meanings of *prince* and *contention, wrestling*. It seems to be designedly chosen to unite these two ideas. This verse gives the meaning of the transaction. Jacob had wrestled with God in prayer, and prevailed; and thus he had also prevailed with the men whose anger he feared, as Laban and Esau.

29. *Wherefore—ask after my name?* implying his exalted and mysterious nature. Compare Judg. 13:18. The name of God comprehends all his attributes.

30. *Peniel*; meaning the face of God. This Jacob says he had seen, showing that the one with whom he had wrestled was God in human form, the Angel of the covenant, the Messiah. Hos. 12:3-5.

31. *Peniel*; meaning the same as Peniel. Ver. 30. *He halted*; limped, or was lame, in consequence of the touch of the Angel. Ver. 25.

INSTRUCTIONS.

2. Angels are ministering spirits sent forth by God to minister to those who are heirs of salvation. Psa. 9:11; Matt. 4:11; Heb. 1:14.

7. Past transgressions are often remembered, and cause deep and pungent distress long after they have been committed.

† Prov. 16:7. ‡ Ch. 33:3; 2 Sam. 3:13. ‡ 1 Sam. 25:27; 2 Kings 5:15. ‡ Heb. all things. ‡ Phil. 4:18. ‡ 2 Kings 5:16, 23. ‡ 1 Chr. 22:5. ‡ Heb. according to the foot of the work, ch. and according to the foot of the children. ‡ Ch. 32:3. ‡ Heb. set a place. † Heb. Wherefore is this? ‡ Ch. 34:11; Ruth 2:13; 2 Sam. 16:4.

12. Supplication to God is one of the most sure and powerful means of influencing men and obtaining from them what we desire. Prov. 16:7; 21:1.

20. Prayer does not render needless the most diligent use of appropriate means, but encourages it, and is instrumental in its success.

28. Pervency and perseverance in penitent, believing prayer, has great influence with God; it prepares the way for deliverance from present trials, and furnishes the best preparation for all which are future.

CHAPTER XXXIII.

2. *The handmaids—Leah—Rachel*; putting those last that were most dear to him. Chap. 32:8.

4. *They wept*; for joy, at meeting each other in such a kind manner.

8. *Grace*; favor, by their being presented to Esau.

10. *As though I had seen the face of God*; under circumstances of great and peculiar favor.

11. *My blessing*; his present, as a token of his kindness and desire to promote Esau's good.

12. *He*; Esau.

13. *He*; Jacob.

15. *Let me find grace*; be permitted to proceed without any of Esau's men to accompany him.

A. M. 2265.
B. C. 1739.

17 And Jacob journeyed to Succoth,^a and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.*

18 ¶ And Jacob came to Shalem,^b a city of Shechem,^c which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field,^e where he had spread his tent, at the hand of the children of Hamor,^f Shechem's father, for a hundred ⁵ pieces of money.

20 And he erected there an altar,^d and called it El-Elohe-Israel.¹

CHAPTER XXXIV.

1 Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.

AND Dinah the daughter of Leah,^e which she bare unto Jacob, went out to see the daughters of the land.^f

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her,^g he took her, and lay with her, and defiled her.⁴

3 And his soul clave unto Dinah the daughter of Jacob,^h and he loved the damsel, and spake kindly* unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.¹

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.²

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth,^k because he had wrought folly in Israel in lying with Jacob's daughter;³ which thing ought not to be done.^m

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your

daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you;ⁿ dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift,^o and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully,^p and said, Because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:^q

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;^r

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter:^s and he *was* more honorable than all the house of his father.^t

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it* is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.^u

23 *Shall* not their cattle, and their substance,

the heart of the damsel; 2 Sam. 19:7; 2 Chr. 30:22; Isa. 40:2. 1 Judg. 14:2. 11 Sam. 10:27; 2 Sam. 13:22. * ch. 49:7. 1 Josh. 7:15; Judg. 20:6. 2 Sam. 13:12. m Deut. 22:17. n ch. 13:9. o Exod. 22:17. p Prov. 20:25. q Josh. 5:9. r Gal. 4:12. s ch. 29:30. t ch. 4:9; 41:20; Num. 22:15; 1 Kings 22:24; 2 Kings 5:1; Isa. 3:3-5; 5:13; 23:8, 9; Acts 13:50; 17:12. u ver. 15, 17.

* Josh. 13:27; Judg. 8:5. * That is, *Booths*. b John 3:23. † Acts 7:16, called *Sychem*. e ch. 29:17; Josh. 24:32. 1 Acts 7:16, called *Emmor*. f Or, *lands*. g ch. 35:7. i That is, *God the God of Israel*. e ch. 30:11. 1 Th. 2:5. j Judg. 14:1. k 2 Sam. 11:2. l Heb. *humbled her*; Deut. 21:11; 23:24, 25; Judg. 19:21, 25; Ezek. 22:10, 11. m Ruth 1:14; 1 Sam. 18:1. n Heb. to

17. *House*; or tent. Chap. 27:15. *Booths*; shelters, coverings. *Succoth*; that is, booths; a place east of the Jordan, and south of the Jabbok.

18. *Shalem*; on the west of Jordan, and north-east of Shechem. Shalem means peace; and some have rendered this, he came in peace to the city of Shechem. *Shechem*; or Sychar, John 4:5, about forty miles north of Jerusalem, in the place of Canaan afterwards called Samaria.

20. *El-Elohe-Israel*; God the God of Israel. Chapter 32:24-30.

INSTRUCTIONS.

4. A soft answer turneth away wrath; and yielding pacifieth great offences. Prov. 15:1; Eccl. 10:4.

11. Men who feel and act right, will in all their ways acknowledge God, and adore him as the giver of all their mercies. In so doing, they may hope for wisdom to adopt

such measures as he will crown with success. Prov. 3:6; Psa. 25:9.

20. When God, in fulfilment of his promises, bestows on men special favors, they should render special thanksgiving; and wherever they reside, should have a place consecrated to public worship.

CHAPTER XXXIV.

13. *Deceitfully*; pretending one thing and meaning another. *And said*; to justify the crime they were plotting.

14. *We cannot*; this shows the manner in which the word cannot is often used in the Bible, referring, not to power, but choice.

16. *Then will we give*; this was false, and designed to deceive Hamor and Shechem.

19. *Deferred not*; did not hesitate to do what they proposed.

and every beast of theirs *be* ours?^a only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city;^b and every male was circumcised, all that went out of the gate of his city.

25 ^c And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.^c

26 And they slew Hamor and Shechem his son with the edge^d of the sword,^d and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.^e

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me^f to make me to stink among the Canaanites, and the Perizzites: and I *being* few in number,^h they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with a harlot?

CHAPTER XXXV.

1 God sendeth Jacob to Bethel. 2 He purgeth his house of idols. 3 He buildeth an altar at Bethel. 4 Deborah dieth at Allonbachuth. 5 God blesseth Jacob at Bethel. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there:¹ and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.²

2 Then Jacob said unto his household,^k and to all that *were* with him, Put away the strange gods³ that *are* among you,^m and be clean,ⁿ and change your garments:

3 And let us arise, and go up to Beth-el; and I

^a Prov. 1:12, 13. ^b Gen. 21:18. ^c Gen. 49:5-7. ^d Heb. *mouth*. ^e Deut. 32:42. ^f Gen. 49:7. ^g Josh. 7:25. ^h Exod. 5:21; 1 Sam. 13:4; 27:12. ⁱ Deut. 4:37. ^j Ps. 105:12. ^k Gen. 47:4. ^l Gen. 27:13; 28:13. ^m Gen. 15:19. ⁿ 1 Sam. 21:15. ^o Ps. 101:2-7. ^p Gen. 31:19; Job. 24:23; 1 Sam. 7:3. ^q Exod. 19:10. ^r Gen. 32:7, 21; Ps. 107:6. ^s Gen. 28:20; 31:3, 42. ^t Exod.

25. *Simeon and Levi*; compare ver. 30, and also Jacob's last words, chap. 49:5-7.

29. *The house*; the houses of the Shechemites.

30. *Stink*; become odious, hateful.

INSTRUCTIONS.

2. Next to the fear and love of God, the guardianship of parents is the great safeguard of children.

5. In this life, trials often succeed trials like the waves of the sea; the passing away of some being quickly followed by the coming of others.

13. The deceitfulness of parents is often dreadfully punished by the deceitfulness of their children.

24. Pecuniary considerations have great influence with men, and they will readily submit to much self-denial for the sake of making money.

29. Deceit, hypocrisy, and a profane use of divine ordi-

will make there an altar unto God, who answered me in the day of my distress;^o and was with me in the way which I went.^p

4 And they gave unto Jacob all the strange gods which *were* in their hand, and all their ear-rings which *were* in their ears;^q and Jacob hid them under the oak which *was* by Shechem.^r

5 And they journeyed: and the terror of God was upon the cities that *were* round about them,^s and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el;^t because there God appeared unto him, when he fled from the face of his brother.^u

8 But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allonbachuth.^v

9 ¶ And God appeared unto Jacob again when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.^w

11 And God said unto him, I am God Almighty:^y be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12 And the land which I gave Abraham and Isaac,^w to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.^z

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone;¹ and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but ^a a little way to come to Ephrath: and Rachel travailed, and she had hard labor.

17 And it came to pass when she was in hard labor, that the midwife said unto her, Fear not; thou shalt have this son also.²

32:3, 4; Hos. 2:13. ¹ Judg. 9:6. ² Ex. 23:27; Deut. 11:25; Josh. 2:9; 24:14, 14. ³ That is, *The God of Bethel*. ⁴ Gen. 28:13. ⁵ That is, *The oak of weeping*. ⁶ Gen. 32:25. ⁷ Gen. 17:1; 48:3, 4; Exod. 6:3. ⁸ Gen. 12:7; 13:13; 28:13. ⁹ Gen. 17:22. ¹⁰ Gen. 28:18. ¹¹ Heb. *a little piece of ground*. ¹² Gen. 30:21; 1 Sam. 4:20.

nances, blind the mind, harden the heart, sear the conscience, and prepare the way for the most abominable crimes.

CHAPTER XXXV.

2. *Change your garments*; a symbol of the inward purification of the soul.

3. *The day of my distress*; chap. 28:20; 32:7, 24-28.

4. *Ear-rings*; probably graven with superstitious devices, and used as amulets or charms.

7. *El-beth-el*; God of Bethel.

8. *Deborah*; chap. 24:69. *Allonbachuth*; the oak of weeping.

15. *Beth-el*; house of God. Chap. 28:19.

16. *Ephrath*; also called Bethlehem, about six miles south of Jerusalem. Ver. 19.

A. M. about 2218. 18 And it came to pass, as her soul was in departing,^a (for she died,) that she called his name Ben-oni;^{*} but his father called him Benjamin.[†]

19 And Rachel died,^b and was buried in the way to Ephrath,^c which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.^d

21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.^e

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine:^f and Israel heard it. Now the sons of Jacob were twelve:^g

23 The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel: Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre,^h unto the city of Arba,ⁱ which is Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were a hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days;^j and his sons Esau and Jacob buried him.^k

CHAPTER XXXVI.

1 Esau's three wives. 6 His removing to mount Seir. 9 His sons. 15 The dukes which descended of his sons. 20 The sons and dukes of Seir. 24 Anah findeth Edom. 31 The kings of Edom. 40 The dukes that descended of Esau.

NOW these are the generations of Esau, who is Edom.^l

2 Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite,^m and Aholibamah the daughter of Anah the daughter of Zibeen the Hivite,

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah:ⁿ these are the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons[†] of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them, because of their cattle.^o

8 Thus dwelt Esau in mount Seir:^p Esau is Edom.

9 ¶ And these are the generations of Esau the father of the Edomites^q in mount Seir:

10 These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.^r

11 And the sons of Eliphaz were Teman, Omar, Zepho,^s and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, Amalek:^t these were the sons of Adah, Esau's wife.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeen, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These were dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz, in the land of Edom: these were the sons of Adah.

17 ¶ And these are the sons of Reuel, Esau's

18. Ben-oni; son of my sorrow. Benjamin; meaning, son of the right hand.

20. Unto this day; the time when Moses wrote this history.

21. Tower of Edar; that is, tower of the flock. Micah

4:8. It is supposed to have been not far from Bethlehem.

27. Hebron; chap. 13:18; 23:2, 19.

INSTRUCTIONS.

3. When God has graciously appeared for us in trouble, answered our prayers, and visited us in mercy, we should hasten to acknowledge his goodness, and render the praise and thanksgiving which are his due and our reasonable service.

8. Domestic which perform with fidelity their appropriate duties to God and to men, add greatly to the comfort and usefulness of families, and are justly entitled to confidence, affection, and respect. By the wise and the good they will be greatly beloved while they live, and deeply lamented when they die.

14. Whenever God especially blesses men, pious gratitude should lead them publicly to acknowledge and adore him.

19. Not a thought, word, or action escapes the notice of God, or ever passes from his remembrance. Give me children, said Rachel, or else I die. Chap. 30:1. God gave her children, and she died. More wise, more safe, more blessed is it to say, Not my will, but thine be done. Matt. 26:39-42; Luke 22:42.

29. The death of a parent should ever awaken new affection and kindness in children; and while they unite in paying respect to his memory, they should be grateful for his virtues, and so far as he obeyed God, imitate his example.

CHAPTER XXXVI.

1. Generations of Esau; a notice of his descendants. Edom; chap. 25:30.

2. Esau took his wives; chap. 26:34; 28:9. In the different accounts his wives and their parents are called by different names, more than one name being often applied to the same person.

7. Could not bear them; they needed more pasture for their flocks.

8. Mount Seir; chap. 32:3.

15. Dukes; leaders, or princes.

son; duke Nahath, duke Zerah, duke Shammah, duke Mizah; these are the dukes that came of Renel, in the land of Edom: these are the sons of Bashemath, Esau's wife.

18 * And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These are the sons of Esau, who is Edom, and these are their dukes.

20 * These are the sons of Seir the Horite,^a who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Hemam;^{*} and Lotan's sister was Timna.

23 And the children of Shobal were these; Alvan,[†] and Manahath, and Ebal, Shepho,[‡] and Onam.

24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishon; Hemdan,[§] and Eshban, and Iluran, and Cleran.

27 The children of Ezer are these; Bilhan, and Zaavan, and Akan.^{||}

28 The children of Dishan are these; Uz, and Aran.

29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom,^b before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

^a Ch 11:6, Gen 2:12, 22. * Or, Hinnam. † Or, Alvan. ‡ Or, Shepho. § Or, Amran. || Or, Jukan. ¶ Ch 1:44. † Ch 10:11. § 1 Chr 1:50. Hadad Pasi. After his death was an aristocracy. † Exod 15:15. * Or, Atiah. † Heb. Edom. † Heb. of his father's sojournings. c ch 17:1, 23:1, 25:4;

20. Sons of Seir; these were the former inhabitants, called Horites.

24. The mules; many prefer to render, the "warm springs," perhaps those of Callirrhoe, on the east side of the Dead sea.

INSTRUCTIONS.

7. In this world, as to temporal things, God treats the righteous and the wicked in many respects alike. He makes his sun to rise on the evil and on the good, and sends his rain on the just and on the unjust. But in the future world, each will receive according to his works.

43. Enough of the history of Esau's descendants is

36 And Hadad died, and Samlah of Mas-^a rekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth^c by the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar^d reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these are the names of the dukes that came of Esau,^d according to their families, after their places, by their names; duke Timnah, duke Alvah,^e duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.^f

CHAPTER XXXVII.

1 Joseph is hated of his brethren. 5 Has two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death. 21 Reuben saveth him. 26 They sell him to the Chaldees. 31 His father, desecrated by the bloody coat, mourneth for him. 35 He ascendeth to Pitham in Egypt.

AND Jacob dwelt in the land[†] wherein his father was a stranger,[‡] in the land of Canaan.

2 These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhan, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.[§]

3 Now Israel loved Joseph more than all his children, because he was the son of his old age:^{||} and he made him a coat of many colors.[¶]

4 And when his brethren saw that their father loved him more than all his brethren, they hated him,^{||} and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.[†]

8 And his brethren said to him, Shalt thou indeed reign over us?[‡] or shalt thou indeed have

36:7; Heb. 11:9-16. † 1 Sam. 2:22-24; 1 Cor. 1:11; 5:1; 11:18. ‡ ch. 11:20. § Or, process. ¶ Judg. 5:30; 2 Sam. 13:17. Ezek. 16:16. Job. 49:23. † Ps. 3:19, 69:4, Tit. 3:3. ‡ ch. 42:6-9, 43:29, 44:11. ¶ Ps. 117:22; Luke 19:14, 27.

given in the Bible to show that the promises of God concerning him were accomplished.

CHAPTER XXXVII.

2. Sons of Bilhan, and—Zilpah; Dan and Naphtali, Gad and Asher. Chap. 30:4-13. Their evil report; Joseph made known to Jacob their evil conduct.

3. Coat of many colors; as a mark of distinction, and an expression of his father's love.

4. Could not; for want of disposition, not of power; they chose not to do it.

7. Made obeisance; bowed down; a common mode of expressing subjection.

A. M. 2775.
B. C. 1729.
dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me.^a

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?^b

11 And his brethren envied him;^c but his father observed the saying.^d

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them.^e And he said to him, Here am I.

14 And he said to him, Go, I pray thee, *see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron,^f and he came to Shechem.

15 ¶ And a certain man found him, and behold, he was wandering in the field: and the man asked him, saying, What seekest thou?^g

16 And he said, I seek my brethren: tell me,^h I pray thee, where they feed their flocks.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.ⁱ

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.^j

19 And they said one to another, Behold, this dreamer^k cometh.

20 Come now therefore, and let us slay him,^k and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood,^l but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid

him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat,^m his coat of many colorsⁿ that was on him;ⁿ

24 And they took him, and cast him into a pit:^o and the pit was empty, there was no water in it.

25 And they sat down to eat bread:^p and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead,^a with their camels bearing spicery and balm and myrrh,^r going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?^s

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him;^t for he is our brother and our flesh: and his brethren were content.

28 Then there passed by Midianites,^u merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver:^v and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joseph was not in the pit; and he rent his clothes.^w

30 And he returned unto his brethren, and said, The child is not;^x and I, whither shall I go?

31 And they took Joseph's coat,^y and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.^z

34 And Jacob rent his clothes, and put sackcloth upon his loins,^a and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him: but he refused to be comforted;^b and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer^c of Pharaoh's, and captain^d of the guard.

^a Ch. 44:14; 46:29; 50:18. ^b ch. 27:29. ^c Acts 7:9. ^d Dan 7:28; Luke 2:19, 31. ^e 1 Sam. 17:17; Luke 20:13. ^f Heb. see the peace of thy brethren, etc. ^g ch. 35:27. ^h Judg. 4:22; 2 Kings 6:19. ⁱ Cant. 1:7. ^j 2 Kings 6:13. ^k Jsa. 31:3; 37:12, 38; 94:21; Matt. 21:38; 27:1; John 11:53; Acts 23:12. ^l Heb. master of dreams. ^m Prov. 1:11, 16; 27:1. ⁿ ch. 42:32. ^o Matt. 27:28. ^p Or. pieces. ^q ver. 3. ^r Ps. 35:7; Lam. 4:20. ^s Prov. 30:20; Amos 6:6. ^t ver. 28; 36. ^u Jer. 5:22. ^v ch. 4:10; Job 16:15. ^w 1 Sam.

18:17; 2 Sam. 12:9. ^x Heb. hearkened. ^y Judg. 6:3. ^z Psa. 105:17; Zech. 11:12; Matt. 27:9; Acts 7:9. ^a Num. 14:6; Judg. 11:35; Job 1:20; Joel 2:13. ^b ch. 42:13, 36; Jer. 31:15. ^c ver. 23. ^d ch. 44:28. ^e 2 Kings 19:1; Esther 4:1; Isa. 32:11; Jonah 3:5. ^f 2 Sam. 12:17. ^g Heb. eunuch, chamberlain, or courier; Esther 1:10. ^h Or. chief marshal. Heb. chief of the slaughter-men, or executioners.

9. Sun—moon and—eleven stars; referring to Joseph's father, mother, and eleven brethren.

11. Observed the saying; remembered it, and reflected much upon its meaning.

12. Shechem; chap. 33:18.

17. Dothan; twelve or fifteen miles north of Shechem.

22. That he might rid him out of their hands; prevent their killing him, and restore him again to his father.

24. Into a pit; that is, a cistern underground. Such cisterns are used now, as anciently, to hold water, and some of them are of great size.

28. Midianites—Ishmaelites; it seems to have been a mixed company, made up of Ishmaelites, descendants of Ishmael, and Midianites, descendants of Midian, Abra-

ham's fourth son by Keturah. Hence they are called now by one name, now by the other.

29. Rent his clothes; a common way in the East of expressing deep grief.

30. The child is not; Reuben was probably absent when they sold Joseph.

33. Joseph is—rent in pieces; Jacob, who deceived his father, is now himself woefully deceived by his children.

34. Sackcloth; a kind of coarse cloth worn by mourners.

INSTRUCTIONS.

3. Parents in the treatment of their children need wisdom from above, and should carefully avoid making invidious distinctions between them.

CHAPTER XXXVIII.

1. Judah's children. 2. Tamar's story. 3. Judah's children. 4. Tamar's story. 5. Judah's children. 6. Tamar's story. 7. Judah's children. 8. Tamar's story. 9. Judah's children. 10. Tamar's story. 11. Judah's children. 12. Tamar's story. 13. Judah's children. 14. Tamar's story. 15. Judah's children. 16. Tamar's story. 17. Judah's children. 18. Tamar's story. 19. Judah's children. 20. Tamar's story. 21. Judah's children. 22. Tamar's story. 23. Judah's children. 24. Tamar's story. 25. Judah's children. 26. Tamar's story. 27. Judah's children. 28. Tamar's story. 29. Judah's children. 30. Tamar's story. 31. Judah's children. 32. Tamar's story. 33. Judah's children. 34. Tamar's story. 35. Judah's children. 36. Tamar's story. 37. Judah's children. 38. Tamar's story. 39. Judah's children. 40. Tamar's story. 41. Judah's children. 42. Tamar's story. 43. Judah's children. 44. Tamar's story. 45. Judah's children. 46. Tamar's story. 47. Judah's children. 48. Tamar's story. 49. Judah's children. 50. Tamar's story. 51. Judah's children. 52. Tamar's story. 53. Judah's children. 54. Tamar's story. 55. Judah's children. 56. Tamar's story. 57. Judah's children. 58. Tamar's story. 59. Judah's children. 60. Tamar's story. 61. Judah's children. 62. Tamar's story. 63. Judah's children. 64. Tamar's story. 65. Judah's children. 66. Tamar's story. 67. Judah's children. 68. Tamar's story. 69. Judah's children. 70. Tamar's story. 71. Judah's children. 72. Tamar's story. 73. Judah's children. 74. Tamar's story. 75. Judah's children. 76. Tamar's story. 77. Judah's children. 78. Tamar's story. 79. Judah's children. 80. Tamar's story. 81. Judah's children. 82. Tamar's story. 83. Judah's children. 84. Tamar's story. 85. Judah's children. 86. Tamar's story. 87. Judah's children. 88. Tamar's story. 89. Judah's children. 90. Tamar's story. 91. Judah's children. 92. Tamar's story. 93. Judah's children. 94. Tamar's story. 95. Judah's children. 96. Tamar's story. 97. Judah's children. 98. Tamar's story. 99. Judah's children. 100. Tamar's story.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.^a

4 And she conceived again, and bare a son; and she called his name Onan.^b

5 And she yet again conceived, and bare a son; and called his name Shelah;^c and he was at Chezib when she bare him.

6 And Judah took a wife for Er his first-born, whose name was Tamar.

7 And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him.^d

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.^e

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did^f displeased the Lord; wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

12 ¶ And in process of time, the daughter of Shuah, Judah's wife, died; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath^g to shear his sheep.

14 And she put her widow's garments off from

her, and covered her with a veil, and wrapped herself, and sat in^h an open place,ⁱ which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; for he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee^j a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thy hand;^k and he gave it her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.^l

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot that was openly^m by the wayside? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

23 And Judah said, Let her take it to her, lest weⁿ be shamed:^o behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot;^p and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.^q

25 When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.^r

^a Or, in Enajim. ^b Heb. became a contempt. ^c Prov. 6:34; Rom. 6:21; Eph. 5:12. ^d Judg. 19:2; Hos. 3:3. ^e Lev. 20:9; Deut. 24:21. ^f Sam. 12:9. ^g Ver. 17.

^h Gen. 46:12. ⁱ Gen. 46:12. ^j Ver. 11, 24. ^k 1 Cor. 2:3. ^l Ver. 25, 26. ^m Matt. 22:42. ⁿ Heb. were in the eyes of the Lord. ^o Heb. the days were multiplied. ^p 1 Sam. 15:19. ^q Job. 41:1. ^r Heb. the door of eyes, &c. of Enajim. ^s Prov. 7:12. ^t Heb. a lot of the goats. ^u Ver. 25. ^v 2 Sam. 14:2, 3.

8. Children who are especially favored need much wisdom, in order not needlessly to increase the difficulty which the partiality of parents occasions.

11. God's dealings with children are full of instruction, and worthy of being carefully observed and seriously pondered by parents.

18. Envy tends to make men hard-hearted and cruel, to root out even natural affection, and awaken the most malignant and murderous passions.

24. Great favors of Providence are often accompanied or followed by great trials. 2 Cor. 2:7; Heb. 12:6.

32. Under the influence of envy or covetousness, men may sell even their own brother into perpetual bondage, and rend the heart of an affectionate father with exquisite anguish. But in doing it, they are preparing for exquisite anguish themselves.

CHAPTER XXXVIII.

1. *Adullamite*; belonging to Adullam, a place north of Hebron, and south-west from Jerusalem.

2. *Shuah*; the name, not of the daughter, but of her father. Ver. 12.

9. Give seed to his brother; Deut. 25:5, 6.

12. Timnath; south-west of Jerusalem.

14. In an open place; or, at the entrance of Enajim.

15. Covered her face; that he might not know her to be his daughter-in-law.

18. Signet; seal. Bracelets; rather, cord, by which the signet was suspended from the neck.

23. Take it; keep the pledge to herself.

INSTRUCTIONS.

2. Although it is ordinarily best for young men to be married early in life, yet it should not be done without earnest prayer to God for his guidance and blessing, that the connection may be a source of happiness and usefulness.

10. Secret as well as open sins are all known to God, and unless repented of and forgiven, will be visited with his curse.

20. Judah had been instrumental in deceiving his father, and now he is himself deceived.

24. Those who are most guilty themselves are often most ready to denounce vengeance on others.

A. M. about 26 And Judah acknowledged *them*, and B. C. 1727. said, She hath been more righteous than I;^a because that I gave her not to Shelah my son.^b And he knew her again no more.^c

27 ¶ And it came to pass in the time of her travail, that behold, twins were in her womb.

28 And it came to pass when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that behold, his brother came out; and she said, How hast thou broken forth? *this* breach be upon thee; therefore his name was called Pharez.^d

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah.

CHAPTER XXXIX.

1 Joseph advanced in Potiphar's house. 7 He resisteth his mistress's temptation. 13 He is falsely accused. 20 He is cast into prison. 21 God is with him there.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh,^e captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And the LORD was with Joseph,^f and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.^g

4 And Joseph found grace in his sight,^h and he served him: and he made him overseer over his house, and all that he had he put into his hand.ⁱ

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake;^j and the blessing of the LORD was upon all that he had in the house, and in the field.^k

6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person,^l and well-favored.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph;^m and she said, Lie with me.ⁿ

8 But he refused,^o and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness,^p and sin against God?*^q

10 And it came to pass, as she spake to Joseph day by day,^r that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and *there was none of the men of the house there within.*

12 And she caught him by his garment,^s saying, Lie with me: and he left his garment in her hand, and fled,^t and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us;^u he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.^v

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.^w

20 And Joseph's master took him, and put him into the prison,^x a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and *showed him mercy, and gave him favor in the sight of the keeper of the prison.*^y

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer of it.

^a 1 Sam. 24:17. ^b ver. 14. ^c Job 34:31, 32; Rom. 13:12; Tit. 2:11, 12. ^d Or, Wherefore hast thou made this breach against thee? ^e That is, A breach. ^f Num. 26:29; 1 Chr. 2:4; Matt. 1:3. ^g ch. 37:36; Psa. 105:17. ^h 1 Sam. 16:18; 18:14, 28; Acts 7:9. ⁱ Josh. 1:7, 8; 1 Chr. 22:13; Psa. 1:3. ^j ver. 27, 1 Sam. 10:22. ^k ch. 24:2. ^l ch. 30:27. ^m Deut. 28:1-6. ⁿ 1 Sam. 10:12; 17:42. ^o Job 34:11; Psa. 119:37. ^p 2 Sam. 13:11. ^q Prov. 1:40. ^r Lev.

20:10. ^s Prov. 6:29, 32. ^t 2 Sam. 12:13; Psa. 51:1; Jer. 28:16. ^u Prov. 22:14; 23:27. ^v Prov. 7:13. ^w 1 Esd. 7:36. ^x Ezek. 29:5. ^y Heb. great. ^z Exod. 23:1; Psa. 37:14; 120:3; Prov. 12:19. ^{aa} Prov. 6:34, 35; Cant. 6:6. ^{ab} ch. 41:14. ^{ac} Psa. 105:18. ^{ad} Heb. extended kindness unto him. ^{ae} Exod. 12:36; Psa. 106:46; Prov. 16:7; Dan. 1:9; Acts 7:10.

CHAPTER XXXIX.

4. Grace; favor.

6. He knew not aught; he did not take the care of any thing himself, but left all to Joseph. Goodly—well-favored; beautiful in person.

8. Wotteth; knoweth.

20. In the prison; chap. 41:14; Psa. 105:18.

22. He was the doer; he gave directions, and things were done accordingly.

INSTRUCTIONS.

5. The Lord will not forsake any who put their trust in him; and fidelity in the discharge of duty in lower situa-

tions is the best preparation for, and the surest way of advancement to those that are higher.

9. The fear of the Lord is the surest pledge of fidelity, the best safeguard against temptation, and the most powerful means of promoting all the great interests of men.

15. Tempters to sin will turn accusers, and when they have power, will become persecutors and tormentors.

21. No evils which men can inflict can shut out the presence and favor of God from those who trust in him; and a servant in a dungeon may be more happy than a king on his throne. Though he may suffer for righteousness' sake, in due time he will be delivered, and his sorrow turned into joy.

23 The keeper of the prison looked not to any thing *that* was under his hand: because the Lord was with him, and *that* which he did, the Lord made it to prosper.^a

CHAPTER XL.

1 The keeper and butler of Pharaoh in prison. 2 Joseph hath charge of them. 3 He interprets their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.

AND it came to pass after these things, *that* the butler^b of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers,^c against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.^d

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night,^e each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they were sad.^f

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?^g

8 And they said unto him, We have dreamed a dream, and *there is no interpreter of it.*^h And Joseph said unto them, *Do not interpretations belong to God?*ⁱ tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream,^j behold, a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it:^k The three branches are three days:

13 Yet within three days shall Pharaoh lift^l up thy head,^m and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and show kindness, I pray thee, unto me,ⁿ and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.^o

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I had three^p white baskets on my head:

17 And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh: and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:^q

19 Yet within three days^r shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.^s

20 ¶ And it came to pass the third day, which was Pharaoh's birthday,^t that he made a feast unto all his servants: and he lifted^u up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again, and he gave the cup into Pharaoh's hand;^v

22 But he hanged the chief baker: as Joseph had interpreted to them.^w

23 Yet did not the chief butler remember Joseph, but forgot him.^x

a Ver. 2, 3. b Neh. 1:11. c Prov. 16:14; 19:19. d ch. 39:20, 23. e Job 33:15-17. f Dan. 4:5. g Heb. are your fires out? e Neh. 2:2. h ch. 41:15. i Dan. 2:41, 28. j Job. 7:14. k ch. 41:25; Dan. 2:36. l Or, reckon. m 2 Kings 25:27; Jer. 42:31. n Heb. remember me with thee. o 1 Sam. 20:14. p 1 Kings 2:7; Luke 23:42. q 1 Sam. 21:11; Psa. 59:3, 4; Dan.

6:22. r Or, full of holes. s Heb. meat of Pharaoh, the work of a baker, or rook. t ch. 41:28. u ver. 13. v Or, reckon thee, and take thy silver from thee. w 1 Sam. 17:44, 2 Sam. 13:16. x Matt. 14:8. Mark 6:31. y Or, reckoned. z Neh. 2:1. 1 ver. 19. a Isa. 31:12; Eccl. 9:15, 16; Amos 6:6.

CHAPTER XL.

1. Butler; a cup-bearer; one who presented to the king his wine. Baker; the one who furnished the king his bread, or had the direction of others who did it.

3. Ward; prison.

4. Charged Joseph; gave him the care of them. Served them; supplied their wants.

5. According to the interpretation; that is, the dreams were truly prophetic, and had each an interpretation, as was afterwards explained by Joseph.

12. Three branches are three days; not literally, but they represent or mean three days. So the three baskets, ver. 18. Compare also Matt. 26:26.

13. Lift up thy head; take thee out of prison.

15. Stolen, his brethren, in selling him, took what was not theirs, and appropriated it to their own use. This, Joseph called stealing.

16. Good; favorable.

INSTRUCTIONS.

3. The present condition of men is no certain indication of their character. In the same dungeon may be very different men, and from very different causes—men who are serving different masters, and preparing to dwell for ever in different places.

8. Those who receive their blessings as the gift of God, and gratefully acknowledge him, will sympathize in the distresses of others, and be disposed, as far as may be consistent, to relieve them.

12. To insist on a literal interpretation where the meaning is evidently figurative, is a gross perversion of Scripture.

15. The selling of a brother into bondage is not only palpable dishonesty, but aggravated theft. Ex. 21:16.

23. In prosperity men are apt to overlook and forget those who have aided them in adversity, and thus to show that their hearts are deceitful and desperately wicked. Jer. 17:9.

A. M. 2289.
B. C. 1715.

CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them. 33 He giveth Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

AND it came to pass at the end of two full years, that Pharaoh dreamed:^a and behold, he stood by the river.

2 And behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank^{*} and good.

6 And behold, seven thin ears and blasted with the east wind sprang up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, *it was a dream.*

8 And it came to pass in the morning, that his spirit was troubled;^b and he sent and called for all the magicians of Egypt, and all the wise men thereof:^c and Pharaoh told them his dream; but *there was none* that could interpret them unto Pharaoh.^d

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants,^e and put me in ward in the captain of the guard's house, *both me and the chief baker:*

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.^f

12 And *there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.*

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon:^g and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is none* that can interpret it: and I have heard say of thee, *that thou canst understand a dream to interpret it.*^h

16 And Joseph answered Pharaoh, saying, *It is not in me: God shall give Pharaoh an answer of peace.*ⁱ

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:^j

18 And behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in a meadow:

19 And behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favored kine did eat up the first seven fat kine:

21 And when they had ^e eaten them up, it could not be known that they had eaten them; but they *were* still ill-favored, as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good:

23 And behold, seven ears, withered,^k thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians;^k but *there was none* that could declare it to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do.^l

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream is one.

27 And the seven thin and ill-favored kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.^m

28 This is the thing which I have spoken unto Pharaoh: what God is about to do, he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:ⁿ

30 And there shall arise after them seven years of famine;^o and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;^p

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be very grievous.*^q

32 And for that the dream was doubled unto

^a Ezech. 6:1; Dan. 2:1. ^b Heb. *fat*. ^c Dan. 4:5, 19; 7:2; ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} 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Pharaoh twice: *it is because the thing is established by God,* and God will shortly bring it to pass.^b

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers^c over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.^c

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land *perish* not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh,^d and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this is, a man in whom the spirit of God is?^e

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is none* so discreet and wise as thou art:^f

40 Thou shalt be over my house,^f and according unto thy word shall all my people^g be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.^g

42 And Pharaoh took off his ring from his hand,^h and put it upon Joseph's hand, and arrayed him in vestures of *fine linen*, and put a gold chain about his neck;ⁱ

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee:^j and he made him *ruler* over all the land of Egypt.^j

44 And Pharaoh said unto Joseph, *I am Pharaoh*, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah;^k and he gave him to wife Asenath the

daughter of Poti-pherah priest^l of On. ^{Gen. 41:50} And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph was thirty years old when he stood before Pharaoh king of Egypt.^k And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plentiful years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea,^l very much, until he left numbering; for *it was* without number.

50 And unto Joseph were born two sons before the years of famine came:^m which Asenath the daughter of Poti-pherah priest^l of On bare unto him.

51 And Joseph called the name of the first-born Manassah.^l For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim:ⁿ For God hath caused me to be fruitful in the land of my affliction.ⁿ

53 ¶ And the seven years of plentifulness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said:^o and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished,^p the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened *all* the storehouses, and sold unto the Egyptians;^q and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was *so* sore in all lands.

^a Ch. 37:7, 9. ^b Or, prepared of God. ^c Num. 23:19; Isa. 46:10. ^d Or, answered. ^e Prov. 6:35. ^f Heb. bound out-off. ^g Acts 7:10. ^h Num. 27:18. ⁱ Job 32:8. ^j Lev. 2:6. ^k Dan. 4:18. ^l 5:11. ^m Ps. 105:21. ⁿ Heb. he armed or girded. ^o Dan. 1:17. ^p Eccl. 3:10. ^q 2 S. 15. ^r Or, sold. ^s Dan. 5:7, 29. ^t Or, Tender father. ^u Heb. Joseph. ^v Gen. 42:8, 20. ^w Acts 7:10. ^x Whence the Greek signifies, A revenger of sorrows, or The man to whom

servitors resorted. ^y Or, prince. ^z Exod. 2:16. ^{aa} 2 Sam. 5:18. ^{ab} 1 Sam. 16:21. ^{ac} Dan. 1:19. ^{ad} Luke 21:36. ^{ae} Job. 22:17. ^{af} Judg. 7:12. ^{ag} 1 Sam. 13:5. ^{ah} Ps. 78:27. ^{ai} Job. 46:21. ^{aj} 48:5. ^{ak} Or, prince. ^{al} ver. 45. ^{am} That is, Forgetting. ^{an} Thomas. ^{ao} Fruitful. ^{ap} Job. 39:22. ^{aq} ver. 30. ^{ar} Jer. 11:1. ^{as} 2 Lam. 4:4. ^{at} Heb. all wherein was. ^{au} Job. 12:6. ^{av} 47:14, 24.

34. *Of the land*; the produce of the land.

36. *The land perish* not; the inhabitants of it.

42. *Put it upon Joseph's hand*; in token of his being clothed with authority.

43. *The second chariot*; the chariot assigned to the man that stood next in rank to the king; and doubtless second to the king's chariot in splendor.

44. *Lift up his hand or foot*; a proverbial expression, denoting that all the people should be under Joseph's control.

45. *Zaphnath-paaneah*; supposed to mean, saviour of the world. *Priest*; a priest at that time, in Egypt, was a civil as well as an ecclesiastical ruler; and by this marriage Joseph became connected with one of the great men of the kingdom. *On*; called by the Greeks Heliopolis, or the city of the sun. It was on the east of the Nile, in the land of Goshen, and not far from the modern Cairo.

47. *By handfuls*; in great abundance.

48. *Laid up the food*; that which was not wanted for present use.

51. *Manassah*; that is, one causing forgetfulness.

52. *Ephraim*; fruitful.

55. *Egypt was famished*; the people had consumed all their food, and were in want.

INSTRUCTIONS.

7. All future things are known to God, and as far as he sees best he makes them known to men. Before men had the Bible, God often communicated information to them in dreams and visions. But now we are not to expect information in those ways, but to give heed to the Bible, which is able to make us wise unto salvation, and furnish us thoroughly for every good work.

14. God never overlooks the trials of his people, or suffers them to continue a moment too long. When the right time comes he delivers them, often suddenly, in ways, by means, and for purposes which they never expected.

25. Those who in all their ways acknowledge God, will find that he directs their paths; and those things which they thought to be against them, they will see were ordered in such a way as to promote their highest good.

A. M. 2297.
B. C. 1707.

CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 16 They are imprisoned by Joseph for spies. 18 They are set at liberty, on condition to bring Benjamin. 21 They have remorse for Joseph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob. 36 Jacob refuseth to send Benjamin.

NOW when Jacob saw that there was corn in Egypt,^a Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.^b

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.^c

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governor over the land,^d and he it was that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them,^e and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all one man's sons; we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan;

and behold, the youngest is this day with our father, and one is not.^f

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence,^g except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept^h in prison, that your words may be proved, whether there be any truth in you: or else, by the life of Pharaoh, surely ye are spies.

17 And he putⁱ them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; for I fear God:^b

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me;^j so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We are verily guilty concerning our brother,^k in that we saw the anguish of his soul, when he besought us, and we would not hear;^k therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you,^l saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.^m

23 And they knew not that Joseph understood them; forⁿ he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way:ⁿ and thus did he unto them.

26 And they laden their asses with the corn, and departed thence.

27 And as one of them opened his sack to give

^a Acts 7:12. ^b ch. 43:8; Psa. 115:17. ^c ver. 34. ^d ch. 41:41. ^e Heb. *heard things with them*. ^f ch. 37:5, 9. ^g ch. 37:30; Jer. 31:15. ^h Lam. 5:7. ⁱ ch. 42:1. ^j Deut. 6:13; 1 Sam. 1:26; 17:52; Jas. 5:12. ^k Heb. *bound*. ^l Heb. *gathered*. ^m ch. 20:11; Lev. 25:43; Neh. 5:15; Luke 15:2, 4. ⁿ ver. 31. ^o ch. 43:5; 41:23. ^p Num. 32:33; 1 Kings 17:13; Job 36:8, 9; Hos. 4:15.

Matt. 27:3, 4; Acts 19:18. ^k Prov. 21:13; 24:11, 12; Jer. 34:17; Matt. 7:2. ^l ch. 37:21. ^m ch. 9:5. ⁿ 1 Kings 2:23; 2 Chr. 31:23; Psa. 9:2; Ezek. 1:5. ^o Luke 11:50, 51; Acts 2:4; Rev. 13:10. ^p Heb. *an interpreter was between them*. ^q Matt. 5:4; Rom. 12:17, 20; Eph. 4:2.

33. The fact that men are dependent on God does not supersede the necessity, on their part, of wisdom and discretion; and those who have most of these qualities, will be most likely to be successful.

39. Those who know most of God and his ways will be the most wise and discreet. They can be most safely trusted, and in great and difficult services may be expected to do the most good.

44. He who shows the most kindness, patience, compassion, and benevolence in a dungeon, may be expected to show the most humility, meekness, equanimity, and loveliness on a throne.

52. God can, in this world, cause his people to forget their sorrows, or so to remember them as to heighten their joys, and make them feel that their sharpest trials were not worthy to be compared with the glory which shall follow.

CHAPTER XLII.

1. Look one upon another; in perplexity and despair.

6. That sold; directed as to the selling. Bowed down; chap. 37:7, 8.

7. Made himself strange; acted as one that did not know them.

9. The dreams; chap. 37:5-9. The nakedness of the land; its defenceless points, where and how a successful attack might be made upon it.

14. That is it that I spake unto you; what I said to you before, ver. 9, is the truth. Compare above, chap. 41:28.

15. By the life of Pharaoh; as surely as Pharaoh lives.

17. Ward; prison. Three days; this gave them time to reflect upon their past conduct, their treatment of Joseph and Jacob, and upon their present condition and prospects. This was what Joseph intended, and he no doubt prayed that it might be for their good.

20. Be verified; be proved to be true.

21. Guilty concerning our brother; conscience condemned them for their treatment of Joseph, more than twenty years before. Therefore is this distress; they viewed it as a punishment of their sins.

his ass provender in the inn, he espied his money: for behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart *failed them*, and they were afraid, saying one to another, What is this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man *who is* the lord of the land spake roughly^a to us,^a and took us for spies of the country.

31 And we said unto him, We *are* true men; we are no spies:

32 We *be* twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true men: leave one of your brethren *here* with me, and take *food* for the famine of your households, and *be* gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true men: so will I deliver your brother, and ye shall traffic in the land.^b

35 ¶ And it came to pass, as they emptied their sacks, that behold, every man's bundle of money *was* in his sack:^c and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of *my children*:^d Joseph is not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.^e

37 And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead,^f and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.^g

CHAPTER XLIII.

A. M. 2207.
B. C. 1769.

1 Jacob is hardly persuaded to send Benjamin: 15 Joseph entertaineth his brethren. 31 He maketh them a feast.

AND the famine *was* sore in the land.^h
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protestⁱ unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us^j straitly of our state, and of our kindred, saying, Is your father yet alive? have ye *another* brother? and we told him according to the tenor^k of these words. Could we certainly know^l that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9 I will be surety for him;^m of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this secondⁿ time.

11 And their father Israel said unto them, If *it must be* so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present;^o a little balm, and a little honey, spices and myrrh,^p nuts and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks,^q carry *it* again in your hand; per-adventure *it was* an oversight.

13 Take also your brother, and arise, go again unto the man:

Lxxv. 5:10. ⁱ Heb. protesting. ^j Heb. asking. ^k Heb. asking. ^l Heb. asking. ^m Heb. knowing. ⁿ Heb. knowing. ^o Heb. knowing. ^p Heb. knowing. ^q Heb. knowing.

16. Men are often strongly tempted to do evil that good may come, but it is never right; and the success of a plan is no sure evidence of the righteousness of the means used in prosecuting it.

28. When men have done what they know to be wicked, and evils come upon them, conscience links the two together, and views the one as a punishment for the other.

CHAPTER XLIII.

7. According to the tenor of these words; suited our answers honestly to these questions of his.

11. Balm; balsam, like that of Gilead. Honey; probably here honey of grapes, made by boiling down new wine to a third or half. Myrrh; here probably a fragrant gum called ladanum. Nuts; the original word means pistacia-nuts.

12. Double money; that which they brought back, and enough more to buy the corn which they needed.

^a Heb. went forth. ^b Heb. with us hard things. ^c ver. 7, 12. ^d ch. 34:10. ^e ch. 43:21. ^f ch. 43:14. ^g 1 Sam. 27:1; Job 7:7; Eccl. 7:8; Rom. 8:28; 1 ch. 37:35; 44:20, 24. ^h ch. 37:35; 44:20, 31; Isa. 35:10. ⁱ ch. 41:54;

28. They were afraid; lest they should be charged with having stolen the money, and be treated as thieves. God hath done; in his providence caused to come upon us as a punishment for our sin.

37. Slay my two sons; that is, you may slay them, if I bring not Benjamin back again; a rash expression, but it showed Reuben's earnestness and sincerity.

38. His brother; that is, Joseph; his own brother by Rachel.

INSTRUCTIONS.

2. In seasons of danger and distress nothing is gained by despondency. The question should be, What shall we do? and having ascertained, we should, without delay, and in dependence on God, attempt to do it. He helps those who, in the right way, attempt to help themselves.

9. The efforts of men to thwart the plans of God are the means of fulfilling them; yet they are as wicked in opposing him, as if he did not make what they do the occasion of promoting his cause.

A. M. 2297.
R. C. 1707.

14 And God Almighty give you mercy before the man,^a that he may send away your other brother, and Benjamin. ^b If I be bereaved of my children, I am bereaved.^b

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house,^c Bring these men home, and slay,^d and make ready; for these men shall dine^e with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us,^f and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down¹ at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks,² and behold, every man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not:³ your God, and the God of your father, hath given you treasure in your sacks: I had your money.⁴ And he brought Simeon out unto them.

^a Neh. 1:11; Ps. 37:5. ^b Or, And I, as I have been, etc. ^c Esth. 4:16; e. ch. 34:1. ^d Heb. *kellâ killing*. ^e Heb. *eat*. ^f Heb. *roll himself upon us*; Job 39:14. ¹ Heb. *coming down we came down*. ² ch. 42:27. ³ Judg. 6:25; 19:30; 1 Sam. 25:6; Luke 24:36. ⁴ Heb. *your money came to me*. ¹ ch. 18:4; 24:32. ² ver. 11. ³ ch. 37:7, 10. ⁴ Heb. *peace*. ⁵ Heb. *Is there peace*

14. *If I be bereaved—I am bereaved*; an expression of desponding resignation.

23. *God—hath given you treasure*; not without human agency; but he had so ordered things in his providence that they had their money. *I had your money*; it was paid to me, and I acknowledge the receipt of it; of course you need not fear. He had himself, at the command of Joseph, without their knowledge, put it into their sacks.

24. *Washed their feet*; according to the custom of travellers in those days. Chap. 18:4.

25. *The present*; that which they had brought from the land of Canaan.

26. *Bowed themselves*; chap. 37:7.

31. *Refrained*; from weeping, and appeared as usual.

32. *For that is an abomination*; the Egyptians kept themselves separate from all strangers, and had a particular aversion to men whose occupation was that of shepherds. See chap. 46:34.

33. *They sat before him*; they were seated according to their different ages. *Marvelled*; that he who seated them should know, in each case, which was oldest.

34. *Messes*; portions of food.

INSTRUCTIONS.

5. As to the future doing of things which are left to our discretion, it is ordinarily not best to say positively what we will or will not do, but to feel our dependence on

24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet;^c and he gave their asses provender.

25 And they made ready the present against Joseph came at noon;^d for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.^e

27 And he asked them of *their* welfare,^f and said, Is your father well,¹ the old man of whom ye spake?² Is he yet alive?

28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son,³ and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.⁴

30 And Joseph made haste; for his bowels did yearn upon his brother;⁵ and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.⁶

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him:⁷ but Benjamin's mess was five times so much as any of theirs. And they drank, and ⁸were merry with him.⁸

to your father?¹ 1 ch. 42:11, 13. 2 ch. 35:17, 18. 3 Josh. 7:19, 20; 1 Chr. 29:11; Matt. 9:2. 4 1 Kings 3:26; Jer. 31:20; Phil. 1:5; 2:1; Col. 3:12. 5 m. ch. 46:34; Exod. 8:29. 6 2 Sam. 11:7. 7 Heb. *drank largely*. 8 Prov. 31:6; Eccl. 9:7; 10:19; Cant. 5:1; Matt. 11:19; John 2:10

God; and when the time to act comes, decide as truth and duty may then require.

7. When things seem to go against us, we are apt to overlook the controlling hand of God, and regard only the instruments; but in blaming them, we often find fault with him.

11. When a man has promised to do what is wrong, instead of feeling that he is bound to fulfil his promise, his duty is to acknowledge his sin in making it, repent, and do what is right. There is always a law higher than any mere human promise, namely, the law of God. If a man does wrong because he has promised or sworn to do it, he adds sin to sin, and ripens for an aggravated condemnation. Matt. 14:9, 10.

18. A guilty conscience, when awakened, naturally forbodes evil, producing a certain fearful looking for of judgment and fiery indignation; and unless men find the way of deliverance, it will make them wretched.

22. Property that has come into our hands by oversight or mistake, as well as that which we have wrongfully obtained, should be carefully and promptly returned to its rightful owners.

26. When events, long before made known, are accomplished by the voluntary actions of free moral agents, it shows that such actions were beforehand certain; though that certainty does not lessen men's freedom, nor diminish their praise or blameworthiness in performing those actions. Acts 2:23.

CHAPTER XLIV.

1 Joseph's policy to stay his brethren. 14 Judah's humble supplication.

AND he commanded the steward of his house,* saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men;^a and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?^b

5 Is not this *it* in which my lord drinketh, and whereby indeed he divineth?^c ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:^c

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan:^d how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die,^e and we also will be my lord's bondmen.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant;^f and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes,^g and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.^h

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?ⁱ

16 And Judah said, What shall we say unto my lord? what shall we speak?^j or how shall we

clear ourselves? God hath found out the iniquity of thy servants:^k behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so;^k *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant:^l for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.^m

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.ⁿ

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.^o

26 And we said, We cannot go down:^p if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:^q

28 And the one went out from me, and I said, Surely he is torn in pieces;^r and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;^s

31 It shall come to pass, when he seeth that the lad *is* not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

* Heb. man that was over his house. a Deut. 2:13. b Prov. 17:13. c Or, maketh trial. d Jos. 24:22; 2 Kings 19:13. e ch. 43:22. f ch. 31:32. g Exod. 22:1. h Gen. 37:23, 34; Num. 14:6; 2 Sam. 1:11. i ch. 37:7. j Or, make trial. k ver. 3. l Ezra 9:10; Job 10:1. m Num. 32:23; Josh. 7:18.

30. Family ties are tender and lasting; and delightful, after long absence, is the meeting of affectionate family friends. As their forcible and violent separation causes the intensest anguish, so their kind, providential restoration gives inexpressible joy.

CHAPTER XLIV.

5. *Whereby—he divineth*: in this, as in using an interpreter and swearing by the life of Pharaoh, Joseph conducts himself towards his brethren as an Egyptian. We are not to understand that he actually practised divination.

tion. The practice of divining by cups was common among the Egyptians.

14. *Fell before him*; in token of submission. Chap. 37:7, 10.

16. *The iniquity of thy servants*; he might not mean by this to confess that they had stolen the cup, but that God in his providence was righteously punishing them for their sins, and that they meant to accept whatever he should lay upon them.

18. *Even as Pharaoh*; having full power to do as he should choose.

A. N. 2297.
B. C. 1707.

32 For thy servant became surety for the lad unto my father,^a saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord;^b and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil^c that shall *come on my father.^d

CHAPTER XLV.

1 Joseph maketh himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth it. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he ¹wept aloud;^e and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled;^f at his presence.^g

4 And Joseph said unto his brethren, Come near to me, I pray you; and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.^h

5 Now therefore be not grieved,^a ¹nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.ⁱ

6 For these two years *hath* the famine *been* in the land;^j and yet *there are* five years, in the which *there shall* neither be earing nor harvest.^k

7 And God sent me before you ¹to preserve you

^a Ch. 43:9. ^b Exod. 32:32; Rom. 5:7-10; 9:3. ^c 2 Chr. 34:28. ^d Heb. *find my father*. ^e Exod. 1:8-11; Job 31:29; Psa. 116:3; 119:141. ^f Heb. *gave forth his voice in weeping*. ^g Num. 14:1. ^h Or, *terrified*. ⁱ Job 4:5; 23:15; Matt. 14:26. ^j ch. 37:29. ^k 2 Cor. 2:7. ¹ Heb. *neither let there be anger in your eyes*. ² ch. 50:20; Psa. 105:16; 17. ³ ch. 47:18. ⁴ Exod.

33. *Let thy servant abide instead of the lad; the feelings of the ten brethren towards their father and towards Benjamin, the trial of which seems to have been a chief object of Joseph's demeanor towards his brethren, were fully proved by this last self-sacrificing offer of Judah.*

INSTRUCTIONS.

9. Hasty decisions, and strong, confident assertions are often wrong, and bring those who make them into great perplexity and distress. Prov. 29:11.

16. Hearty acknowledgment of the justice of God in our trials, and humble submission to his will, indicate a preparation for approaching deliverance.

18. It is never wise or right, in a world of mercy and grace, to despair, or cease to use appropriate means; however dark to human appearance may be the prospect, or feeble the means used, God can give speedy and triumphant success.

32. The most touching and efficacious eloquence is often a simple narration of facts. God's ways are great, and a true recital of them is suited to produce great effects. His ways, like himself, are perfect, and a knowledge of them is suited to make men perfect, and lead them, in their measure, to imitate him.

34. An affectionate and tender regard for one's father, a readiness to sacrifice, and if need be suffer, to prevent

a posterity in the earth, and to save your lives by a great deliverance.¹

8 So now *it was* not you *that* sent me hither, but God:^m and he hath made me a father to Pharaoh,ⁿ and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen,^o and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And behold, your eyes see,^p and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.^q

14 And he fell upon his brother Benjamin's neck, and wept;^r and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well,^s and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.^t

34:21. ¹ Heb. *to put for you a remnant*. ² 1 Chr. 11:14; Psa. 18:50; 44:4. ³ John 19:11. ⁴ ch. 41:43; Judg. 17:10; Job 29:16. ⁵ ch. 46:29; 47:1-6; Exod. 8:22; 9:26. ⁶ ch. 42:24; Luke 24:39. ⁷ Acts 7:14. ⁸ ch. 33:4; 46:29. ⁹ Heb. *was good in the eyes of Pharaoh*. ¹⁰ ch. 27:23; 47:6; Num. 18:29; Deut. 32:14.

evils from coming upon him, and to prolong his life, promote his comfort, and cheer him in old age, is peculiarly pleasing to God, and is often followed by some of his richest blessings.

CHAPTER XLV.

1. *Then Joseph;* in all his preceding conduct towards his brethren, which had the appearance of harshness, Joseph had acted by a divine illumination; not for the gratification of his own private feelings, but for the accomplishment of the divine purposes, which included the humiliation of his brethren, and the trial of their feelings towards their father and Benjamin. Now the way was fully prepared for making himself known to his brethren.

5. *Be not grieved;* indulge not excessive anguish, nor sink into despair, for God is to be seen and acknowledged in all these things.

6. *Earing;* an old English word for ploughing, or tilling.

8. *Not you;* that is, not you merely, or principally. You were instruments in fulfilling the infinitely wise and gracious purposes of God.

9. *God hath made me lord;* men had been the means, but God had been the cause, and to him belonged the glory.

10. *Goshen;* the north-east part of Egypt, nearest to the land of Canaan.

19 Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt is yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh,^a and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.^b

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten sheasses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way.

25 ^c And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's^d heart fainted, for he believed them not.^e

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.^f

28 And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

CHAPTER XLVI.

1 Jacob is comforted by God at Beersheba. 5 Thence he with his household goeth into Egypt. 8 The number of his family that went into Egypt. 29 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.

AND Israel took his journey with all that he had, and came to Beer-sheba,^g and offered sacrifices unto the God of his father Isaac.^h

2 And God spake unto Israel in the visions of the night,ⁱ and said, Jacob, Jacob; and he said, Here am I.^j

^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

20. *Stuff; furniture; such things as could not be easily carried.*

24. *Fall not out; not get into any dispute as to who was most guilty in selling Joseph, or deceiving his father, or about any thing else.*

26. *Fainted; in the original, was cold; that is, remained unmoved.*

INSTRUCTIONS.

5. A wise and good man will sometimes act towards those whom he loves in a way which he knows will give them pain, not because he takes pleasure in distressing them, but for the purpose of doing them good; and he will remove their sorrow as soon as he sees that he can do it consistently with their highest benefit.

8. God is not to be overlooked in any of the actions of men, but is to be acknowledged and adored as over all, perfect and blessed for evermore. However wicked those actions, or great the evils they occasion, he intends so to counteract and overrule them as to accomplish unspeakable good.

9. Whatever good we receive, and in whatever way, God is its author, and to him we should give the praise.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.^a

4 I will go down with thee into Egypt; and I will also surely bring thee up again;^b and Joseph shall put his hand upon thine eyes.^c

5 And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.^d

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him.^e

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, Jacob and his sons:^f Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel,^g and Jamin, and Ohad, and Jachin,^h and Zohar,ⁱ and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon,^j Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan.^k And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job,^l and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah; all the souls of his sons and his daughters were thirty and three.

16 ¶ And the sons of Gad; Ziphion,^m and Haggi, Shuni, and Ezbon,ⁿ Eri, and Arodi,^o and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

25; Exod. 3:7. a. ch. 50:1. Acts 7:15. 1 ch. 15:19, 27. b. Num. 20:15; Deut. 26:5. Josh. 24:4. Psal. 105:23; Isa. 52:1. c. Exod. 1:1. 6:14. d. Or, Ananias. e. Or, Jacob. f. Or, Zarah. g. Or, Gershom. h. ch. 28:3. 7:10. i. Or, Phallu. j. Or, Zephion. k. Num. 26:15. l. Or, Ozni. m. Or, Arodi.

22. It is sometimes right and best to bestow more of undeserved favors upon one than upon another; and a truly penitent, grateful, and benevolent heart will not repine at seeing this: it will not blame the giver nor envy the receiver, but will admire the one and rejoice with the other.

24. Criminations and contests among brethren are exceedingly injurious, and the truly wise and benevolent earnestly desire to prevent them.

28. When the friends of God see the ends he had in view, the ways he took to accomplish them, the results which have followed and are to follow, it will be enough—enough for life, enough in death, and enough for eternity.

CHAPTER XLVI.

4. *Bring thee up again; that is, thy posterity.* Chap. 50:21. In view of this fact, both Jacob and Joseph, chap. 50:25, commanded that their bodies should be buried in the land of Canaan. *Put his hand upon thine eyes;* Joseph should be with his father, and close his eyes when he should die.

A. M. 2298.
B. C. 1706. 18 These are the sons of Zilpah, whom Laban gave to Leah his daughter;^a and these she bare unto Jacob, *even sixteen souls.*

19 The sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were born Manasseh and Ephraim,^b which Ase-nath the daughter of Poti-pherah priest^c of On bare unto him.

21 ¶ And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,^d and Rosh, Muppim,^e and Huppim,^f and Ard.

22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

23 ¶ And the sons of Dan; Hushim.^g

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillen.

25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter;^h and she bare these unto Jacob: all the souls were seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins,ⁱ besides Jacob's sons' wives, all the souls were threescore and six.

27 And the sons of Joseph, which were borne him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.^d

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen;^e and they came into the land of Goshen.^f

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.^g

30 And Israel said unto Joseph, Now let me die,^h since I have seen thy face, because thou art yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

32 And the men are shepherds, for ^atheir trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?ⁱ

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now; both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.^k

CHAPTER XLVII.

1 Joseph presenteth five of his brethren. 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' money, 16 their cattle, 18 their lands to Pharaoh. 23 The priests' land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.

THEN Joseph came and told Pharaoh,¹ and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen.^{2a}

2 And he took some of his brethren, *even five men*, and presented them unto Pharaoh.^{2b}

3 And Pharaoh said unto his brethren, What is your occupation?^{2c} And they said unto Pharaoh, Thy servants are shepherds,^{2d} both we, and also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come;^{2e} for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.^{2f}

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.^{2g}

8 And Pharaoh said unto Jacob, How old art thou?^{2h}

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.²ⁱ

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

S: 26. 1 Ch. 46: 31. m. ch. 46: 28. n. Acts 7: 13. o. John 1: 8. p. Amos 7: 14. q. ch. 15: 13. Deut. 29: 5. Isa. 105: 24. Isa. 52: 4. 1 Ch. 27: 29. Prov. 22: 29. r. 1 Sam. 15: 30. 1 Chr. 29: 29. 1 Pet. 2: 17. t. Heb. How many are the days of the years of thy life? u. ch. 25: 7. s. 35: 28.

take any service, make any sacrifice, or endure any trial to which he may call us.

30. Men may receive such blessings as to desire no more on earth, and be willing at any time to leave it, and enter into heaven. Phil. 1: 23.

34. A wise regard for our friends will ordinarily lead us to wish them to continue in the employment in which they have been educated and with which they are acquainted, as promising greater happiness to themselves and greater usefulness to others.

CHAPTER XLVII.

4. Sore; very grievous.

9. Pilgrimage; journey through this world.

^a Ch. 29: 24. ^b Gen. 41: 50. ^c Or, prince. ^d Ahran; Num. 26: 38. ^e Shu-pham; Num. 26: 39. ^f Muppim; 1 Chr. 7: 12. ^g Huppim; Num. 26: 39. ^h Or, Shuham; Num. 26: 42. ⁱ ch. 29: 28. ^j Heb. targh. ^k Deut. 10: 22; Acts 7: 14. ^l ch. 36: 21. ^m ch. 47: 1. ⁿ Gen. 45: 14. ^o Luke 2: 29, 30. ^p Heb. they are men of cattle. ^q ca. 47: 1. ^r ch. 30: 45. ^s 37: 12. ^t Gen. 43: 32. ^u Exod.

27. Threescore and ten; seventy: namely, the sixty-six mentioned ver. 26, with Jacob, Joseph, and his two sons. The Greek version of the Seventy here adds from Num. 26: 28-37, and 1 Chron. 7: 14-23, five grandsons of Joseph, making the number seventy-five. The same mode of computation seems to have been followed by Stephen. Acts 7: 14.

30. Let me die; Luke 2: 29, 30.

INSTRUCTIONS.

1. In undertaking a journey, or entering upon any new plan, we should feel our dependence upon God, seek his blessing, and commit ourselves to his guidance and care.

4. With the blessing of God we need not fear to under-

11 * And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of *Ramesses*, as Pharaoh had commanded.^a

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their families*.^b

13 * And *there was no bread in all the land*; for the famine *was* very sore, so that the land of Egypt and *all* the land of *Canaan* fainted by reason of the famine.^b

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of *Canaan*, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of *Canaan*, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph; and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed^c them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh:^c and give us seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed <sup>A.M. 2201
B.C. 1591</sup> them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests^d bought he not; for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests^d only,^a *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.^e

28 And Jacob lived in the land of Egypt seven-teen years: so the whole age of Jacob^f was a hundred forty and seven years.

29 And the time drew nigh that Israel must die:^g and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh,^h and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers,^h and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.ⁱ

^a Ver. 6. Exod. 1:11. * Heb. according to the little ones; or, as a little child is nourished. ^b 1:11, 20, 31. ^c Heb. fed. ^d Job 2:4; Lam. 1:11. ^e Or, perished. ^f Or, perished. ^g Exod. 1:7, 12; Deut. 10:22.

Neh. 9:23. ^h Heb. days of the years of his life. ⁱ Deut. 31:11; 1 Kings 2:1; Job 7:1; 11:11. ^g Gen. 21:2. ^h Gen. 50:5-13; Heb. 11:22. ⁱ 1 Kings 1:47; Heb. 11:21.

11. *Ramesses*; the capital of Goshen, about half way from the Nile to the Red sea.

21. *Removed them to cities*; where the food was stored, for the greater convenience of supplying them.

22. *Priests*; the priests of Egypt were a very powerful and influential body, and enjoyed many privileges above the common people.

23. *Sow the land*; as the seven years of famine were now drawing to a close.

26. *The fifth part*; this is supposed to have been the tax which they paid for the use of the land and the support of the government.

30. *Their burying-place*; chap. 23:20; 25:9. This Jacob did, not merely because he wished to be buried by the side of his fathers, but also as an expression of his faith in the promise of God that his posterity should inherit that land.

31. *The bed's head*; in Heb. 11:21, the Septuagint, or Greek translation, is followed: worshipped, leaning upon the top of his staff.

INSTRUCTIONS.

4. Notwithstanding our dependence on God for all the

blessings we enjoy and hope for, it is as needful to use all suitable means to obtain these blessings, as it would be if success depended solely on our efforts. Compare Acts 28:22-25, 30-32, 44.

9. The longest life is but a journey through this world to another; and as character is the chief thing, our great concern should be that it may be such as shall render us most useful and fit us for heaven.

20. Men will cheerfully give up their property to save the life of the body; and yet, for the sake of property, they will sacrifice the life of their souls. 1 Tim. 6:9, 10; Jas. 5:3.

25. To be ungrateful to one who has saved our life, would be base; how much more so not to be grateful to Him who, by suffering and death for us, has opened a way to save the undying soul.

30. The pious at death wish to have such disposal made of their bodies as shall be most useful to survivors, and, if consistent, to have them laid with the bodies of pious ancestors; that at the trumpet of the archangel they may rise and ascend together, and complete in body and soul, be ever with the Lord. 1 Cor. 15:51-55; 1 Thess. 4:16, 17.

A. M. 2315.
B. C. 1680.

CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father. 2 Jacob strengtheneth himself to bless them. 3 He repeateth the promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 9 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.

AND it came to pass after these things, that *one* told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan,^a and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.^b

5 ¶ And now thy two sons, Ephraim and Manasseh,^c which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.^d

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath:^e and I buried her there in the way of Ephrath; the same is Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who are these?

9 And Joseph said unto his father, They are my sons, whom God hath given me in this *place*.^f And he said, Bring them, I pray thee, unto me, and I will bless them.^g

10 Now the eyes of Israel were dim^h for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face:^h and lo, God hath showed me also thy seed.ⁱ

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.^j

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the first-born.^k

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk,^l the God which fed me all my life long unto this day,^m

16 The Angel which redeemed me from all evil,ⁿ bless the lads:^o and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them [†]grow into a multitude in the midst of the earth.^p

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother^q shall be greater than he,^r and his seed shall become a multitude[†] of nations.

20 And he blessed them that day, saying, In thee shall Israel bless,^s saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but God shall be with you; and bring you again unto the land of your fathers.^t

22 Moreover, I have given to thee one portion above thy brethren,^u which I took out of the hand of the Amorite with my sword and with my bow.

^a Ch. 28:13-19; 35:6, etc. ^b Ch. 17:1; Deut. 32:8; Amos 9:14, 15. ^c Ch. 41:50-52; Josh. 11:4. ^d Ch. 35:16-19. ^e Ch. 33:5. ^f Ch. 27:4; Heb. 11:21. ^g Heb. *inherit*. ^h Ch. 37:33, 35; 45:26. ⁱ Eph. 3:20. ^j Exod. 50:12; Lev. 19:32. ^k ver. 19. ^l Ch. 17:1; 24:40. ^m Psa. 103:4, 5. ⁿ Ch. 31:11.

Isa. 63:9. ^o Psa. 31:22. ^p Heb. *as fishes do increase*. ^q Num. 26:34, 37. ^r Num. 1:33, 35; Deut. 33:17. ^s Ch. 35:23. ^t Heb. *falseness*. ^u Ruth 4:11, 12. ^v Ch. 50:34; Josh. 23:14. ^w Josh. 17:14.

CHAPTER XLVIII.

3. Luz; chap. 28:13, 19.

5. They shall be mine; adopted as children and made heads of distinct tribes, like the other sons of Israel.

6. After the name of their brethren; they should not be heads of distinct tribes, but should be reckoned as belonging to the tribe of Ephraim or of Manasseh.

7. Rachel died; chap. 35:9, 16, 19.

8. Beheld; he could discern that they were present, though he could not distinguish them.

12. Bowed himself; in token of reverence for his father, from whom he was now to receive, in the persons of his sons, the paternal blessing.

14. Wittingly; knowingly, designedly.

16. The Angel; chap. 17:1; 28:15; 31:11, 13, 24. My name—and the name of my fathers; let them be called not Egyptians, but Israelites, descendants of Abraham, Isaac, and Jacob, and heirs of the promises made to them.

18. Not so; he thought his father had made a mistake.

19. Be greater; have a more numerous and powerful posterity.

22. One portion; the Hebrew word rendered portion is

shechem, which signifies shoulder, and also, as here, tract of land. Thus Jacob points out this tract as the inheritance of Joseph. Compare John 4:5. Accordingly Joseph was buried here, Josh. 24:32, and the whole adjacent country fell to the tribes of Ephraim and Manasseh. At the same time the words, "one portion above thy brethren," seem to intimate the double inheritance which Joseph should have in the land of Canaan through his two sons. 1 Chron. 5:2. *With my sword and with my bow*; by warlike force. There is an allusion here to the destruction of Shechem by Jacob's sons, which though disapproved by him, was yet, in the providence of God, designed to foreshadow the future conquest of Canaan by his children, to which these prophetic words look forward.

INSTRUCTIONS.

3. In sickness it is well gratefully to recount the past goodness of God to us and our families, and earnestly to commend him and his salvation to all around us.

11. God is often better to us than our fears, and does more for us than we, in our ignorance and weakness, had dared to hope. This should lead us to trust in him at all times, and in well-doing, patiently wait for his salvation.

CHAPTER XLIX.

1 Jacob, who is Joseph, bless them. 3 Their blessing in particular. 10 The sceptre shall not depart from Judah. 13 Zebulun, who is the sea. 15 Issachar, who is the ass. 17 Dan, who is the serpent. 19 Gad, who is the lion.

AND Jacob called unto his sons,¹ and said, Gather yourselves together, that I may tell you *that which shall befall you*² in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou art my first-born, my might, and the beginning of my strength,³ the excellency of dignity, and the excellency of power:

4 Unstable as water, *thou shalt not excel*; because thou wentest up to thy father's bed;⁴ thou defilest thou it: he went up to my couch.⁵

5 ¶ Simeon and Levi are brethren;⁶ instruments of cruelty are in their habitations.⁷

6 O my soul, come not thou into their secret;⁸ unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.⁹

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.¹

8 ¶ Judah, thou art he whom thy brethren shall praise;² thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.³

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouch-

ed as a lion, and as an old lion;⁴ who shall rouse him up?

10 The sceptre shall not depart from Judah,⁵ nor a lawgiver⁶ from between his feet,⁷ until Shiloh come;⁸ and unto him shall the gathering of the people be.⁹

11 Binding his foal unto the vine, and his ass's colt unto the choice vine;¹⁰ he washed his garments in wine, and his clothes in the blood of grapes:¹¹

12 His eyes shall be red with wine, and his teeth white with milk.¹²

13 ¶ Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zidon.¹³

14 ¶ Issachar is a strong ass couching down between two burdens:

15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people as one of the tribes of Israel.¹⁴

17 Dan shall be a serpent by the way, an adder¹⁵ in the path, that biteth the horse's heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.¹⁶

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.¹⁷

20 ¶ Out of Asher his bread shall be fat, and he shall yield royal dainties.

1 Deut. 33:1, 5. 2 Num. 24:14. Deut. 33:9. 3 Jer. 2:28. 4 Deut. 21:17. 5 How comest thou? 6 How comest thou? 7 How comest thou? 8 How comest thou? 9 How comest thou? 10 How comest thou? 11 How comest thou? 12 How comest thou? 13 How comest thou? 14 How comest thou? 15 How comest thou? 16 How comest thou? 17 How comest thou?

1 Num. 24:17. 2 Jer. 2:28. 3 Jer. 2:28. 4 Jer. 2:28. 5 Jer. 2:28. 6 Jer. 2:28. 7 Jer. 2:28. 8 Jer. 2:28. 9 Jer. 2:28. 10 Jer. 2:28. 11 Jer. 2:28. 12 Jer. 2:28. 13 Jer. 2:28. 14 Jer. 2:28. 15 Jer. 2:28. 16 Jer. 2:28. 17 Jer. 2:28.

15. However much may minister to our wants, our daily bread comes from God, and he is the giver of all the common as well as special mercies of life.

21. Strong confidence in the promises of God, and good hope through grace that when absent from the body we shall be present with the Lord, and that he will be the God of our children and children's children to coming generations, gives peace and joy in death.

CHAPTER XLIX.

3. *Excellency of dignity, and—of power*; as the first-born, the blessings of the birthright belonged to Reuben, but on account of his sin it was taken from him.

4. *Unstable as water*; easily overcome by temptation, and rushing headlong into iniquity. *Shalt not excel*; neither he nor his posterity would ever be distinguished. Chap. 35:22.

5. *Are brethren*; not merely descended from the same parents, but alike in cruelty of disposition. *Instruments of cruelty*; he refers to their destruction of the Shechemites, chap. 34:25–29.

6. *Come not thou*; in this verse Jacob expresses his deep abhorrence of their crimes.

7. *I will divide them*; this was a prophecy from God, that their posterity would be scattered among the other tribes. The Simeonites never attained to distinction among the tribes of Israel. They had their portion with in the inheritance of Judah, Josh. 19:1; and seem to have been gradually absorbed and lost in that powerful tribe. The Levites, as is well known, received no separate inheritance among the other tribes, but were distributed in cities throughout the land.

8. *Thy brethren shall praise*; there is an allusion here to the meaning of the word Judah, that is, praise. Chap. 29:35. His descendants would be highly distinguished and honored by all the other tribes. *In the neck*; they would overcome their enemies.

9. *A lion*; as the lion is the king of the forest, and ter-

rible to other beasts, so the tribe of Judah would govern the other tribes, and be a terror to their foes.

10. *The sceptre*; an emblem of power and authority. *Shiloh*; the Messiah, Prince of peace, sent as a Saviour. Isa. 7:14; 9:6, 7; 11:1–10; Jer. 23:5, 6; Dan. 9:25–27; Matt. 1:21–23. *To him*; to Shiloh. *The gathering of the people*; or, the obedience of the people. See Deut. 18:18, 19. They shall accept him as their King, and he shall reign over them.

12. *Red with wine—white with milk*; his posterity would have a very fruitful country, and an abundance of the good things of life.

13. *The haven of the sea*; or, the shore of the sea. The possessions of Zebulun extended from the sea of Chinnereth, afterwards called the sea of Galilee, on the east, to the Mediterranean on the west. *Zidon*; or *Sidon*, a very ancient city on the Mediterranean, north of the more modern city of Tyre.

14. *Issachar*; the territory of Issachar lay south of Zebulun, and included the noble and fertile plain of Esdraelon. *Strong ass—bowed his shoulder to bear*; his posterity would be distinguished for their ability and readiness to labor, for their quiet, patient, and industrious habits, and their preferring to live at home rather than engage in wars or public affairs.

16. *Judge his people*; in allusion to the meaning of the word Dan, that is, one who judges. From the tribe of Dan came Samson. Judg. 15:7–20; 16:27–31.

17. *A serpent—an adder*; they would overcome their enemies by subtlety, stratagem, and surprise, rather than by courage and open force. Judg. 18:27.

19. *Gad*; the possessions of the tribe of Gad lay on the east of the Jordan, and were peculiarly exposed to the assaults of hostile troops. See Deut. 33:20; Judg. 10:8; Jer. 49:1; 1 Chron. 5:18–22; 12–8.

20. *Fat—royal dainties*; the inheritance of his posterity would yield in abundance, not merely the necessities, but also the luxuries of life.

A. M. 2315.
B. C. 1689. 21 ¶ Naphtali is a hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, *even* a fruitful bough by a well; *whose branches** run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:^a

24 But his bow abode in strength,^b and the arms of his hands were made strong by the hands of the mighty God of Jacob;^c (from thence is the shepherd,^d the stone of Israel;)^e

25 *Even* by the God of thy father, who shall help thee;^f and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors^g unto the utmost bound of the everlasting hills:^h they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.ⁱ

27 ¶ Benjamin shall raven as a wolf:^j in the morning he shall devour the prey, and at night he shall divide the spoil.^k

28 ¶ All these *are* the twelve tribes of Israel: and this is *it* their father spake unto them, and blessed them; every one according to his blessing he blessed them.^l

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,^m

30 In the cave that is in the field of Machpelah,ⁿ which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that is therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost,^o and was gathered unto his people.^p

CHAPTER L.

1 The mourning for Jacob. 4 Joseph getteth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who craved his pardon. 22 His age. 23 He seeth the third generation of his sons. 24 He prophesieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is embalmed.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father:^q and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned^r for him threescore and ten days.^s

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying,

* Heb. daughters. a ch. 37:4, etc.; 39:20. b Job 29:20; Psa. 37:14, 15. c Psa. 18:32, 34. d ch. 45:10, 11; 50:21. e Isa. 28:16. f Deut. 33:27. g Ephr. 1:3. h Hab. 3:6. i Isa. 66:5. j Judg. 20:21, 25. k Ezek. 39:3-10.

l Rom. 12:6, etc. m ch. 47:30; 2 Sam. 19:37. n ch. 23:3, etc. o Job 14:10. p ver. 20. q ver. 26; 2 Chr. 16:11; Matt. 26:12; Mark 14:3; 16:1; John 12:7. r Heb. wept. s Num. 20:29; Deut. 34:8.

21. A hind let loose; a female deer roaming at large, distinguished for beauty and fleetness. But some render, Naphtali is a slender deer, slender being used in the sense of graceful. *Goodly words*; words graceful and pleasant. He is thus marked as excelling in the gift of speech. Of this the Song of Deborah and Barak, Judges 5, is an example.

22. A fruitful bough; he would have a very numerous posterity.

24. From thence; some refer these words to Joseph, but they belong rather to God. We may render the whole passage thus: From thence [even from] the Shepherd, the Stone of Israel; from the God of thy father, who helps thee; and from the Almighty, who blesses thee, [shall be] blessings of heaven above, etc.

25. Blessings of heaven above; the sunshine, and fertilizing rain and dews. Blessings of the deep; the fertilizing springs and streams. Blessings of the breasts and of the womb; fruitfulness in his posterity, and in their flocks and herds.

26. Have prevailed above the blessings of my progenitors; have exceeded the blessings which my ancestors pronounced on their children. The spirit of prophecy has made to me a fuller revelation of the good things reserved for thee. *Unto the utmost bound—everlasting hills*; so long as they shall endure. But many prefer to render, "Unto the precious things of the everlasting hills;" that is, my blessing extends so far as to include all these, and as long as they endure. Compare Deut. 33:15.

27. Raven as a wolf; his posterity would be warlike, fierce, and cruel. Judg. 19:22-27; 20:14-25.

28. Blessed thee; foretold the blessings God would bestow upon them, and what would take place in future times with regard to their posterity.

29. In the cave; chap. 47:30; 23:19; 25:9; 35:27, 29.

INSTRUCTIONS.

2. We should desire not only to be useful in life, but in death to inculcate such truth, communicate such instruction, and set such an example as shall be most useful to coming generations.

7. We may feel the effects of our sins long after they have been committed. Even if they have been repented of and forgiven, we and our posterity may suffer evils in consequence of them to the end of time.

10. The fact that the sceptre has long ago departed from the tribe of Judah, who have ceased to govern Israel, shows that the Messiah has come, and that the expectation of a future Messiah is vain.

18. The fulfilment of the prophecies uttered by Jacob on his death-bed shows that he spoke as directed by the Holy Ghost. But however highly favored a good man may be on earth, however numerous his blessings or those of his posterity, nothing will fully satisfy him but the salvation of God.

26. The measures which men take in opposing God, are made the means of fulfilling his designs; and those which are adopted to prevent the exaltation and glory of his people, are made the occasion of promoting them.

33. Men who have finished the work God gave them to do, and are through grace gathered in peace—their bodies to the grave and their souls to the assembly of just men made perfect—are unspeakably blessed. Rev. 14:13.

CHAPTER L.

2. Embalm; prepare the body with spices, drugs, and gums, in order to preserve it.

3. Forty days; the time it took to embalm the body. Threescore and ten; seventy; the forty days in which they were embalming him, and thirty besides.

4. House of Pharaoh; his chief servants or princes.

If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying:

5 My father made me swear,^a saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me.^b Now therefore let me go up: I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.^c

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.^d

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim,^e which is beyond Jordan.

12 And his sons did unto him according as he commanded them:^f

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.^g

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their

father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.^h

16 And they sentⁱ a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father.^j And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God?^k

20 But as for you, ye thought evil against me;^l but God meant it unto good,^k to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones.ⁱ And he comforted them, and spake kindly unto them.^m

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation:ⁿ the children also of Machir the son of Manasseh^o were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die; and God will surely visit you,^o and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.^p

26 So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

^a Gen. 45:26. ^b Exod. 22:16; Matt. 27:60. ^c Exod. 10:9, 26; 1 Deut. 34:7. ^d 1 Sam. 31:13; 2 Sam. 1:17; Job 2:13; Acts 2:2. ^e The word mourning. ^f Gen. 45:26. ^g Gen. 49:29. ^h Job 23:16. ⁱ Job 23:11. ^j Lev. 26:36; 1 Job 15:21. ^k Prov. 25:4. ^l Heb. charged. ^m Prov. 25:13; Matt. 6:12, 11, 18-20.

5. I have digged; it was common for men to prepare their burial-place long before their death, and Jacob is supposed to have prepared his in the cave of Machpelah, before he left Canaan.

7. All the servants of Pharaoh; the elders; his principal men; a great company. Ver. 9.

10. Beyond Jordan; on the west side; Moses having written this on the east of Jordan.

11. Abel-mizraim; mourning of the Egyptians.

17. The trespass of thy brethren; in selling Joseph into Egypt. Chap. 37:28.

18. Fell down; chap. 37:7, 10.

19. Am I in the place of God? it was not his business to punish them; that belonged to God. Rom. 12:19; Heb. 10:30.

20. Ye thought evil; in intending that Joseph should live and die a slave, and that his father should think that he had been torn in pieces. God meant it unto good; that he should be greatly exalted, and be the means of saving his father, his brethren, and multitudes of others from death, and of illustrating to all future generations the wonderful providence of a wonder-working God.

24. He sware; chap. 15:14; 46:4; 48:21.

INSTRUCTIONS.

1. Divine grace does not destroy or lessen natural affection, but regulates, purifies, and exalts it.

3. The removal of the righteous, especially those who have had great influence, is not only a private, but a public loss, and may well occasion public grief.

13. Decent and affectionate respect should be paid to the mortal remains of departed friends, and their dying requests, so far as may be consistent, should be faithfully complied with.

18. A guilty conscience naturally forebodes evil; and duty, as well as interest, requires that suitable measures should be taken to escape it. Lev. 26:36, 40-45; Prov. 28:1.

20. The object of God in suffering men to commit wickedness is very different from their object in committing it. Whenever they intentionally do wrong, their object is evil, and they are evil. His design in suffering it to be committed is good, and he is good.

25. Living faith in God gives good hope, through grace, that when the soul is absent from the body it will be present with the Lord; that in due time the body will be raised, immortal and glorious, to be united with the soul, and both be perfect in his likeness for ever.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

EXODUS is a Greek word signifying *departure*, given as a name to this book because it records the departure of Israel from Egypt under Moses, of whose birth, education, and early history a brief narrative is given. After the miraculous deliverance of Israel from Egypt, Moses leads the people to Sinai. Here God by a voice from heaven proclaims the ten commandments, and adds, through the mediatorship of Moses, a brief code of laws. The remainder of the book is mainly occupied with an account of the structure of the tabernacle and its furniture. Into the general course of the narrative are interwoven some interesting historical incidents; as the establishment of the passover, the assault of Amalek upon Israel, the sin of the golden calf, etc.

A. M. 2298.
B. C. 1706.

CHAPTER I.

1 The children of Israel, after Joseph's death, do multiply. 8 The more they are oppressed by a new king, the more they multiply. 15 The godliness of the midwives, in saving the men-children alive. 23 Pharaoh commandeth the male children to be cast into the river.

NOW these are the names of the children of Israel, which came into Egypt;^a every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins^a of Jacob were seventy souls;^b for Joseph was in Egypt *already*.

6 And Joseph died,^c and all his brethren, and all that generation.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty;^d and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.^e

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 Come on, let us deal wisely with them,^f lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our

enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters, to afflict them with their burdens.^g And they built for Pharaoh treasure-cities, Pithom and Raamses.^h

12 But the more they afflicted them, the more they multiplied and grew.ⁱ And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigor:

14 And they made their lives bitter with hard bondage,^j in mortar, and in brick, and in all manner of service in the field;^k all their service, wherein they made them serve, *was* with rigor.^l

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphras, and the name of the other Puah;

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.

17 But the midwives feared God,^m and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

^a Gen. 46:8. ^b Heb. *thign*. ^c Deut. 10:22. ^d Gen. 36:36. ^e Gen. 46:3. ^f Deut. 20:5. ^g Psa. 105:21. ^h Eccl. 2:19. ⁱ Acts 7:18. ^j Psa. 83:3, 4; Prov. 1:11; 21:30; Acts 23:12; 1 Cor. 3:19; Jas. 3:15. ^k ch. 3:7; Gen. 15:13; Deut. 26:6; Psa. 116:1. ^l Gen. 47:11. ^m Heb. *And as they afflicted them, so*

they multiplied. ¹ ch. 2:23; 6:9; Num. 20:15; Ruth 1:20; Acts 7:19, 34. ² Isa. 54:6; Nah. 3:14. ³ Lev. 25:43; Isa. 52:6; Jer. 50:33. ⁴ Neh. 5:15; Prov. 16:6; Dan. 3:18; 6:13; Acts 5:29.

CHAPTER I.

5. *Seventy souls*; including Jacob himself, Joseph, and his two sons. Gen. 46:27.

8. *Knew not Joseph*; was ignorant of his eminent services. Probably he belonged to a new dynasty.

10. *Deal wisely*; cunningly, in such a manner as to diminish their number and power.

11. *Burdens*; exactions of labor and money. *Treasure-*

cities; fortified places for the keeping of military or other stores. *Pithom and Raamses*; cities in the north-east part of Egypt, in or near Goshen. Gen. 45:10; 47:11.

13. *With rigor*; with great cruelty.

16. *See them upon the stools*; the Hebrew may be rendered, "ye shall look upon the stones." The reference is supposed by some to be to a basin of stone, with a stone lid, used to wash the new-born infant.

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.^a

20 Therefore God dealt well with the midwives:^b and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.^c

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

¹ Moses is born. ³ and in an ark cast into the flags. ⁵ He is found, and brought up by Pharaoh's daughter. ¹¹ He stretcheth an Egyptian. ¹³ He removeth a Hebrew. ¹⁵ He fleeth into Midian. ²¹ He marries Zipporah. ²² Gershom is born. ²³ And respecteth the Israelites very.

AND there went a man of the house of Levi, and took to wife a daughter of Levi.^d

2 And the woman conceived, and bare a son: and when she saw him that he *was* a goodly child, she hid him three months.^e

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and behold, the babe wept. And she had compassion on him,^f and said, This *is* one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

^a Josh. 2:4; 2 Sam. 17:19. ^b Prov. 11:18; Eccl. 8:12; Isa. 3:10; Heb. 6:10. ^c 1 Sam. 2:35; 2 Sam. 7:11; 1 Kings 2:21; Ps. 127:1. ^d 4 ch. 6:26. ^e Acts 7:20; Heb. 11:23. ^f Neh. 1:11; Ps. 106:46. ^g Ps. 27:10. ^h That

20. *God dealt well with the midwives*; blessed them because they would not obey the command of Pharaoh.

21. *Made them houses*; increased and prospered their families.

INSTRUCTIONS.

6. No excellence of character, and no degree of authority, influence, or usefulness among men can keep off death. It becomes all, therefore, to prepare for it, by setting their affections on things above, and laying up treasure, not on earth, but in heaven.

10. Tyrants often pretend that their unrighteous decrees are needful to the welfare of the state. Were this true it would not excuse them, for the end does not justify the means. But it is not true; the permanent good of individuals or communities is never promoted by doing wrong.

11. The providences of God often alarm men; and to prevent evils, real or imaginary, and obtain good, they frame and execute wicked devices.

CHAPTER II.

1. *There went*; had gone. Amram the father of Moses had been married a number of years, and had at least two

8 And Pharaoh's daughter said to her, ^{A. M. 2433. B. C. 1571.} Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages.^g And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses:^h and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens:ⁱ and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince^j and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest^k of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.^l

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel^m their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

ⁱ *Drawn out*. Beh. 1:11; 3:7. 5:9-14; Isa. 58:6; Luke 4:18; Acts 7:23, 24; Heb. 11:24-26. ^j Heb. *a man, a prince*. 1 Chr. *prince*. ^k Gen. 24:11. ^l 2:18; 1 Sam. 9:11. ^m Called also *Jethro*, or *Jethur*; Num. 10:29.

children, Miriam and Aaron, when Moses was born. Ver. 4; 6:20; 7:7.

2. *Goodly child*; beautiful, well-favored. Acts 7:20.

3. *Slime and pitch*; to keep out the water. *River's brink*; the border of the river Nile.

10. *Became her son*; was adopted as her son. *Moses*; originally an Egyptian word, meaning saved from the water; but, by a slight change, made to signify in Hebrew drawn out.

11. *Was grown*; had arrived to years of maturity. He was forty years old; was "learned in all the wisdom of the Egyptians," and was "mighty in words and in deeds." Acts 7:22, 23.

12. *Slew the Egyptian*; Moses may have received from God an intimation that he should deliver Israel, Acts 7:25; but his present attempt was unauthorized and premature.

15. *Midian*; a country south and south-east of Canaan, and near the Red sea.

16. *Priest of Midian*; the Hebrew word for priest signifies also prince. Gen. 41:45.

18. *Reuel*; probably the same as Jethro; or, as some think, the father of Jethro. Chap. 3:1; Num. 10:29.

A. M. 2573. B. C. 1551. 20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.^a

21 And Moses was content to dwell with the man:^b and he gave Moses Zipporah his daughter.^c

22 And she bare him a son, and he called his name Gershom;^d for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage,^e and they cried, and their cry came up unto God by reason of the bondage.^f

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.^g

25 And God looked upon the children of Israel, and God had respect unto them.

CHAPTER III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 9 He sendeth him to deliver Israel. 14 The name of God. 15 His message to Israel.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.^h

2 And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush;ⁱ and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses: and he said, Here am I.^j

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.^k

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.^l And Moses hid his face; for he was afraid to look upon God.^m

^a Gen. 31:54. ^b Phil. 4:11. ^c ch. 12:2. ^d That is, *A stranger here*. ^e Num. 20:16; Deut. 26:7; Psa. 12:5. ^f ch. 3:9; 22:3, 27; Gen. 18:20; Deut. 24:15; Isa. 5:7. ^g Gen. 15:14; 46:4; Luke 1:72-74. ^h Heb. *kaneh*. ⁱ ch. 12:5; 1 Kings 19:12; Jer. 23:19; Isa. 63:9; Acts 7:30. ^j Gen. 22:1, 11; 46:2. ^k ch. 19:12; Josh. 5:15; Eccl. 5:1. ^l Gen. 22:13; 1 Kings

7 ¶ And the LORD said, I have surely seen the affliction of my people which are in Egypt,ⁿ and have heard their cry by reason of their taskmasters;^o for I know their sorrows;^p

8 And I am come down to deliver them out of the hand of the Egyptians,^q and to bring them up out of that land unto a good land and a large,^r unto a land flowing with milk and honey;^s unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now, therefore, and I will send thee unto Pharaoh,^t that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?^u

12 And he said, Certainly I will be with thee;^v and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.^w

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.^x

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:^y

18:36; Matt. 22:32. 1 Judg. 13:22; Isa. 6:5. ^m Neh. 9:9; Psa. 106:44; Isa. 63:9. ⁿ ch. 22:3; Psa. 145:19. ^o Psa. 142:3. ^p ch. 6:6-8; 12:51. ^q Num. 13:19; Deut. 1:25. ^r Deut. 26:9; Jer. 11:5; Ezek. 30:6. ^s Psa. 105:20; Mic. 6:4. ^t Jer. 1:6. ^u Gen. 31:13; Josh. 1:5; Rom. 8:31. ^v ch. 6:3; Heb. 13:13. ^w Psa. 102:12; 135:13; Hos. 12:5. ^x Gen. 50:24; Luke 1:68.

22. *Gershom*; meaning, a stranger there.

24. *His covenant*; Gen. 15:14; 46:4.

25. *Had respect*; viewed them with compassion, and with the purpose to deliver them.

INSTRUCTIONS.

15. The efforts of men to perpetuate oppression may prepare the way for the deliverance of the oppressed.

22. God has a work for each one of his people; and he bestows upon them such mercies, and leads them through such trials as are best suited to fit them to perform it.

24. The measures which men adopt to thwart the purposes of God or the good of his people, are often made the means of fulfilling them.

CHAPTER III.

1. *Jethro*; chap. 2:18. *Horeb*; a mountain in Arabia between the two arms of the Red sea.

2. *Angel of the Lord*; ver. 4, 6; Gen. 16:7-14; 22:8-12; 24:7. *Flame of fire—bush*; the manner of the vision was a striking symbol of the condition of Israel, burned in the furnace of persecutions, but not consumed.

5. *Holy ground*; to be treated with peculiar reverence, because of the manifestation of Jehovah there.

6. *Look upon God*; John 1:18; 14:9.

11. *Who am I?* expressing a sense of his insufficiency.

12. *This shall be a token*; the fulfilment of this prediction would be to Moses and Israel a sign that God had sent him.

14. *I am that I am*; either, I am he who I am; or, I am that which I am. In either case, the words denote the self-existent, eternal, and incomprehensible nature of Jehovah. As the only original Being, he is the ground of all created being. Compare John 8:58; Heb. 13:8; Rev. 1:8.

16. *Elders of Israel*; their head men.

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.^a

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us:^b and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go,^c no, not by a mighty hand.^d

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof:^e and after that he will let you go.^f

21 And I will give this people favor in the sight of the Egyptians:^g and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment:^h and ye shall put *them* upon your sons, and upon your daughters:ⁱ and ye shall spoil the Egyptians.^j

CHAPTER IV.

1 Moses' rod is turned into a serpent. 6 His hand is leprous. 10 He is loath to be sent. 14 Aaron is appointed to assist him. 18 Moses departed from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseth her son. 27 Aaron is sent to meet Moses. 31 The people believeth them.

AND Moses answered and said, But behold, **A** they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thy hand? And he said, A rod.

3 And he said, Cast it on the ground. And he

^a Gen. 13:10-20; 46:1. ^b Num. 23:3. ^c Job 5:2. ^d Or, but by a strong hand. ^e Gen. 7:3; 11:9; Deut. 6:22; Neh. 9:10; Psa. 105:27; Jer. 42:20; Acts 7:36. ^f Job 12:31. ^g Job 11:3. ^h Job 12:36. ⁱ Job 27:17; Prov. 14:22; Isa. 31:1. ^j Or, Egypt. ^k Job 19:9. ^l Num. 12:10; 2 Kings

18. Met with us; appeared to us and given us directions.

19. *Not by a mighty hand*; not though I deal with him by a mighty hand. He would withstand all God's mighty judgments, till the last great plague.

21. *Give this people favor*; lead the Egyptians to furnish them the things they should ask for, and which they had doubtless earned. Chap. 12:35, 36.

22. *Borrow*; the word rendered borrow, means also, to request or demand, not expecting to make a return. Josh. 15:18; 1 Sam. 8:10; Psa. 2:8. *Jewels*; the word rendered jewels means also furniture, utensils, and goods of various descriptions. Gen. 24:53; 27:3; Deut. 22:5; 1 Kings 6:7; 2 Chr. 34:12. *Spoil the Egyptians*; carry away the rich treasures which they shall give you. Chap. 12:36; Gen. 15:14.

INSTRUCTIONS.

5. The place where God manifests himself has a peculiar sanctity; and if we would approach him acceptably, it must be with reverence and godly fear.

9. Jehovah is a just, and also a kind, compassionate, and merciful God. He tenderly sympathizes with all the distressed, especially such as wrongfully suffer; and in due time he will deliver the oppressed, and punish the oppressor.

12. However unworthy men may be, and however insufficient in services for which God calls

east it on the ground, and it became a serpent; and Moses fled from before it. A. M. 2313
B. C. 1491.

4 And the LORD said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.¹

6 ¶ And the LORD said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.²

7 And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again: and plucked it out of his bosom, and behold, it was turned again as his *other* flesh.³

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become⁴ blood upon the dry land.¹

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not eloquent,⁵ neither heretofore, nor since thou hast spoken unto thy servant:⁶ but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?⁷

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.⁸

13 And he said, O my Lord, send, I pray thee, by the hand of *him whom thou wilt*⁹ send.

¹ Matt. 23:1. ² Job 30:1. ³ Job 20:1. ⁴ Job 20:1. ⁵ Job 40:1. ⁶ Job 40:1. ⁷ Job 40:1. ⁸ Job 40:1. ⁹ Job 40:1.

them, if he grant them his presence they may fearlessly go forward, expecting to be crowned with success. Psa. 71:16; Phil. 4:13.

15. The eternal, unchanging perfections of Jehovah are a proper ground for implicit confidence in him, and prompt, persevering obedience to all his commands.

20. Neither the power of God, nor the truth of his promises, nor the certainty that they will be accomplished, renders the use of means unnecessary, or furnishes any ground to expect his blessing in the neglect of them.

CHAPTER IV.

2. *A rod*; a shepherd's crook or staff.

5. *That they may believe*; this was the object of the miracle, to lead the people to believe what Moses should say, and that God had truly sent him.

6. *Leprous as snow*; white with leprosy, a loathsome disease, universally regarded as incurable, except by the immediate power of God. The twofold miracle of a sudden production and sudden cure of this disease would be to the Hebrews a most convincing proof of God's presence.

8. *Believe the voice*; its testimony to the fact that God had sent Moses to deliver his people from bondage.

10. *Not eloquent*; not of ready utterance, or persuasive power of speech.

13. *Send, I pray*; by some one else, not by me.

A. M. 2513.
B. C. 1491.

14 And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother? I know that he can speak well.* And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.^a

15 And thou shalt speak unto him, and put words in his mouth:^b and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.^c

17 And thou shalt take this rod in thy hand,^d wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro^e his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.^f

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.^g

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thy hand:^h but I will harden his heart, that he shall not let the people go.ⁱ

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, *even* my first-born:^j

23 And I say unto thee, Let my son go, that he

may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.^k

24 ¶ And it came to pass by the way in the inn, that the LORD met him,^l and sought to kill him.^m

25 Then Zipporah took a sharp stone,ⁿ and cut off the foreskin of her son,^o and cast^p it at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.^q

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses,^r and did the signs in the sight of the people.

31 And the people believed:^s and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.^t

CHAPTER V.

1 Pharaoh chideth Moses and Aaron for their message. 5 He increaseth the Israelites' task. 15 He derideth their complaints. 20 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.^u

^a Ver. 27. ^b Num. 22:38; 23:5, etc.; Deut. 18:18; Isa. 51:16; Jer. 1:9; Luke 21:15. ^c ch. 7:1; 18:19. ^d ver. 2. ^e Heb. *Jethro*. ^f ch. 2:15, 25; Matt. 2:20. ^g ch. 17:9; Num. 20:8, 9. ^h ch. 3:20. ⁱ ch. 7:3, etc.; Deut. 2:30; Josh. 11:20; Isa. 6:10; 63:17; John 12:40; Rom. 9:1; 2 Thess. 2:10-11.

14. *Against Moses*; on account of his great and unreasonable reluctance to do what God commanded.

15. *Put words in his mouth*; tell him what to say.

16. *Instead of God*; make known to him the will of God, and direct him what to do.

20. *His sons*; Gershom and Eliezer, chap. 18:3, 4. *Returned*; set out to return. *The rod of God*; ver. 2, 17.

21. *Put in thy hand*; directed, and would enable him to perform. *Will harden his heart*; by making known to him his duty and the reasons for doing it, and yet suffering him to take his own way, and thus obstinately and wickedly refuse to obey God's most wise, just, and reasonable commands.

22. *My son—my first-born*; greatly beloved, and greatly favored.

23. *Slay thy son*; chap. 12:29, 30.

24. *Inn*; the place where they stopped for the night. *Kill him*; threatened Moses with death, should he still continue to neglect to circumcise his son. As he was called to be the leader of Israel, it was preeminently important that he should be an example of obedience to all God's ordinances. He seems to have culpably delayed this rite out of regard to Zipporah's wishes.

25. *Sharp stone*; sharp flints were then used for knives. *A bloody husband*, in the original, a bridegroom of blood; that is, a bridegroom to whom I was espoused under the necessity of performing upon my offspring the bloody rite of circumcision.

26. *He let him go*; the Lord ceased to threaten him with death for neglecting his duty.

27. *In the mount*; at mount Horeb. Chap. 3:1; 4:14.

28. *Signs*; miracles which God had commanded him to perform.

12. ¹ Deut. 14:1; Jer. 31:9; Hos. 11:1; Rom. 9:4. ² ch. 11:5; 12:29. ³ Num. 22:22. ⁴ Gen. 17:14. ⁵ *Or, knife*. ⁶ Josh. 5:2, 3. ⁷ Heb. *made it touch*. ⁸ ch. 3:1. ⁹ ver. 16. ¹⁰ ch. 3:18; ver. 8, 9. ¹¹ Gen. 17:3; 24:26; ch. 12:27; 1 Chr. 29:20; 2 Chr. 20:15. ¹² ch. 10:9.

31. *Visited the children of Israel*; appeared for them in mercy, and was about to deliver them from bondage.

INSTRUCTIONS.

1. It is often exceedingly difficult to induce even the best of men in all things heartily to believe God; and were it not for his boundless compassion and grace, instead of being saved by faith, they would perish through unbelief.

8. God in his mercy furnishes his people with all needful aid for the services to which he calls them; so that in reliance on him they may safely follow his directions, expecting that he will give them success.

13. Men are very apt to start objections against doing what they dislike, and to desire that others may perform the labors and bear the trials of difficult services, rather than themselves.

14. God is angry with men when they are afraid or ashamed to obey him, or seek to excuse themselves from doing their duty.

18. In doing the will of God we should endeavor not needlessly to exasperate men, and should use all suitable means to secure their approbation and aid.

24. Those who are called to guide others in the path of duty should be careful to walk in it themselves, and in all things to set an example which others may safely follow.

31. God is often better to his people than their fears, and always better than their deserts. Difficulties in the way of duty, which may seem insuperable, when they engage in it disappear or are readily overcome. The yoke which appeared to be so galling is easy, and the burden which seemed so heavy is light. Matt. 11:29, 30.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? ^a I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us; ^b let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.^c

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof;^d for they *be* idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men,^e that they may labor therein; and let them not regard vain words.^f

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks,^g as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them,

were beaten, and demanded, Wherefore ^{A M 2553} have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault is in thine own people.

17 But he said, Ye *are* idle, ye *are* idle; therefore ye say, Let us go and do sacrifice to the LORD.

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they *were* in evil case;^h after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savor to be abhorredⁱ in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.^j

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil-entreated this people? why is it that thou hast sent me?^k

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered^l thy people at all.

CHAPTER VI.

1 God reneweth his promise by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh:^a for with a strong hand shall he let them go,^b and with a strong hand shall he drive them out of his land.^c

^a 2 Kings 18: 35; Job 21: 15; Psa. 12: 4. ^b ch. 3: 18. ^c Deut. 2: 21; Ezek. 6: 11. ^d Psa. 104: 11. ^e Heb. Let the work be heavy upon the men. ^f 2 Kings 1: 20. ^g Heb. a matter of a day in his day. ^h Deut. 32: 36; Eccl. 4: 1, 5.

CHAPTER V.

3. The desert; the desert of Shur, lying between Egypt and Canaan. Fall upon us with pestilence; punish us with death for neglecting to obey his command.

4. Let the people; hinder their working.

6. Taskmasters; Egyptians appointed to exact of the Israelites the required labor. Officers; Israelites appointed to execute the directions of the taskmasters. Ver. 14-16.

7. Straw; to be mixed with the clay, to make the bricks more firm and durable. They were not burned, but dried in the sun.

8. The tale of the bricks; the full amount which was required.

9. Vain words; false pretences, about being required by God to go and worship.

21. Judge; judge you for the evil you have brought upon us, in occasioning an increase of our burdens. Made our savor to be abhorred; made us odious to Pharaoh and his people, and thus disposed them to deal more cruelly with us. Put a sword in their hand; giving them a pretext for killing us.

22. Returned unto the Lord; expressed to him his feel-

ings, which were as unreasonable towards Jehovah as those of the Israelitish officers were towards him; and much more inexcusable, as he had been expressly forewarned that Pharaoh would for a time resist his efforts. Chap. 3: 19, 20.

INSTRUCTIONS.

2. The commands of God are reasonable and binding on all who know them. If men do not obey them, it is because they have no disposition to obey.

8. Wicked men often imagine that the friends of Jehovah have no real regard for him; that their professions are mere pretence, and that if they were not hypocritical, selfish, and idle, they would not wish to spend time in worshipping him.

23. Good men in pursuing a good object in the right way, if not immediately successful, are liable to become discouraged, and to complain not merely of men, but also of God.

CHAPTER VI.

1. Strong hand; under the judgments of God, Pharaoh would not only consent, but be very urgent to have them go.

A. M. 2513.
B. C. 1491. 2 And God spake unto Moses, and said unto him, *I am the LORD:**

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty,^a but by my name JEHOVAH was I not known to them.^b

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.^c

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage;^d and I have remembered my covenant.^e

6 Wherefore say unto the children of Israel, *I am the LORD*, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage;^f and I will redeem you with a stretched-out arm, and with great judgments:^g

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.^h

8 And I will bring you in unto the land, concerning the which I did swearⁱ to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: *I am the LORD.*

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish^j of spirit, and for cruel bondage.^k

10 ¶ And the LORD spake unto Moses, saying, 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me;^l how then shall Pharaoh hear me, who am of uncircumcised lips?^m

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children

of Israel,ⁿ and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers' houses: The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi:^o these be the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman:^p these are the families of Simeon.

16 ¶ And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari:^q and the years of the life of Levi were a hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel:^r and the years of the life of Kohath were a hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were a hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.^s

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.^t

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife;^u and she bare him Nadab and Abihu, Eleazar and Ithamar.^v

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare

* Or, JEHOVAH. ^a Gen. 17:1; 35:11; 48:3. ^b Gen. 3:14; Ps. 8:4; 83:14; 136:3; John 8:58; Rev. 1:4. ^c Gen. 17:7; 9: d ch. 2:24; Ps. 106:41. ^e Ps. 103:7. ^f Deut. 26:8; Ps. 4:6. ^g ch. 15:13; Deut. 7:8; 1 Chr. 17:21; Neh. 1:10. ^h Deut. 4:20; 7:6; 2 Sam. 7:24; Jer. 31:33; Hos. 1:10; Rev. 21:3; 7. ⁱ Heb. *lift up my hand.* ^j Heb. *shortness, or straitness.*

^k ch. 5:21. ^l ver. 9. ^m ver. 30; Lev. 26:41; Jer. 9:25; Acts 7:51. ⁿ Num. 27:19; 23; Deut. 31:14. ^o Gen. 46:9; etc.; 1 Chr. 5:3. ^p 1 Chr. 4:24. ^q Num. 3:17; 1 Chr. 6:1. ^r Num. 26:57. ^s Num. 16:1. ^t Lev. 10:4. ^u Ruth 4:19. ^v 1 Chr. 6:3; 24:1.

2. *I am the LORD*; in the Hebrew, I am Jehovah. This is the first time that the declaration, I am Jehovah, occurs in the Bible in this naked form. Its meaning is, that the name is a pledge that he who bears it will fulfil all his promises. The word Jehovah signifies HE IS, and, like the equivalent name, I AM, it denotes the self-existence, independence, immutability, and infinite fulness of the divine Being.

3. *God Almighty*; see Gen. 17:1; 35:11. *By my name JEHOVAH was I not known to them.* It had been known from the beginning that God's name was Jehovah, Gen. 4:2. We have reason to believe that God himself, who named man Adam, also named himself Jehovah. But in his revelations to the patriarchs, God had not appropriated this name to himself in a peculiar way, as he now did. He had said to them, I am God Almighty; I am Jehovah, the God of Abraham, etc.; but not simply, I am Jehovah. The name of God comprehends the sum of all his attributes. To manifest God's name to men, is to manifest his true character. John 17:6. When it is said that God keeps believers through his name, the meaning is, that he keeps them through those divine attributes which his name comprehends. John 17:11. When God says, I am Jehovah, he means that the fulness of divine perfections which that name includes, is a sure pledge that he will redeem all his promises to his covenant people.

8. *I did swear*; Gen. 15:18; 26:3; 28:13; 35:12.

12. *Uncircumcised lips*; not eloquent. Chap. 4:10.

14-27. The special design of this table is to show the descent of Moses and Aaron. It therefore proceeds no further than Levi, the third son of Jacob, and gives full details respecting his descendants.

INSTRUCTIONS.

1. When men despair of help from themselves and from creatures, and look to God, he shows both his readiness and his power to do for them what they need.

8. Those attributes of God which are implied in the names that he appropriates to himself in his word, are made known to men in his providence. Both by what he says and by what he does, he shows that he is Jehovah.

12. Even the best of men are strongly tempted to walk by sight, not by faith; and if appearances are against them, are liable to be discouraged, though all the perfections of Jehovah are pledged in their behalf.

29. The utter insufficiency of men, and their entire dependence on God, instead of being a reason why they should not in all things obey him, are a reason why they should obey him; and in doing his will they will find his grace to be sufficient for them, and his strength made perfect in their weakness. 2 Cor. 12:9; Heb. 11:34.

him Phinehas:^a these are the heads of the fathers of the Levites according to their families.

26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These are they which spake to Pharaoh king of Egypt,^b to bring out the children of Israel from Egypt:^c these are that Moses and Aaron.

28 * And it came to pass on the day when the LORD spake unto Moses in the land of Egypt.

29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.^d

30 And Moses said before the LORD, Behold, I am of uncircumcised lips,^e and how shall Pharaoh hearken unto me?

CHAPTER VII.

^a Moses is encouraged to go to Pharaoh. ^b His age. ^c His rod is turned into a serpent. ^d The sorcerers do the like. ^e Pharaoh's heart is hardened. ^f God's message to Pharaoh. ^g The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh;^f and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee;^g and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.^h

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them.ⁱ

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Show a miracle for you:^j then thou shalt say unto

Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers:^k now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.^l

14 ¶ And the LORD said unto Moses, Pharaoh's heart is hardened:^m he refuseth to let the people go.ⁿ

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thy hand.^o

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee,^p saying, Let my people go, that they may serve me in the wilderness:^q and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I am the LORD:^r behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood.^s

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water,^t that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as the LORD commanded: and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants;^u and all the waters that were in the river were turned to blood.

^a Jer. 24, 32; Gen. 5, 1, 7, 10; Gen. 33, 1; Ps. 77, 20; Mic. 6, 4. ^d Jer. 1, 7, 8; 17, 24, 25; 23, 2; Ezek. 2, 6, 7, 3, 11; Matt. 25, 20. ^e over. 12. ^f Ps. 2, 6; Jer. 10, 35; Gen. 6, 20; Gen. 11, 9; Gen. 14, 4, 18; Ps. 9, 16; 1 Matt. 12, 39; John 2, 18. ^g Dan. 2, 2; 2 Tim. 3, 8. ^h over 4. ⁱ men 3, 15, 10, 1, 27.

^j Jer. 8, 16; Heb. 12, 25. ^k over 10. ^l Jer. 3, 18. ^m Gen. 1, 26; 1 Sam. 17, 46; 1 Kings 20, 28; 2 Kings 19, 19; Ezek. 20, 9, 30, 8, 3, 24. ⁿ Ps. 78, 44; 105, 29; Rev. 8, 8; 16, 4, 6. ^o Heb. gathering of their waters. ^p ch. 17, 5; Num. 20, 11.

CHAPTER VII.

1. *I have made thee a god to Pharaoh—thy prophet*; as God communicates to men his will through prophets, so Aaron should make known to Pharaoh the messages which Moses, acting in God's name, should direct him to deliver.

3. *Harden Pharaoh's heart*; as a punishment for his sins, he was given up to hardness of heart and blindness of mind, so that God's dealings with him served only to increase his obduracy and wickedness.

4. *That I may lay my hand upon Egypt*; this was not Pharaoh's object in refusing to obey God, but it was God's object in suffering him to do it.

5. *The Egyptians shall know*; that Jehovah is almighty, and able to do his pleasure.

11. *The sorcerers—the magicians*; men who pretended to supernatural power, and were accustomed to practise deceits upon their fellow-men. 2 Timothy 3:8. Pharaoh probably regarded Moses and Aaron as magicians, and wished to see whether his own magicians could perform like wonders. *With their enchantments*; certain mysterious forms of words by which they pretended to work wonders.

12. *And they became serpents*; this was probably done by sleight of hand.

13. *He hardened Pharaoh's heart*; this in the original is the same as in verse 22, where it is rendered, Pharaoh's heart was hardened.

19. *Streams—rivers*; the various branches of the Nile, and the canals leading from it.

A. M. 2513.
B. C. 1491. 21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river;^a and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments;^b and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.^c

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAPTER VIII.

1 Frogs are sent. 8 Pharaoh saith to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:*

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.^d

7 And the magicians did so with their enchant-

ments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.^e

9 And Moses said unto Pharaoh, Glory over me:† when† shall I entreat for thee, and for thy servants, and for thy people, to destroy‡ the frogs from thee and thy houses, that they may remain in the river only?

10 And he said, To-morrow.¹ And he said, *Be it* according to thy word; that thou mayest know that *there is none* like unto the LORD our God.²

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh; and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.³

13 And the LORD did according to the word of Moses;‡ and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them;‡ as the LORD had said.⁴

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.⁵

18 And the magicians did so with their enchantments to bring forth lice, but they could not:‡ so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is the finger of God:‡ and Pharaoh's heart was

^a Ver. 18. ^b 2 Tim. 3:8. ^c Isa. 26:11; Jer. 5:3, 26:24; Hag. 1:5. ^d Or, *dough*. ^e Psa. 78:45; 105:30; Rev. 16:13. ^f ch. 9:28; 10:17; Num. 21:7; 1 Kings 13:6; Acts 8:24. ¹ Or, *Have this honor over me*. ² Or, *against* ³ Heb. *to cut off*. ⁴ Or, *Against to-morrow*. ⁵ Deut. 32:31; 33:26;

2 Sam. 7:22; 1 Chr. 17:20; Psa. 63:18; 86:8; Isa. 40:25; 46:9; Jer. 10:6, 7; Jas. 5:16-18. ³ Deut. 34:10-12. ⁴ Eccl. 8:11. ⁵ ch. 7:4. ⁶ Psa. 105:31. ⁷ Gen. 41:8; Isa. 19:12; 47:12; Dan. 2:10. ⁸ 1 Sam. 6:3, 9; Psa. 8:3; Matt. 12:28; Luke 11:20.

22. *Did so with their enchantments*; imitated in appearance the miracle of Moses. As Pharaoh did not love the truth, God suffered the magicians to deceive him to a certain point by their enchantments. 2 Thess. 2:11. Thus his heart was hardened, and he persisted in his obduracy.

INSTRUCTIONS.

5. The Lord takes occasion, even from the obstinacy and wickedness of men, to manifest his character and show forth his glory, to the terror of his enemies and the joy of his friends.

13. Things which, in the course of divine providence, take place through the wickedness of men, are sometimes, in the Bible, ascribed to God. This shows his all-controlling agency, though he cannot be tempted, neither does he at any time tempt men to commit sin. James 1:13, 14.

22. When men dislike to obey God, and seek excuses for their neglect, they can generally find them; and when they wish to harden themselves against him, he often suffers them to do it, even to their ruin.

CHAPTER VIII.

7. *And brought up frogs*; see chap. 7:12.

9. *Glory over me*; or, according to many, *Appoint me a time*.

13. *Villages*; yards, or grounds about the houses of the Egyptians.

15. *He hardened his heart*; by refusing to obey God. Here the hardening of his heart is ascribed to Pharaoh, and yet the process was probably the same as when it was ascribed to God. Chap. 7:13. In one sense it was ascribed to God, and in another to Pharaoh.

16. *Lice*; the word translated lice is by many supposed to mean gnats.

18. *The magicians did so*; smote the earth to bring forth lice. Some suppose that as they had no previous warning of this plague, and no time to prepare their deceptions, they could not imitate this miracle even in appearance; and to hide their shame, confessed that it was the effect of divine power.

hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there;† to the end thou mayest know that I am the LORD in the midst of the earth.

23 And I will put a division† between my people and thy people: to-morrow† shall this sign be.

24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted‡ by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?‡

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.¶

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me.¶

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants,

and from his people, to-morrow: but let ^{A. M. 2513. B. C. 1491.} not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.¶

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.¶

CHAPTER IX.

1 The murrain of beasts. 8 The plague of boils and blains. 13 His message about the land. 22 The plagued land. 27 Pharaoh's oath to Moses, 32 but yet is hardened.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of *all that* is the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: ^b but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

* Or, a mixture of noxious beasts, etc. a. ch. 9:4, etc.; 10:23; 11:6, 7; 12:13. † Heb. a redemption. ‡ Or, by to-morrow. § Or, destroyed. ¶ Gen. 43:32; 46:34; Deut. 7:35; 12:31; 1 Kings 11:37, 2 Kings 23:13. ¶ ch.

21. *Swarms of flies*; the word in the original, translated swarms of flies, means, according to some, a mixed multitude of noisome insects; according to others, a particular kind of insect.

22. *Sever*; separate.

24. *Corrupted*; destroyed, devoured. *Psa.* 78:45. This word is most naturally understood of the destruction of the products and wealth of the land. For this reason some suppose that it here denotes a species of beetle, common in Egypt, that devours whatever comes in its way.

26. *Meet*; suitable, fit, proper. *Sacrifice the abomination*; various animals were worshipped by the Egyptians, and should they see the Israelites sacrifice them they would be greatly offended.

32. *Pharaoh hardened his heart*; ver. 15.

INSTRUCTIONS.

6. God can make even the meanest of his creatures instruments of punishment to those who rebel against him; and none are so exalted that they can resist him and prosper. Though for a time he waits upon them, not willing

that they should perish, yet "he that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

15. Those misgivings, confessions, resolutions, and promises which are extorted only by the endurance of present or the fear of future evils, are not to be depended on. When those evils or fears are removed, their apparent good effects will be like the morning cloud or early dew, which quickly pass away. *Hos.* 6:4.

22. However great the calamities which God brings upon his enemies, he is ever able and willing to protect his people and deliver them from temptations, while he reserves the wicked to the day of judgment to be punished. And though now they may often seem to be in many respects alike, yet hereafter all men will return and discern between him that serveth God and him that serveth him not. *Mal.* 3:18; 2 Peter 2:9.

CHAPTER IX.

3. *Murrain*; a pestilence among cattle.
6. *All the cattle*; great numbers of all kinds, as appears from a comparison with verse 19.

A. M. 2513.
B. C. 1491. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.^a

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils;^b for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them;^c as the LORD had spoken unto Moses.^d

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people;^e that thou mayest know that *there is none like me in all the earth.*

15 For smite I will stretch out my hand, that I may smite thee and thy people with pestilence;^f and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up,^g for to show *in* thee my power;^h and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?ⁱ

18 Behold, to-morrow about this time^j I will cause it to rain a very grievous hail,^k such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, and gather thy cattle, and all that thou hast in the field; *for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.*^l

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:^m

21 And he that regarded notⁿ the word of the LORD left his servants and his cattle in the field.^o

22 ¶ And the LORD said unto Moses, Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.^p

24 So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.^q

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.^r

27 ¶ And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.^s

28 Entreat the LORD^t (for it is enough) that there be no more mighty thunderings^u and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD;^v and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's.^w

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.^x

31 And the flax and the barley was smitten:^y for the barley *was* in the ear, and the flax *was* bolted.

32 But the wheat and the rye were not smitten: for they *were* not grown up.^z

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and

^a Deut. 28:27; Job 2:7; Rev. 16:2. ^b Isa. 47:12, 11. ^c Psa. 81:11. ^d 4 ch. 4:21. ^e Lev. 26:18; Deut. 28:15; 29:20; 32:34; 1 Sam. 4:8; Jer. 19:1. ^f Rev. 18:2; 22:18. ^g Prov. 2:22. ^h Heb. *made thee stand*. ⁱ 1 Prov. 16:1. ^j Rom. 9:17; 1 Pet. 2:8. ^k Job 9:4; 13:25, 26. ^l 1 Kings 19:22; 20:6. ^m 2 Psa. 83:15. ⁿ Jer. 33:1. ^o 1 Prov. 16:20; 22:1. ^p Heb. *set not his heart unto*. ^q 4 ch. 7:23. ^r Josh. 10:11; 1 Sam. 12:17, 18; Job 38:22; Psa. 18:13; 78:47;

105:32; Isa. 30:30; Ezek. 38:22. ^s Rev. 8:7. ^t Psa. 103:33. ^u Psa. 8:22, etc. ^v Isa. 32:18, 19. ^w 2 Cor. 12:10. ^x Psa. 9:16; 129:4; 143:17; Lam. 1:18; Dan. 9:14. ^y Acts 3:21. ^z Heb. *boons of God*. ¹ 1 Kings 18:38; Psa. 143:6; Isa. 1:15. ² Psa. 24:1; 1 Cor. 10:26. ³ Psa. 33:10. ⁴ Amos 4:9; Hab. 3:17. ⁵ Heb. *hidden, or dark*.

9. *It shall become small dust*; the meaning of these words is, that in connection with this sign a fine irritating dust, produced by the power of Jehovah, filled the land, producing painful sores in man and beast. The handful of ashes from the furnace is called this dust because it represents it symbolically.

10. *Blains*; violent and painful inflammation.

12. *The Lord hardened the heart of Pharaoh*; chap. 4:21; 7:3; 8:15.

16. *Raised thee up*; caused thee to stand; continued thee in life, notwithstanding all thy wickedness. *My name may be declared*; my character, as manifested in my wonderful works, may be made known to all people.

23. *Fire*; lightning.

29. *The earth is the Lord's*; he is its rightful owner and universal governor.

31. *Was bolted*; the bolls of flax are the round seed-cups at the summit of the stalks. Many prefer to render, the flax was in flower.

32. *Rye*; the Hebrew word means spelt—as it is translated in the margin of Isa. 28:25, and Ezek. 4:9—a species of beardless wheat common in Egypt.

INSTRUCTIONS.

6. The brute creation often suffer through the wickedness of man, and are visited with calamities as a punishment of his sins.

11. Whatever power the wicked claim, or whatever influence they may be able to exert over their fellow-men, they are entirely dependent upon God; and if they continue in rebellion against him, nothing can shield them from his indignation.

16. All men are under sacred obligations to honor God. If they will not, by obeying his commands, he will glorify his justice in their punishment, and ultimately in their ruin.

21. Men who believe God, will use the means which are needful to escape the evils he threatens; while those who disbelieve, by neglecting the means of escape, will bring those evils upon them.

27. However much the wicked may try to justify themselves and condemn Jehovah for bringing evils upon them, they will ultimately all confess that he is right and they are wrong; and will feel that they are the cause of their own ruin.

34. The long-suffering and patience of God, his kindness

the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart,^a he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses."

CHAPTER X.

1 God threatens to send locusts. 7 Pharaoh, moved by his screams, promises to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sends to Moses. 21 The plague of darkness. 24 Pharaoh, seeing into Moses, 27 but yet a hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart,^b and the heart of his servants, that I might show these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son,^c what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.^d

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me?^e let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast:'

5 And they shall cover the face^d of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped,^e which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians;^b which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? ¹ let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who^t are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it: for evil is before you.

11 Not so; go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.^k

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt:¹ very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.²

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called^s for Moses and Aaron in haste; and he said, I have sinned against the LORD your God,ⁿ and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God,^o that he may take away from me this death only.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast¹ them into the Red sea;^p there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt,^a even darkness *which* may be felt.[†]

a 2 Car 33:23; 33:14, Rom 2:4, 5. * Heb *by the hand of Moses*. b ch. 7:13, 11. c Deut. 1:9; 6:20; Psa. 11:1; 71:18; 78:5; Joel 1:3. d Psa. 58:11. e 1 Kings 21:29. f 2 Chr 7:11; 33:12, 19; Job 42:6; Jer 13:18; Jas. 4:10. f Prov. 30:27, Rev 9:3. † Heb. *enc*. g ch. 9:32; Joel 1:4, 2:25. h ver 14:15, ch 8:4. i Gen 24:33; Josh. 23:13; 1 Sam 18:21, Prov 29:6.

Feel 7:26. i Heb. *who and who, etc.* j ch. 7:19. k Psa. 78:26, 107:25; Matt. 8:27. l Psa. 78:46, 105:34. m Joel 2:2. n Heb. *hastened to call.* o ch. 9:27. p 1 Kings 13:6; Psa. 20:16. q Heb. *fastened.* r Joel 2:20. s Psa. 35:6; 105:28; Prov. 4:19; Eccl. 2:14; 6:4; Isa. 8:22. t Heb. *that one may feel darkness.*

in removing evils and in bestowing new mercies, are often abused to the increase of transgression, and a preparation for more aggravated woe.

CHAPTER X.

4. *Locusts*; a species of insect resembling our grasshopper, but much larger. They fly with the wind in immense swarms that darken the air, and where they alight they cover the face of the ground, and devour every green thing.

10. *Be so with you, as I will let you go*; may he deal with you just so as I shall let you go. He means, I will not let you go; and if your God grants your requests in the same way that I do, you will fare hard. *Look to it; for evil is before you*; that is, according to our version, by per-

sisting in your demand you will bring upon yourselves destruction. Compare ver. 28. But many prefer to render. Consider that your designs are evil.

13. *East wind*; locusts come to Palestine and Egypt from their breeding places in the Arabian desert on the east.

17. *This death only*; this deadly plague, implying that he would not give occasion to Jehovah to send another.

19. *The Red sea*; which lies east of Egypt. It is common for locusts to perish in this way.

21. *Even darkness which may be felt*; rather, so that one shall grope in darkness.

INSTRUCTIONS.

2. The glory of God in the manifestation of his true

A. M. 2513.
B. C. 1491.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.^a

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us* also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us;^b there shall not a hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart,^c and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that day* thou seest my face thou shalt die.^d

29 And Moses said, Thou hast spoken well, I will see thy face again no more.^e

CHAPTER XI.

1 God's message to the Israelites to borrow jewels for their neighbors.
4 Moses threateneth Pharaoh with the death of the first-born.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.^f

character, is one great design of all his dispensations towards the children of men.

7. The wickedness and obstinacy of rulers are often the means of great calamities to the people. And when, instead of being what they ought to be, ministers of God for good, they become ministers of evil, it is right for the people by suitable means to seek a change for the better.

11. When men become convinced that they must yield to God or perish, their yielding is often partial, or in pretence merely; and when they find that their submission must be sincere, and that they must in all things follow the will of God, they sometimes become vexed and determine that they will not regard him.

17. Increasing sin brings increasing misery; and men often earnestly seek deliverance, not from the love and practice of iniquity, but from its consequences.

28. However great the miseries which the sins of men bring upon them, if left without the grace of God to pursue their own chosen way, they will grow worse and worse till they perish.

CHAPTER XI.

1. *The Lord said*; or, the Lord had said, as the Hebrew may be rendered. Compare Gen. 12:1. Thus the first three verses of this chapter will form a sort of parenthesis, ver. 4 being immediately connected with the last verse of the preceding chapter. *Thrust you out*; be exceedingly earnest to have them all immediately depart. Ver. 8.

2. *Borrow*; ask, solicit, or demand. Chap. 3:22. *Jewels*; the Hebrew word here used means also vessels, utensils, garments, and weapons. Chap. 3:22.

2 Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.

3 And the LORD gave the people favor in the sight of the Egyptians.^g Moreover, the man Moses was very great in the land of Egypt,^h in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt.ⁱ

5 And all the first-born in the land of Egypt shall die,^j from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt,^k such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast:^l that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me,^m saying, Get thee out, and all the people that follow thee:ⁿ and after that I will go out. And he went out from Pharaoh in a great anger.^o

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.^p

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart,^q so that he would not let the children of Israel go out of his land.

^a ch. 12:30; Amos 5:17. ^b Josh. 10:21. ^c ch. 12:31, 33. ^d Heb. *that is not thy foot*. ^e Kings 20:10. ^f Heb. *heat of anger*. ^g ch. 7:3. ^h ch. 10:20, 27; 1 Sam. 9:9; R. m. 2, 5.

3. *Gave the people favor*; inclined the Egyptians willingly to give the Israelites what they asked, so as to hasten their departure. This, however, did not take place till after Moses had left Pharaoh, and brought upon him the judgment he had denounced.

5. *Behind the mill*; their grain was ground in a small hand-mill of two stones, by female servants who sat behind the mill and turned the upper stone. The maid-servant suffers for the sin of Pharaoh. In respect to Israel, she may be innocent; but in respect to God, she and her first-born both belong to a fallen and guilty race, and God may deal with them as he sees good.

7. *Not a dog move his tongue*; a proverbial expression denoting entire peace and safety.

9. *The Lord said*; had said. He had foretold this, and all things had occurred according to his predictions. Chap. 3:19; 4:21; 7:3, 4; 10:1.

INSTRUCTIONS.

3. All hearts are in the hands of the Lord, and he can turn them as the rivers of waters are turned. When he sees best, he can influence his enemies to favor his people, and gladly to bestow upon them whatever they desire.

5. As God is the giver and preserver of life, he has a perfect right, at such times and by such means as he sees best, to take it away.

8. When God undertakes to deliver his people he will accomplish it; and what men do to prevent this he will overrule to render their deliverance in due time more complete, triumphant, and glorious.

CHAPTER XII.

1) The beginning of the year is August. 2) The passover is instituted. 3) The rest of the passover is recovered. 4) The tree has its many. 5) The animals are driven out of the land. 6) They come to the city. 7) The summer of the passover.

AND the Lord spake unto Moses and Aaron
in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.^a

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb,* according to the house of *their* fathers, a lamb for a house:

4 And if the household be too little for the lamb, let him and his neighbor next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish,^b a male of the first year:[†] ye shall take *it* out from the sheep, or from the goats.

6 And ye shall keep it up until the fourteenth day of the same month:^c and the whole assembly of the congregation of Israel shall kill it in the evening.^d

7 And they shall take of the blood, and strike *it* on the two side-posts and on the upper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night.

roast with fire, and unleavened bread;⁶ A. M. 2513
B. C. 1491.
and with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.*

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods² of Egypt I will execute judgment;³ *I am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*,¹ when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations:^h ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread;¹ even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.¹

* Gen. 13:14, 15; Lev. 16:1. * Or, *kel* = *to* Lev. 22:19, 21; Deut. 17:1. * Mat. 1:14, 15; 1:19. * Heb. *son of a year*, Lev. 23:12. * Lev. 23:3. * Num. 9:3, 28-30; Deut. 16:1, 6. * Heb. *between the two evenings* = *between*

10:12; e ch. 31:25; 1b a 10:1, 1 c g 5 ~ 1 ch. 23:1 ~ 5 or, *princes*
 e Num. 31:1, Psa. 82:1. *Let for a destruction* b l ex. 23:4, 5; 2 Kings
 23:21; 1 Cor. 5:8. i ch. 13:6, etc.; Num. 28:17. j Num. 9:13.

CHAPTER XII.

1. *Spake*; this command seems to have been given previously to the ninth plague, which lasted three days. The first thirteen verses contain particular directions for the observance of the first passover; the next seven, ver. 14-20, general directions for its observance in all coming generations.

2. *This month*; the month Abib or Nisan, answering to the last part of March and the first part of April. *The beginning*; of their ecclesiastical year. It had been the seventh month; and Tishri, answering to the last part of September and the first part of October, had been the first month, and so in their civil concerns it still continued to be.

3. *Lamb*; the word in the original means either a sheep or a goat. It was to be one year old. Ver. 5.

4. According to the number; about the number that would at a meal consume a lamb.

5. *Without blemish*; perfect, sound, healthy. *Of the first year*; literally a son of a year, that is, a year old.

6. *In the evening*; literally between the two evenings. The first evening began about the middle of the afternoon, when the daily evening sacrifice was offered; the second at sunset.

7. *Upper door-post*; the lintel or beam that goes across over the door.

8. *Fire*; as the paschal lamb was a type of Christ, 1 Cor. 5:7, the fire may be regarded as an emblem of the wrath of God which he endured in our stead. *Unleavened bread*; bread not raised with yeast, leaven, or any fermenting substance. As leaven works in secret and unseen, it is the emblem of hypocrisy and deceit. They were on these occasions to abstain from it, to impress on their minds the importance of worshipping God sincerely, in spirit and in truth. 1 Cor. 5:6-8. *Bitter herbs*; as a memorial of their bitter servitude in Egypt. But as this was a type of the

worse bondage of sin, these bitter herbs may be taken to represent the bitter fruits of sin, and the necessity of repentance in order to salvation.

9. *Sodden*; boiled. *Purtenance*; head, legs, heart, liver, lungs, and kidney. The lamb after being dressed was to be roasted whole.

10. *That which remaineth*: which they did not eat.

11. *Loin* *girded*; they wore loose flowing garments, which, when they were about to travel, were fastened close by a girdle, strap, or belt around the body. This girdle was to be thus fastened, that they might be prepared to start immediately on their journey towards Canaan. *The Lord's passover*; that, out of regard to which the Lord, when he should slay the Egyptians, would pass over, spare, and not destroy the Israelites. The blood of this lamb, sprinkled by God's command on the doorposts, typified the blood of the Lamb of God, Jesus Christ, out of regard to which God passes over, spares, and saves those who obey him. Hence Christ is said to be "our Passover." 1 Cor. 5:7. By eating of the lamb the Israelites were taught the necessity of union by faith to Jesus Christ, as well as of reliance on his blood for salvation. John 6:48-58.

12. *The gods of Egypt*; according to some, by their visible destruction, as afterwards in the case of Dagon, 1 Sam. 5:3, 4; or, as others prefer, the gods (marg. princes) of Egypt may refer to the first-born of the ruling priests and princes, and of various animals worshipped there. See Num. 33:4.

13. *A token*; an evidence that they had complied with the Lord's directions, and were under his protection. *The plague*; that which destroyed the first-born of Egypt. Ver. 23.

14. *A memorial*; a means of keeping in remembrance their preservation and deliverance when the Egyptians were destroyed. Ver. 27.

15. *Seven days*; from the evening of the fourteenth to

A. M. 2513. B. C. 1491. 16 And in the first day *there shall be* a holy convocation, and in the seventh day *there shall be* a holy convocation to you;^a no manner of work shall be done in them, save *that* which every man^{*} must eat, that only may be done of you.

17 And ye shall observe *the feast of unleavened bread*; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses;^b for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb,^c according to your families, and kill the passover.^e

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side-posts with the blood that *is* in the basin;^d and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts,^e the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.^f

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?^g

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote

the Egyptians, and delivered our houses. And the people bowed the head and worshipped.^h

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt,ⁱ from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that *was* in the dungeon;^j and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt:^j for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.^k

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.^l

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste;^m for they said, We *be* all dead men.

34 And the people took their dough before it was leavened, their kneading-troughsⁿ being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favor in the sight of the Egyptians,ⁿ so that they lent unto them *such things as they required*: and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth,^o about six hundred thousand on foot that *were* men, besides children.^p

38 And a mixed multitude^q went up also with them;^a and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.^r

the evening of the twenty-first day of the month. Ver. 18. *Cut off from Israel*; see note to Gen. 17:14.

16. *Convocation*; an assembling together for public worship. *No manner of work*; except of necessity and mercy. Compare Matt. 12:11.

17. *For ever*; to the end of the Jewish state. 18. *The passover*; the lamb that was to be slain on that occasion.

22. *Hyssop*; a low shrub, or herb, common in eastern countries.

32. *Bless me*; seek of God a blessing for me.

33. *We be all dead*; we shall be, if we retain the Israelites any longer.

105:36; 135:8; 136:10; Heb. 11:23. [†] Heb. *house of the pit*. ^j ch. 11:6; Prov. 21:13; Amos 5:17; Matt. 25:6; Jas. 2:13. ^k ch. 11:1. ^l Gen. 27:34. ^m Isa. 105:38. ⁿ Or, *dough*. ^o Gen. 39:28; ch. 3:21; 11:3. ^p Num. 33:3, 5. ^q Num. 1:16; 11:21. ^r Heb. *a great mixture*. ^s Num. 11:4. ^t Gen. 15:13; Acts 7:6; Gal. 3:17.

34. *Kneading-troughs*; vessels containing their dough.

35. *Borrowed*; asked, requested. Chap. 3:21, 22; 11:2, 3.

36. *Lent unto them*; granted them what they desired, in order to hasten their departure. *Spoiled the Egyptians*; by carrying away much of their substance. Gen. 15:14.

37. *Rameses*; a city which the Israelites had built, and where they were now assembled. Chap. 1:11. *Succoth*; a place of encampment between Rameses and Suez. *Six hundred thousand—men*; this shows that the whole number of souls was probably over two millions. Psa. 105:37.

40. *Four hundred and thirty years*; from the time the promise was made to Abraham. Gen. 15:13. About half

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is a night to be much observed^a unto the LORD for bringing them out from the land of Egypt:^a this is that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover:^b there shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.^c

45 A foreigner and a hired servant shall not eat thereof.^d

46 In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.^e

47 All the congregation of Israel shall keep it.^f

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.^g

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day,^h that the LORD did bring the children of Israel out of the land of Egypt by their armies.^h

^a Heb. a night of observations. ^b Deut. 16:1, 6. ^c Num. 9:11. ^d Gen. 17:12. ^e Lev. 22:10; Exod. 2:12. ^f Num. 9:12. ^g John 19:33, 36. ^h Heb. do so. ⁱ Num. 9:11. ^j Lev. 15, 16; Gal. 3:28; Col. 3:11. ^k ver. 41. ^l Heb. 6:26. ^m ver. 12. ⁿ 2:29, 34, 19; Num. 4:13. ^o Deut. 15:19. ^p Luke 2:23. ^q ch.

this time was spent in Canaan, and the rest in Egypt. Gal. 3:17.

43. *Stranger*; a foreigner who had not embraced the Jewish religion, and was not circumcised. Ver. 45, 48.

46. *Neither—break a bone*; for the symbolical and prophetic meaning of this, see John 19:33, 36.

INSTRUCTIONS.

3. The directions of God to his ancient people were suited to impress upon them the evil of sin, the necessity of an atonement, and the efficacy of that precious blood which was to be shed for many for the remission of sins. Matt. 26:28.

8. It was not enough for the deliverance of Israel that the paschal lamb should be slain and its blood struck upon the door-posts, but they must eat of the lamb, and thus a union be formed between it and them. So the blood of Christ will save none but such as are by faith united to him. John 6:53; 1 Cor. 6:17.

13. It is through the blood of Christ, typified by the blood of the paschal lamb, that God pardons men, and saves them from that destruction which as sinners they deserve. 1 Cor. 5:7.

24. The ordinances which God appoints as memorials of his goodness should be carefully observed by his people, not in outward form merely, but in spirit and in truth, with repentance for sin, faith in the Redeemer, and gratitude for his infinite mercy.

27. The ordinances of God, when understood, are adapted to impress divine truth, especially upon the minds of children and youth. The meaning of them should therefore be carefully explained by parents and

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1 The word here is set apart. 11, 12, 13. The memorial of the passover. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

AND the LORD spake unto Moses, saying, 2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast:¹ it is mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt,² out of the house of bondage;³ for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.⁴

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee,⁵ a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread,⁶ and in the seventh day shall be a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.⁷

8 ¶ And thou shalt show thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes,⁸ that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

12:42. ¹ Heb. servants; ch. 20:2. ² ch. 23:15; Deut. 16:1-3. ³ Gen. 17:1. ⁴ ch. 12:15. ⁵ ch. 12:19. ⁶ ch. 12:36; ver. 14. ⁷ ver. 16; Deut. 6:2; 11:19; Prov. 1:9; 6:21; Cant. 8:6.

teachers, that all may apprehend it, and receive the benefit which it is suited to impart.

33. God can so order events in his providence, that oppressors will be anxious to get rid of those whom they oppress; and all will at length see that, under his righteous government, the condition of the oppressor is more dreadful than that of the oppressed.

41. If the oppressed believe and obey God, their deliverance from the power of their oppressors will not be delayed any longer than is needful to make such deliverance most for the glory of God, and the final good of all who trust in him.

CHAPTER XIII.

2. *Sanctify*; set apart for God, to be devoted peculiarly to his service. Ver. 12. *All the first-born*; as a memorial of the preservation of the first-born of man and beast among the Israelites when the first-born among the Egyptians were destroyed, all the first-born males of man and beast were devoted to the Lord. The male children were to be in all cases redeemed; the first-born of unclean beasts to be redeemed or slain; the first-born of clean beasts were to be offered in sacrifice, and when certain specified parts had been burned, the remainder belonged to the priests. The particular details are given in the Levitical law.

4. *Abib*; meaning, green corn. This was the seventh month, called also Nisan. Chap. 12:2.

9. *A sign*; a means of keeping their deliverance in remembrance, and making God's commands familiar to their minds. Ver. 16; Prov. 3:3. The Jews interpreted these directions literally, writing certain precepts of the law on parchment, and wearing them as evidences or ornaments of piety. Matt. 23:5.

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10 Thou shalt therefore keep this ordinance in his season from year to year.^a

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart^a unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S.

13 And every firstling of an ass thou shalt redeem with a lamb;^b and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy son asketh thee in time to come,^c saying, What is this?^b that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thy hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.^c

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure

the people repent when they see war,^d and they return to Egypt.^e

18 But God led the people about, *through* the way of the wilderness of the Red sea:^f and the children of Israel went up harnessed^g out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.^h

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.ⁱ

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night.^j

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAPTER XIV.

1 God instructeth the Israelites in their journey. 5 Pharaoh persueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red sea, 23 which drowneth the Egyptians.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth,^k between Migdol and the sea,^l over against Baalzephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.^m

^a Ch. 12:14, 21. ^b Heb. *cause to pass over*. ^c Or, *kid*. ^d Heb. *to-morrow*.
^e Deut. 6:20; Josh. 4:6, 21. ^f Deut. 26:7. ^g Ch. 14:11, 12; Num. 14:1-3.
^h Deut. 17:16. ⁱ Deut. 32:10. ^j Or, *by five in a rank*. ^k Gen. 50:25; Josh.

21:32; Acts 7:16. ^l Num. 33:6. ^m Num. 9:15-23; 10:34; 14:14; Deut. 1:33; Neh. 9:12, 19; Psa. 78:14; 99:7; 105:39; Isa. 4:5; 1 Cor. 10:2; Rev. 10:1. ⁿ Num. 33:7. ^o Jer. 44:1. ^p Psa. 3:2; 71:11; Jer. 20:10, 11.

10. In *his season*; on the fourteenth day of Abib annually.

13. *Every firstling of an ass—and all the first-born of man—shalt thou redeem*; Num. 3:46-51; 18:8-18. *Shalt break his neck*; that they might not appropriate it unredeemed to their own use, this precept was added.

14. *What is this?* why are the first-born thus devoted to God and redeemed? What is the meaning of it?

15. *Would hardly*; refused.

17. *Through the land of the Philistines*; the direct way from Egypt to Canaan.

18. *Red sea*; which separates Egypt from Arabia. It is about 1,400 miles long, and upon an average about 150 miles wide. It extends from the straits of Babelmandel on the south, which unite it with the Indian ocean, to the isthmus of Suez on the north, which separates it from the Mediterranean sea. At the north end it divides into two arms or gulfs, between which is the wilderness in which the children of Israel spent forty years. The western arm, called the gulf of Suez, is about 190 miles long and on an average 21 miles wide. It was near the head of this gulf, that the Hebrews passed and the Egyptians were drowned. Chap. 14:21-30. The eastern arm, called the gulf of Akabah, and anciently the Atlantic gulf or gulf of Elath, is about 100 miles long, and on an average about 15 miles wide. On this gulf was Eziongeber, a port from which Solomon sent his ships to Ophir for gold. 1 Kings 9:26. From Rameses to the Red sea was about forty or fifty miles. *Harnessed*; armed, equipped, and in order.

19. *The bones of Joseph*; Gen. 50:25.

20. *Etham*; a place near Suez, at the head of the western branch of the Red sea. *The wilderness*; of Etham.

21. *Pillar of a cloud*; a cloud in the form of a pillar, to shield them from the sun and guide them in the daytime, and to give them light by night.

22. *Took not away the pillar*; it continued with them through the wilderness, as the emblem of the divine presence. Chap. 14:24; 33:9-14.

INSTRUCTIONS.

7. In the Bible the same or similar instructions are often repeated, that the truth may become familiar, and make a strong, abiding impression on the heart.

14. The ordinances of God are designed to increase the knowledge, perpetuate the remembrance, and extend the efficacy of his truth; and the proper understanding of these ordinances is suited to benefit all, especially the young.

18. The way through this world in which God leads his people is often very different from what they expect or desire, and very different from what any finite mind at the time would think to be best.

"But though they go far wandering round,
'Tis the right way to Canaan's ground."

22. God is the guide and protector of his people. To follow him is perfectly safe. And after he has, by the wisest means and in the best way, prepared them for heaven, he will receive them there.

CHAPTER XIV.

2. *That they turn*; to the south, and go down on the west side of the west arm of the Red sea, instead of passing northward round the head of the sea, as they might have done. *Pi-hahiroth—Migdol and—Baal-zephon*; places south of Etham, where they would be shut in be-

4 And I will harden Pharaoh's heart,^a that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¹ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people,^b and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.^c

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand.^d

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.^c

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is not this the word that we did tell thee in Egypt,*¹ saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not,^s stand still, and see the salvation of the LORD, which he will show to you to-day: for the Egyptians whom ye have seen to-day,^s ye shall see them again no more for ever.

14 The LORD shall fight for you,^h and ye shall hold your peace.

15 And the LORD said unto Moses, A M 243.
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Wherefore criest thou unto me? Speak unto the
children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have got me honor upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to *them*, but it gave light by night to *these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.¹

22 And the children of Israel went into the midst of the sea, upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.^k

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-
watch the LORD looked unto the host of the Egyp-
tians through the pillar of fire and of the cloud,
and troubled the host of the Egyptians.

25 And took off their chariot-wheels, that they drove them heavily;[†] so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch

^a Ch. 4.21, etc. ^b Psa. 105.25. ^c ch. 15.4. ^d Num. 33.3; Deut. 26.8. ^e Josh. 24.7; Neh. 9.9; Psa. 34.17; 106.41, 107.6. ^f ch. 5.21; 6.9. ^g Num. 14.9; Deut. 29.3; 2 Kings 6.16; 2 Chr. 20.15, 17; Psa. 27.1; 2; 46.1-3; Isa. 41.10, 14. ^h Or, for whereas ye have seen the Egyptians to-day. ⁱ Deut.

1:30; 3:22; 20:4; Josh. 10:14; 23:3, 10; 2 Chr. 20:29; Neh. 4:20; Isa. 30:15. † Num. 20:16; Isa. 63:9. ‡ Jer. 3:16; 4:23; Psa. 66:6. ^k 1 Chr. 10:1; Heb. 11:29. † Or, *and made them to go heavily*.

tween the mountains and the sea; so that should Pharaoh follow them with his army, they would, without a miracle, have no way of escape.

4. *Harden Pharaoh's heart*; chap. 4:21. *I will be honored*; in the destruction of Pharaoh and his host.

5. Turned against the people; against permitting them to escape.

8. *With a high hand*; by a high hand; that is, by the hand of Jehovah, lifted up with might for their deliverance.

19. *Angel of God*; the Angel of the covenant, who was afterwards made flesh and dwelt among men. Deut. 1:32, 33; Psa. 99:6, 7; Isa. 63:8-16; John 1:14; 1 Cor. 10:9. Compare ver. 24, 25. He was now present in the cloud; and when he removed, the cloud removed with him.

20. *To them*; the Egyptians. *These*; the Israelites.

24. *The morning-watch*; the night was divided into three watches of four hours each. The morning-watch was the last, and began eight hours after sunset. *Looked*; his look was accompanied with visible signs of his displeasure. See the following verse.

INSTRUCTIONS.

4. If men would not have their hearts hardened, they must not continue knowingly to disobey God. If they thus disobey, all the blame will rest upon themselves.

9. When suffering the consequences of sin and fearing destruction, men often appear to be penitent and disposed to reform; but if when they are relieved and their fears pass away, they rush again into sin, they not unfrequently become more hardened, reckless, and wicked than ever, till, given up of God, they sink into ruin.

15. It is the duty of men not merely to pray, but to act; and unless they go forward in the way of duty, their prayers will not avail. God helps those who do what he requires to help themselves.

18. The dispensations of Providence, as well as the publication of divine truth, are to some, by being improved, a savor of life unto life; to others, by being abused, a savor of death unto death; and God is honored in the salvation of the one and the destruction of the other.

20. Many things are very plain, and give great light and comfort to those who obey God, which appear ex-

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out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew^a the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them;^a there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work¹ which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.^b

CHAPTER XV.

1 Moses' song. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree sweeteneth them. 29 At Elim are twelve wells, and seventy palm-trees.

THEN sang Moses and the children of Israel this song unto the LORD,^c and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation:^d he is my God, and I will prepare him a habitation;^e my father's God, and I will exalt him.

3 The LORD is a man of war:^f the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.^g

7 And in the greatness of thine excellency thou

^a Heb. shook off. ^b ch. 15:10; Psa. 77:16-20; 78:33; 106:11. ^c Heb. laud. ^d ch. 4:12; 19:9; John 2:11; 11:35. ^e Judg. 5:1; 2 Sam. 22:1; Psa. 106:12. ^f Psa. 18:2; 27:1; 62:6; 118:14; Isa. 12:2. ^g 1 Kings ~13, 27. ^h Psa. 24:2; 45:3; Rev. 19:11. ⁱ Psa. 118:15, 16. ^j Deut. 33:26; Psa. 68:33. ^k Psa. 59:13; Isa. 5:24; 47:11; Matt. 3:12. ^l 2 Sam. 22:16; Job

ceedingly dark and perplexing to those who knowingly disobey him.

28. The way of transgressors is hard. God is against them, and the time will come when they will see this. Happy will it be if they see it while he is waiting to be gracious, saying, "Turn ye, turn ye; for why will ye die?" and hearken to his voice, instead of madly persevering in rebellion against him.

CHAPTER XV.

2. A habitation; a place for his public worship.

8. Blast of thy nostrils; the wind which made the sea go back, chap. 14:21, here represented as the breath of the Almighty. Ver. 10. The depths were congealed; made to stand upon either side like walls of ice.

10. Didst blow with thy wind; a wind opposite to that which made the sea retire, and which hastened its return to overwhelm the Egyptians.

hast overthrown them that rose up against thee:^h thou sentest forth thy wrath, which consumed them as stubble.ⁱ

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.^j

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy^k them.

10 Thou didst blow with thy wind,^l the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD,^m among the gods?ⁿ who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed:^o thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.^p

16 Fear and dread shall fall upon them;^q by the greatness of thine arm they shall be as still as a stone;^r till thy people pass over, O LORD, till the people pass over, which thou hast purchased.^s

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance;^t in the place, O LORD, which thou hast made for thee to dwell in; in the sanctuary, O LORD, which thy hands have established.^u

18 The LORD shall reign for ever and ever.^v

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand;^w and all the women went out after her, with timbrels and with dances.

4:9; 2 Thess. 2:8. ¹ Ur, repository. ² Heb. 14:21; Psa. 147:18. ³ Isa. 40:18. ⁴ Or, mighty ones. ⁵ Ex. 6:13. ⁶ Josh. 5:1. ⁷ Deut. 2:35; 11:25; Josh. 2:9. ⁸ 1 Sam. 25:37. ⁹ Psa. 74:2; Acts 20:2. ¹⁰ Psa. 44:2. ¹¹ Psa. 7:54. ¹² Psa. 146:10; Dan. 4:3; 7:27. ¹³ Judg. 11:34; 2 Sam. 6:5; Psa. 68:35; 81:2; 149:3; 150:4.

12. The earth; the sea in the depths of the earth. Psa. 77:14-20.

13. Thy holy habitation; the land of Canaan, where God would delight to dwell with his people. But perhaps here, and ver. 17, there is a prophetic allusion to mount Zion, which became God's special dwelling-place.

14. Palestina; that is, the country of the Philistines. See note, Isa. 14:29.

15. Dukes; leaders, princes.

16. Pass over; over the desert and through the intervening countries, to take possession of Canaan. Purchased; redeemed or delivered from bondage, to be his peculiar people.

17. The mountain of thine inheritance; the land of Canaan, especially Zion, and the temple where he would dwell. See note, ver. 13.

20. The prophetess; appointed of God to instruct the women, and lead them in their devotions. Num. 12:1, 2:

21 And Miriam answered them, Sing ye to the LORD,^a for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur;^b and they went three days in the wilderness, and found no water.

23 ^c ¶ And when they came to Marah,^d they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.^e

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a tree, *which* when he had cast into the waters, the waters were made sweet:^f there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians:^g for I am the LORD that healeth thee.^h

27 ¶ And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

CHAPTER XVI.

1 The Israelites come to Sin. 2 They murmur for want of bread. 4 God promiseth them bread from heaven. 11 Quails are sent, 14 and manna. 16 The ordering of manna. 25 It was not to be found on the Sabbath. 32 An omer of it is preserved.

AND they took their journey from Elim,^a and all the congregation of the children of Is-

^a Ver. 1. ^b Gen. 16:7. ^c Num. 33:8. ^d That is, Thirstiness; Ruth 1:20. ^e 2 Kings 2:21. ^f 4. 11. ^g Deut. 28:57, 68. ^h 1 Sam. 4:1; 10:3. ⁱ Num. 33:10. ^j Ezek. 46:15. ^k 1 Sam. 13:21. ^l Psal. 106:25. ^m 1 Cor. 10:10. ⁿ Num. 11:4, 5.

Micah 6:4. *Timbrel*; a musical instrument like the tambourine.

21. *Miriam answered*; she led the women, who sung responsively with the men.

23. *Marah*; meaning bitterness; where was a fountain of bitter water.

25. *Statute—ordinance*; rule, direction, or decree, mentioned ver. 26; Jer. 7:22, 23. *Proved them*; tried them by his providence, and thus gave them opportunity to show whether they would obey him. Gen. 22:1.

26. *Healeth thee*; removes all plagues, sicknesses, and infirmities, such as those which they had witnessed in Egypt. These are always regarded in the holy Scriptures as chastisements for sin. See Deut. 28:59, 61. The outward healing of the body is a symbol of the more glorious healing and sanctifying of the soul by God's grace.

27. *Elim*; a place south-east of Marah, and on the way to mount Sinai.

INSTRUCTIONS.

1. Those dispensations of Providence which excite our greatest fears, often so result as to call forth our loudest praises.

7. They that, being often reproved, continue to harden their hearts, will be suddenly destroyed, and that without remedy. 2 Chron. 36:16; Prov. 6:14, 15; 29:1.

10. When the enemies of God are most confident of success, they are often the nearest to destruction.

16. That fear of coming evil which prevents exertion and leads to despair, instead of delivering from danger, only increases it, and prevents escape.

rael came unto the wilderness of Sin,^a *which is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:^b

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots;^c and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you;^d and the people shall say go out and gather a certain rate every day,^e that I may prove them,^f whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.^g

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD;^h for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.ⁱ

^a 1 Sam. 7:21. ^b John 6:31, 32. ^c 1 Heb. the portion of a day in his day. ^d Matt. 8:16. ^e ver. 22. ^f ver. 10; ch. 40:34; Num. 11:16. ^g 1 Sam. 7:7; Matt. 10:40; Luke 10:16.

21. Great deliverances should be celebrated with manifestations of hearty gratitude to God, and sincere devotion of body and soul to his service.

26. The human heart cannot be safely trusted. At one time it will sing praises to God, and at another murmur against him. All true confidence in God, and all genuine love to him, are the fruit of his Spirit; and to him belongs the glory of every thing spiritually good in men.

CHAPTER XVI.

1. *Fifteenth day of the second month*; just one month after they started from Egypt.

3. *Kill—with hunger*; they had hitherto lived on provisions which they brought with them, or obtained by the way; but as they now entered the wilderness, where they thought they could not obtain any, they feared they should perish.

4. *Prove them*; put them to trial. For the meaning of this, see Deut. 8:2, 3, 16.

5. *The sixth day*; the sixth working day, the day before the Sabbath. The Sabbath is spoken of as an institution already existing and well known.

6. *Ye shall know*; by the Lord's providing you a miraculous supply of flesh. Ver. 13.

7. *See the glory of the Lord*; in the miraculous provision of manna. Ver. 14.

8. *Not against us*; Moses and Aaron acted by God's direction. The murmurings of the Israelites against them, were therefore in reality murmurings against Him who sent them. Compare Matt. 10:40; Luke 10:16; John 12:44; 13:20.

A. M. 2513.
E. C. 1491.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD:^a for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.^b

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp:^d and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna:^e for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16 ¶ This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man,^f according to the number of your persons;^g take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack;^h they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.ⁱ

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every

man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD:^a bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.ⁱ

25 And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.^j

27 ¶ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?^k

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander-seed, white; and the taste of it was like wafers made with honey.^l

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.^m

^a Num. 16:16. ^b Num. 14:10; 1 Kings 8:10. ^c ver. 7. ^d Num. 11:31; Ps. 78:27-31; 103:10. ^e Or, What is this? or, It is a portion. ^f ver. 31, 33; Num. 11:7; Deut. 8:3, 16; Josh. 5:12; Neh. 9:15; Ps. 78:24; 105:31; John 6:31, 49, 55; 1 Cor. 10:3; Heb. 9:1. ^g Rev. 2:17. ^h Heb. by the poll, or

head. ⁱ Heb. souls. ^j 2 Cor. 8:15. ^k Matt. 6:34. ^l Heb. 20:2; 31:15; 35:3; Gen. 2:9; Lev. 23:3. ^m 1 ver. 20; Job. 29:10. ⁿ Num. 14:11; 2 Kings 17:14; 1 Sam. 7:10, 22; 106:13; Jer. 9:6; Ezek. 5:6. ^o Num. 11:7, 8. ^p Heb. 9:4.

9. Near before the LORD; near to the cloudy pillar, in which he dwelt, and from which he spoke. Ver. 10.

12. I am the Lord your God; of course all their fears in following his guidance were groundless.

14. Round thing; rather, scale-like thing.

15. It is manna; which might be translated, What is this?

16. An omer; the tenth part of an ephah; ver. 36. According to a probable computation, the ephah contained one and one-twelfth bushels English; this would make the omer a trifle less than three and one-half quarts.

18. Mete; measure. Gathered much had nothing over—gathered little had no lack. These words may be understood in two ways: either that when each head of a family measured out to the members what he had gathered, it was miraculously brought about that there was just an omer apiece; or, that when the people measured the manna with an omer, the superabundance of one man went to supply the want of another. This seems to be the view taken by the apostle Paul, 2 Cor. 8:14, 15. According to his eating; according to the number of his household.

19. Let no man leave of it till the morning; not that each

one, under all circumstances, was required to eat the whole, but no one was allowed to lay up any of it for the next day, or for future use. This was designed to teach them to depend on God, from day to day, for their daily bread. Matt. 6:11, 34.

23. The Lord hath said; God had told this to Moses, ver. 5, and Moses now tells it to the people. Seethe; boil. Remaineth over; above one omer for a man, or above what they would want for the sixth day. To be kept; for their supply on the Sabbath. It was cooked the day before, to prevent unnecessary labor on the Sabbath.

28. My laws; especially those which required them to rest from their ordinary employments, and keep the Sabbath-day holy.

29. Go out of his place; for needless, worldly purposes.

31. Like coriander-seed; in shape and size. Wafers; thin cakes. When cooked it had something of the taste of sweet oil. Num. 11:6-8.

33. Take a pot; this command seems to be mentioned here by way of anticipation, as the tabernacle was not yet made. Before the Lord; in the ark of the testimony, the place of his presence. Ver. 34; chap. 25:16, 21; 30:6.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.^a

35 And the children of Israel did eat manna forty years, until they came to a land inhabited:^b they did eat manna, until they came unto the borders of the land of Canaan.^c

36 Now an omer is the tenth part of an ephah.^d

CHAPTER XVII.

1 The people murmur for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar Jehovah-nissi.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin,^a after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses,^f and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?^g

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.^h

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Is-

rael; and thy rod, wherewith thou smotest the river,ⁱ take in thy hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it;^j that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah,^k and Meribah,^l because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came Amalek,^m and fought with Israel in Rephidim.

9 And Moses said unto Joshua,ⁿ Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in my hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

^a Ch. 25:10; Num. 1:50; 17:10; 1 Kings 8:9. ^b Num. 33:38; Deut. 8:2; 32:5. ^c Num. 9:21; Deut. 31:49. ^d Josh. 5:12; Neh. 9:15. ^e ver. 16, 32, 33; Gen. 16:1. ^f Num. 33:12, 14. ^g Num. 20:3, 4. ^h Deut. 6:16; Ps. 78:18, 41; 95:8, 9; Isa. 7:12; Matt. 4:7. ⁱ Num. 10:9. ^j 1 Sam. 30:6; Job 38:29.

35. *Forty years*; the time they spent in the wilderness. Josh. 5:11, 12.

36. *Ephah*; see note, ver. 16.

INSTRUCTIONS.

3. Men are prone to undervalue their mercies and to magnify their trials. By comparing their present with their past condition they become discontented, and thus unfit themselves for duty and dishonor God.

5. Such was God's regard for the Sabbath before the establishment of the Jewish ritual, and before the ten commandments had been written on tables of stone, that he wrought a stupendous miracle, that his people might continue to keep it holy.

8. When men murmur against others for doing what God commands, instead of blaming men only, they are in reality blaming God.

12. The ingratitude and wickedness of men are often the occasion of wonderful manifestations of the patience, kindness, and grace of God.

18. Were it best, the Lord could furnish his people with the necessities of life, and even with luxuries, without their labor; and he sometimes does this. But generally he requires them to make efforts; and in all cases, having food and raiment, he requires them to be therewith content. 1 Tim. 6:8; Heb. 13:5.

23. Things should be so arranged on Saturday that all may rest from worldly employments on the Sabbath, and not be prevented by needless cooking, or any other labor, from remembering the day to keep it holy.

27. However clearly it may be shown that God requires men to keep the Sabbath, some will neglect it. And though he makes known that men cannot in the end be gainers by disobeying him, yet such as have no love to him, and no confidence in him, will violate the day.

35. All which will in the end benefit believers, they will, in the use of suitable means, receive.

10:31; Acts 7:45; 14:19. ⁱ ch. 7:20; Num. 20:8-11. ^j Ps. 105:41; 114:1; 1 Cor. 10:4. ^k *Thatis, Temptation.* ^l *Thatis, Chiding, or Strife.* ^m Gen. 36:12; Num. 21:20. ⁿ Called Jesus, Acts 7:45; Heb. 4:8.

"All needful grace will God bestow,
And crown that grace with glory too;
He gives us all things, and withholds
No real good from upright souls."

CHAPTER XVII.

1. *Rephidim*; the last station before the Israelites reached Sinai. Num. 33:14, 15.

2. *Did chide with Moses*; found fault with him; murmured against him. *Tempt the Lord*; try his patience by finding fault with his ministers, and provoking him to destroy them.

6. *Stand before thee*; in the cloudy pillar, that would rest upon the rock which Moses was to strike with his rod.

7. *Massah*; temptation. *Meribah*; chiding; because there they chided with Moses, and tempted the Lord.

8. *Amalek*; a people living south of Palestine, between Egypt and mount Seir.

9. *Joshua*; this is the first time he is mentioned in the Bible. His name in Hebrew means Saviour, the same as Jesus in Greek. Hence he is sometimes, in the New Testament, which was written in Greek, called Jesus. Acts 7:45; Heb. 4:8.

10. *Hur*; 1 Chron. 2:19.

11. *Held up his hand*; in token of his seeking help from God. 1 Tim. 2:8. In this first conflict between the Israelites and their enemies, it pleased God to require not only the intercessory prayer of Moses, but also the outward sign of it; that the people might thus be more deeply impressed with the truth that their salvation came from God, and was to be sought by earnest prayer.

12. *Heavy*; weary, tired. *His hands were steady*; continued to be lifted up; showing that they felt that success must come from God.

13. *Discomfited Amalek*; obtained a victory over the Amalekites.

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14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.^a

15 And Moses built an altar, and called the name of it Jehovah-nissi:^b

16 For he said, 'Because the LORD hath sworn^c that the LORD will have war with Amalek from generation to generation.

CHAPTER XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN Jethro the priest of Midian,^b Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one was Gershom;^c for he said, I have been an alien in a strange land:

4 And the name of the other was Eliezer;^d for the God of my father, said he, was my help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:^e

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him;^f and they asked each other of their welfare;^g and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had

come upon them* by the way, and how the LORD delivered them.^h

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.ⁱ

10 And Jethro said, Blessed be the LORD,^j who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods:^k for in the thing wherein they dealt proudly, he was above them.^l

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.^m

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to inquire of God:ⁿ

16 When they have a matter, they come unto me; and I judge between one and another,^o and I do make them know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away,^p both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.^q

(Rom. 12:15. * 2 Sam. 17:25; Luke 1:98. h Ps. 95:3; 97:9. i Job 40:11; Dan. 4:37. j Deut. 12:7; 1 Chr. 29:22; 1 Cor. 10:21. k Num. 15:34; 27:5; Deut. 17:8, 9. l Heb. a man and his fellow. m Heb. Fading thou wilt fade. n Deut. 1:9, 12.

CHAPTER XVIII.

1. Jethro; chap. 2:16; 3:1.

2. Sent her back; he had sent back Zipporah to her father, while he and Aaron went to bring Israel out of Egypt. Chap. 4:24-26.

3. Gershom; chap. 2:22.

4. Eliezer; meaning, my God a help. Acts 7:29.

5. The mount of God; Sinai. Chap. 3:1, 12; 19:11, 20.

6. He said unto Moses; sent word to him by a messenger.

8. Travail; toils and trials.

11. For in the thing—above them; or, yea, in the thing wherein they (the Egyptians) dealt proudly against them (the Israelites.)

12. Burnt-offering and sacrifices; in devout acknowledgment of the goodness of God, and as an expression of gratitude for his mercies.

13. Judge the people; hear and decide their controversies, and give them such instruction as they needed. Ver. 16.

15. To inquire of God; to learn his will.

17. Not good; it was not good for Moses to do the whole alone, because it would injure his health and shorten his life.

18. Wear away; he would become exhausted, and the people would suffer through the delay of their causes.

CHAPTER XIX.

19 Hearken now unto my voice; I will give thee counsel, and God shall be with thee; Be thou for the people to Godward,* that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.¹

23 If thou shalt do this thing, and God command thee so,² then thou shalt be able to endure, and all this people shall also go to their place in peace.³

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart; and he went his way into his own land.⁴

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.¹

2 For they were departed from Rephidim,² and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians,³ and how I bare you on eagles' wings,⁴ and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people:⁵ for all the earth is mine:

6 And ye shall be unto me a kingdom of priests,⁶ and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do.⁷ And Moses returned the words of the people unto the LORD.

ly to discharge their appropriate duties, in order to honor God and do good to men.

26. Division of labor greatly increases useful results. Our object should be to have others do all the good they consistently can, and to do ourselves all we consistently can of what they leave undone.

CHAPTER XIX.

1. *The same day*; that is, the first day of the third month, called Sivan, answering to the last part of May and the first of June. This was forty-five days after they left Egypt; namely, sixteen days of the first month and twenty-nine of the second. The next day Moses went up to meet God. Ver. 3. The day after he returned to God the answer of the people, verses 7, 8, then three days were allowed the people to prepare themselves, and on the third day, which was the fiftieth from their departure out of Egypt, God came down on mount Sinai and gave them the law. Verses 11, 16. Hence the feast which was established in commemoration of this event was called Pentecost, meaning the fiftieth. At this feast it was that the Holy Ghost descended on the disciples. Acts 2:1-4.

4. *Bare you on eagles' wings*; saved them, and brought them safely and triumphantly to the enjoyment of his special presence and favor. Deut. 32:11; Isa. 63:9.

6. *A kingdom of priests*; the peculiar office of a priest is to minister to God in holy things. Though there was a body of priests set apart from their brethren to offer the literal sacrifices and perform the other outward service of the tabernacle, yet all the Israelites as a holy nation were to render to God spiritual service, and offer spiritual sacrifices. Compare 1 Peter 2:5.

7. *Laid before their faces*; fully explained to them, and submitted to their consideration what God had said.

INSTRUCTIONS.

2. It is sometimes proper for husbands and wives to live apart for a time, but generally it is best for them to live together, and by precept and example unite in training up their children in the nurture and admonition of the Lord. 1 Cor. 7:5; Eph. 6:4.

10. When friends who meet recount the goodness of God to them, it is calculated to honor him, to increase their gratitude, and better to fit them for the discharge of their duties.

12. When those who have been separated meet again, it is not enough merely to speak of the kindness of God, but they should unite in worshipping him as the author of all the blessings they enjoy.

18. It is not wise, nor is it right for men to labor so much as to injure their health and shorten their lives, even for the purpose of doing good; but they should proportion their labors to their ability most usefully to perform them.

21. Rulers and all civil officers should be capable men, who love God, speak the truth, hate covetousness, and are strictly honest: men who are able and willing prompt-

A.M. 2513.
B.C. 1491. 9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud,* that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow,^b and let them wash their clothes;

11 And be ready against the third day: for the third day the LORD will come down^c in the sight of all the people upon mount Sinai.^c

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:^d

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet^e soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.^o

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.^f

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire:^g and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

^a Gen. 24:12, 21, 15; Job. 1:11; Psa. 104:1, 12; Jer. 1:11. ^b Lev. 11:14, 15; 12:13, 14. ^c 12:18, 19. ^d 12:18, 19. ^e 12:18, 19. ^f 12:18, 19. ^g 12:18, 19. ^h 12:18, 19. ⁱ 12:18, 19. ^j 12:18, 19. ^k 12:18, 19. ^l 12:18, 19. ^m 12:18, 19. ⁿ 12:18, 19. ^o 12:18, 19.

10. *Sanctify them*; cause them to cleanse and prepare themselves. The outward washing commanded was a sign of the inward cleansing of the heart from sin, which God required of every one.

12. *Whosoever toucheth*; the presence of God made the mountain sacred, and it must not be profaned by the touch of man or beast. Thus the Israelites were taught that every thing that pertains to God's service must be regarded with the deepest reverence.

13. *To the mount*; towards it, but not beyond the bounds prescribed for them.

14. *Sanctified the people*; led them to purify themselves as directed, verses 10, 15.

17. *Nether*; lower, outside of the prescribed line. Ver. 12.

19. *Moses spake, and God answered him*; Neh. 9:13; Heb. 12:18-21.

21. *Break through*; over the bounds set for them.

INSTRUCTIONS.

5. If we hearken to the voice of God, believe his declarations, and obey his commands, he will delight in us, and esteem us as his peculiar treasure. Deut. 7:6; 32:9; Psa. 135:4; Tit. 2:14; 1 Peter, 2:9; Rev. 5:10.

8. Men are often much more ready to promise than to perform: and it is generally not wise to say what we will

20 And the LORD came down upon mount Sinai,^h on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, chargeⁱ the people, lest they break through unto the LORD to gaze, and many of them perish.ⁱ

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAPTER XX.

1 The ten commandments. 18 The people are afraid. 30 Moses cometh forth. 32 Idolatry is forbidden. 24-31 what sort the altar should be.

AND God spake all these words,¹ saying, 2 *I am* the LORD thy God, which have brought thee out of the land of Egypt,² out of the house of bondage.³

3 Thou shalt have no other gods before me.⁴

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.⁵

5 Thou shalt not bow down thyself to them, nor serve them:⁶ for I the LORD thy God *am* a jealous God,⁷ visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;⁸

¹ Lev. 26:41; Psa. 119:10. ² 12:18, 19. ³ 12:18, 19. ⁴ 12:18, 19. ⁵ 12:18, 19. ⁶ 12:18, 19. ⁷ 12:18, 19. ⁸ 12:18, 19.

or will not do, but to say, "If the Lord will, we shall live and do this or that;" and while we resolve in his strength, we should depend on him for wisdom and grace to learn and do his will.

13. To meet God with acceptance, we must approach him feeling that we are sinners, and that he is of purer eyes than to behold iniquity but with abhorrence, and striving to cleanse ourselves from all filthiness of the flesh and of the spirit, and to perfect holiness in the fear of God.

21. All unholy curiosity in approaching God, gazing upon what he designed should not be seen, or prying into what is not revealed, is offensive to him and dangerous to ourselves.

CHAPTER XX.

3. *Have no other gods*; to have a god, is to love an object supremely. What a man most loves is his god. Thou shalt not love any object in comparison with Jehovah, or worship any but him. *Before me*; besides me, and in my sight.

5. *Not bow down—nor serve them*; for that ingraving them the place of Jehovah; worshipping and serving the creature in opposition to and defiance of the Creator. *Jealous God*; displeased with those who bestow upon others what belongs only to him. *Visiting the iniquity of the fathers upon the children*; by suffering the sins of parents to bring

6 And showing mercy unto thousands of them that love me, and keep my commandments.^a

7 Thou shalt not take the name of the Lord thy God in vain:^b for the Lord will not hold him guiltless that taketh his name in vain.^c

8 Remember the sabbath-day, to keep it holy.

9 Six days shalt thou labor, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God:^d in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:^e

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:^f wherefore the Lord blessed the sabbath-day, and hallowed it.^g

12 ^h Honor thy father and thy mother:ⁱ that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.^j

14 Thou shalt not commit adultery.^k

15 Thou shalt not steal.^l

16 Thou shalt not bear false witness against thy neighbor.^m

17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.ⁿ

18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 ¶ And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen:

evil upon children, and often suffering children, through the wicked influence of parents, to imitate their example and live and die in sin, and bring upon themselves its awful guilt and punishment.

6. *Showing mercy unto thousands—that love me*; not only by forgiving their sins and saving their souls, but often making them instrumental in leading others, especially their children and children's children, to become pious, and the means of salvation to their posterity to many generations.

7. *Take—in vain*; the highest violation of this command is in false swearing. But it also prohibits every light and irreverent use of God's name. *Not hold him guiltless*; will view and treat him as he truly is, exceedingly guilty and deserving divine displeasure.

8. *Remember*; that God in six days made the heavens and the earth, the sea, and all that in them is, and that the seventh day he made for rest and spiritual duties; that on it he himself rested from all his work; that he blessed it and sanctified it, or set it apart from other days, to be devoted from the beginning to the end of time, not to secular but to sacred duties. Gen. 2:1-3. *Keep it holy*; in accordance with the object for which God made it and gave it to men. As a day not to be devoted to worldly business, conversation, reading, travelling, visiting, or amusement, nor to sleep, idleness, or worldly thoughts and feelings, but to be employed in religious worship, and in the promotion of our own spiritual good and that of our fellow-men.

9. *Six days—do all thy work*; all the worldly business which men do must be done in the six working days, and what cannot be done in those days must be left undone, except what is needful to the best discharge of the appropriate duties of the Sabbath.

10. *The Sabbath*; the day of rest for men and beasts of burden.

11. *Hallowed it*; devoted it to sacred, in distinction from secular duties.

12. *Honor thy father and thy mother*; love them, hearken to their teaching, and obey their commands. Treat them with respectful and kind attention, assist them when they need, labor to supply their wants, promote their comfort, increase their usefulness, and do them all the good in your power. Matt. 15:4-6; 19:19; Mark 7:10-13; 10:19; Luke 18:20; Eph. 6:1-3; Col. 3:20; 1 Tim. 5:4. *Days—be long*; life be continued prosperous and happy.

13. *Not kill*; nor take the life of any human being, except when God requires it. Gen. 9:6; Deut. 25:17-19; 1 Sam. 15:1-3, 18, 19. This command forbids not only murder, but all those practices and kinds of business which tend to destroy human life; and requires the performance of those duties, and the pursuit of such courses as tend to preserve it and render it useful.

14. *Not commit adultery*; this command forbids all unchastity in thought, word, or deed. It also forbids all those things which tend to this evil. It is the application of the great law of supreme love to God and impartial love to men with regard to purity in heart and life. Matt. 5:28.

15. *Not steal*; this command forbids us to appropriate to our own use what belongs to others. It is the application of the law of love to property, and requires us to do to others, in respect to it, as we ought to wish them to do to us. Mic. 6:8; Col. 4:1; 2 Peter 2:9.

16. *Not bear false witness*; this is the application of the law of love to the reputation of others, and forbids us to speak differently of them from what, under similar circumstances, we ought to wish them to speak of us. Matt. 12:37; Rom. 13:10.

17. *Not covet*; not desire what does not rightfully belong to us, in any such sense as would incline us wrongfully to take or retain possession of it. Respect and treat the rights of all as you would wish them to respect and treat yours.

All these ten commands express great moral obligations, arising from the nature and relations of things. When they prohibit the highest form of any sin, as murder, adultery, and theft, they also forbid every thought and word that would lead to it. Thus they extend to the thoughts and feelings as well as the outward actions, and are binding in all countries and in all ages.

18. *Saw*; personally witnessed the thunderings and lightnings.

19. *Lest we die*; Judg. 6:22; 13:22.

20. *Fear not*; not fear immediate death, but fear to disobey God. *Prove you*; give you opportunity to show whether you will or will not obey him.

22. *Seen that I have talked*; they heard his voice, but they saw no likeness of him; and this was designed to guard them against attempting to make any such likeness. Ver. 23.

24. *Record my name*; appoint to meet my people and receive their public worship.

^a Deut. 7:9; Rom. 11:2; ^b Lev. 19:12; Deut. 25:16; ^c Lev. 21:16; ^d Lev. 19:20; ^e Lev. 24:11; ^f Lev. 24:12; ^g Lev. 24:13; ^h Gen. 2:1-3; ⁱ Gen. 2:1-3; ^j Gen. 9:6; ^k Gen. 9:6; ^l Gen. 9:6; ^m Gen. 9:6; ⁿ Gen. 9:6; ^o Gen. 9:6; ^p Gen. 9:6; ^q Gen. 9:6; ^r Gen. 9:6; ^s Gen. 9:6; ^t Gen. 9:6; ^u Gen. 9:6; ^v Gen. 9:6; ^w Gen. 9:6; ^x Gen. 9:6; ^y Gen. 9:6; ^z Gen. 9:6; ^{aa} Gen. 9:6; ^{ab} Gen. 9:6; ^{ac} Gen. 9:6; ^{ad} Gen. 9:6; ^{ae} Gen. 9:6; ^{af} Gen. 9:6; ^{ag} Gen. 9:6; ^{ah} Gen. 9:6; ^{ai} Gen. 9:6; ^{aj} Gen. 9:6; ^{ak} Gen. 9:6; ^{al} Gen. 9:6; ^{am} Gen. 9:6; ^{an} Gen. 9:6; ^{ao} Gen. 9:6; ^{ap} Gen. 9:6; ^{aq} Gen. 9:6; ^{ar} Gen. 9:6; ^{as} Gen. 9:6; ^{at} Gen. 9:6; ^{au} Gen. 9:6; ^{av} Gen. 9:6; ^{aw} Gen. 9:6; ^{ax} Gen. 9:6; ^{ay} Gen. 9:6; ^{az} Gen. 9:6; ^{ba} Gen. 9:6; ^{bb} Gen. 9:6; ^{bc} Gen. 9:6; ^{bd} Gen. 9:6; ^{be} Gen. 9:6; ^{bf} Gen. 9:6; ^{bg} Gen. 9:6; ^{bh} Gen. 9:6; ^{bi} Gen. 9:6; ^{bj} Gen. 9:6; ^{bk} Gen. 9:6; ^{bl} Gen. 9:6; ^{bm} Gen. 9:6; ^{bn} Gen. 9:6; ^{bo} Gen. 9:6; ^{bp} Gen. 9:6; ^{bq} Gen. 9:6; ^{br} Gen. 9:6; ^{bs} Gen. 9:6; ^{bt} Gen. 9:6; ^{bu} Gen. 9:6; ^{bv} Gen. 9:6; ^{bw} Gen. 9:6; ^{bx} Gen. 9:6; ^{by} Gen. 9:6; ^{bz} Gen. 9:6; ^{ca} Gen. 9:6; ^{cb} Gen. 9:6; ^{cc} Gen. 9:6; ^{cd} Gen. 9:6; ^{ce} Gen. 9:6; ^{cf} Gen. 9:6; ^{cg} Gen. 9:6; ^{ch} Gen. 9:6; ^{ci} Gen. 9:6; ^{cj} Gen. 9:6; ^{ck} Gen. 9:6; ^{cl} Gen. 9:6; ^{cm} Gen. 9:6; ^{cn} Gen. 9:6; ^{co} Gen. 9:6; ^{cp} Gen. 9:6; ^{cq} Gen. 9:6; ^{cr} Gen. 9:6; ^{cs} Gen. 9:6; ^{ct} Gen. 9:6; ^{cu} Gen. 9:6; ^{cv} Gen. 9:6; ^{cw} Gen. 9:6; ^{cx} Gen. 9:6; ^{cy} Gen. 9:6; ^{cz} Gen. 9:6; ^{da} Gen. 9:6; ^{db} Gen. 9:6; ^{dc} Gen. 9:6; ^{dd} Gen. 9:6; ^{de} Gen. 9:6; ^{df} Gen. 9:6; ^{dg} Gen. 9:6; ^{dh} Gen. 9:6; ^{di} Gen. 9:6; ^{dj} Gen. 9:6; ^{dk} Gen. 9:6; ^{dl} Gen. 9:6; ^{dm} Gen. 9:6; ^{dn} Gen. 9:6; ^{do} Gen. 9:6; ^{dp} Gen. 9:6; ^{dq} Gen. 9:6; ^{dr} Gen. 9:6; ^{ds} Gen. 9:6; ^{dt} Gen. 9:6; ^{du} Gen. 9:6; ^{dv} Gen. 9:6; ^{dw} Gen. 9:6; ^{dx} Gen. 9:6; ^{dy} Gen. 9:6; ^{dz} Gen. 9:6; ^{ea} Gen. 9:6; ^{eb} Gen. 9:6; ^{ec} Gen. 9:6; ^{ed} Gen. 9:6; ^{ee} Gen. 9:6; ^{ef} Gen. 9:6; ^{eg} Gen. 9:6; ^{eh} Gen. 9:6; ^{ei} Gen. 9:6; ^{ej} Gen. 9:6; ^{ek} Gen. 9:6; ^{el} Gen. 9:6; ^{em} Gen. 9:6; ^{en} Gen. 9:6; ^{eo} Gen. 9:6; ^{ep} Gen. 9:6; ^{eq} Gen. 9:6; ^{er} Gen. 9:6; ^{es} Gen. 9:6; ^{et} Gen. 9:6; ^{eu} Gen. 9:6; ^{ev} Gen. 9:6; ^{ew} Gen. 9:6; ^{ex} Gen. 9:6; ^{ey} Gen. 9:6; ^{ez} Gen. 9:6; ^{fa} Gen. 9:6; ^{fb} Gen. 9:6; ^{fc} Gen. 9:6; ^{fd} Gen. 9:6; ^{fe} Gen. 9:6; ^{ff} Gen. 9:6; ^{fg} Gen. 9:6; ^{fh} Gen. 9:6; ^{fi} Gen. 9:6; ^{fj} Gen. 9:6; ^{fk} Gen. 9:6; ^{fl} Gen. 9:6; ^{fm} Gen. 9:6; ^{fn} Gen. 9:6; ^{fo} Gen. 9:6; ^{fp} Gen. 9:6; ^{fq} Gen. 9:6; ^{fr} Gen. 9:6; ^{fs} Gen. 9:6; ^{ft} Gen. 9:6; ^{fu} Gen. 9:6; ^{fv} Gen. 9:6; ^{fw} Gen. 9:6; ^{fx} Gen. 9:6; ^{fy} Gen. 9:6; ^{fz} Gen. 9:6; ^{ga} Gen. 9:6; ^{gb} Gen. 9:6; ^{gc} Gen. 9:6; ^{gd} Gen. 9:6; ^{ge} Gen. 9:6; ^{gf} Gen. 9:6; ^{gg} Gen. 9:6; ^{gh} Gen. 9:6; ^{gi} Gen. 9:6; ^{gj} Gen. 9:6; ^{gk} Gen. 9:6; ^{gl} Gen. 9:6; ^{gm} Gen. 9:6; ^{gn} Gen. 9:6; ^{go} Gen. 9:6; ^{gp} Gen. 9:6; ^{gq} Gen. 9:6; ^{gr} Gen. 9:6; ^{gs} Gen. 9:6; ^{gt} Gen. 9:6; ^{gu} Gen. 9:6; ^{gv} Gen. 9:6; ^{gw} Gen. 9:6; ^{gx} Gen. 9:6; ^{gy} Gen. 9:6; ^{gz} Gen. 9:6; ^{ha} Gen. 9:6; ^{hb} Gen. 9:6; ^{hc} Gen. 9:6; ^{hd} Gen. 9:6; ^{he} Gen. 9:6; ^{hf} Gen. 9:6; ^{hg} Gen. 9:6; ^{hh} Gen. 9:6; ^{hi} Gen. 9:6; ^{hj} Gen. 9:6; ^{hk} Gen. 9:6; ^{hl} Gen. 9:6; ^{hm} Gen. 9:6; ^{hn} Gen. 9:6; ^{ho} Gen. 9:6; ^{hp} Gen. 9:6; ^{hq} Gen. 9:6; ^{hr} Gen. 9:6; ^{hs} Gen. 9:6; ^{ht} Gen. 9:6; ^{hu} Gen. 9:6; ^{hv} Gen. 9:6; ^{hw} Gen. 9:6; ^{hx} Gen. 9:6; ^{hy} Gen. 9:6; ^{hz} Gen. 9:6; ^{ia} Gen. 9:6; ^{ib} Gen. 9:6; ^{ic} Gen. 9:6; ^{id} Gen. 9:6; ^{ie} Gen. 9:6; ^{if} Gen. 9:6; ^{ig} Gen. 9:6; ^{ih} Gen. 9:6; ⁱⁱ Gen. 9:6; ^{ij} Gen. 9:6; ^{ik} Gen. 9:6; ^{il} Gen. 9:6; ^{im} Gen. 9:6; ⁱⁿ Gen. 9:6; ^{io} Gen. 9:6; ^{ip} Gen. 9:6; ^{iq} Gen. 9:6; ^{ir} Gen. 9:6; ^{is} Gen. 9:6; ^{it} Gen. 9:6; ^{iu} Gen. 9:6; ^{iv} Gen. 9:6; ^{iw} Gen. 9:6; ^{ix} Gen. 9:6; ^{iy} Gen. 9:6; ^{iz} Gen. 9:6; ^{ja} Gen. 9:6; ^{jb} Gen. 9:6; ^{jc} Gen. 9:6; ^{jd} Gen. 9:6; ^{je} Gen. 9:6; ^{jf} Gen. 9:6; ^{jj} Gen. 9:6; ^{jk} Gen. 9:6; ^{jl} Gen. 9:6; ^{jm} Gen. 9:6; ^{jn} Gen. 9:6; ^{jo} Gen. 9:6; ^{jp} Gen. 9:6; ^{jq} Gen. 9:6; ^{jr} Gen. 9:6; ^{js} Gen. 9:6; ^{jt} Gen. 9:6; ^{ju} Gen. 9:6; ^{jv} Gen. 9:6; ^{jw} Gen. 9:6; ^{jx} Gen. 9:6; ^{jy} Gen. 9:6; ^{jz} Gen. 9:6; ^{ka} Gen. 9:6; ^{kb} Gen. 9:6; ^{kc} Gen. 9:6; ^{kd} Gen. 9:6; ^{ke} Gen. 9:6; ^{kf} Gen. 9:6; ^{kg} Gen. 9:6; ^{kh} Gen. 9:6; ^{ki} Gen. 9:6; ^{kj} Gen. 9:6; ^{kl} Gen. 9:6; ^{km} Gen. 9:6; ^{kn} Gen. 9:6; ^{ko} Gen. 9:6; ^{kp} Gen. 9:6; ^{kq} Gen. 9:6; ^{kr} Gen. 9:6; ^{ks} Gen. 9:6; ^{kt} Gen. 9:6; ^{ku} Gen. 9:6; ^{kv} Gen. 9:6; ^{kx} Gen. 9:6; ^{ky} Gen. 9:6; ^{kz} Gen. 9:6; ^{la} Gen. 9:6; ^{lb} Gen. 9:6; ^{lc} Gen. 9:6; ^{ld} Gen. 9:6; ^{le} Gen. 9:6; ^{lf} Gen. 9:6; ^{lg} Gen. 9:6; ^{lh} Gen. 9:6; ^{li} Gen. 9:6; ^{lj} Gen. 9:6; ^{lk} Gen. 9:6; ^{ll} Gen. 9:6; ^{lm} Gen. 9:6; ^{ln} Gen. 9:6; ^{lo} Gen. 9:6; ^{lp} Gen. 9:6; ^{lq} Gen. 9:6; ^{lr} Gen. 9:6; ^{ls} Gen. 9:6; ^{lt} Gen. 9:6; ^{lu} Gen. 9:6; ^{lv} Gen. 9:6; ^{lw} Gen. 9:6; ^{lx} Gen. 9:6; ^{ly} Gen. 9:6; ^{lz} Gen. 9:6; ^{ma} Gen. 9:6; ^{mb} Gen. 9:6; ^{mc} Gen. 9:6; ^{md} Gen. 9:6; ^{me} Gen. 9:6; ^{mf} Gen. 9:6; ^{mg} Gen. 9:6; ^{mh} Gen. 9:6; ^{mi} Gen. 9:6; ^{mj} Gen. 9:6; ^{mk} Gen. 9:6; ^{ml} Gen. 9:6; ^{mn} Gen. 9:6; ^{mo} Gen. 9:6; ^{mp} Gen. 9:6; ^{mq} Gen. 9:6; ^{mr} Gen. 9:6; ^{ms} Gen. 9:6; ^{mt} Gen. 9:6; ^{mu} Gen. 9:6; ^{mv} Gen. 9:6; ^{mw} Gen. 9:6; ^{mx} Gen. 9:6; ^{my} Gen. 9:6; ^{mz} Gen. 9:6; ^{na} Gen. 9:6; ^{nb} Gen. 9:6; ^{nc} Gen. 9:6; nd Gen. 9:6; ^{ne} Gen. 9:6; ^{nf} Gen. 9:6; ^{ng} Gen. 9:6; ^{nh} Gen. 9:6; ⁿⁱ Gen. 9:6; ^{nj} Gen. 9:6; ^{nk} Gen. 9:6; ^{nl} Gen. 9:6; ^{nm} Gen. 9:6; ⁿⁿ Gen. 9:6; ^{no} Gen. 9:6; ^{np} Gen. 9:6; ^{nq} Gen. 9:6; ^{nr} Gen. 9:6; ^{ns} Gen. 9:6; ^{nt} Gen. 9:6; ^{nu} Gen. 9:6; ^{nv} Gen. 9:6; ^{nw} Gen. 9:6; ^{nx} Gen. 9:6; ^{ny} Gen. 9:6; ^{nz} Gen. 9:6; ^{oa} Gen. 9:6; ^{ob} Gen. 9:6; ^{oc} Gen. 9:6; ^{od} Gen. 9:6; ^{oe} Gen. 9:6; ^{of} Gen. 9:6; ^{og} Gen. 9:6; ^{oh} Gen. 9:6; ^{oi} Gen. 9:6; ^{oj} Gen. 9:6; ^{ok} Gen. 9:6; ^{ol} Gen. 9:6; ^{om} Gen. 9:6; ^{on} Gen. 9:6; ^{oo} Gen. 9:6; ^{op} Gen. 9:6; ^{oq} Gen. 9:6; ^{or} Gen. 9:6; ^{os} Gen. 9:6; ^{ot} Gen. 9:6; ^{ou} Gen. 9:6; ^{ov} Gen. 9:6; ^{ow} Gen. 9:6; ^{ox} Gen. 9:6; ^{oy} Gen. 9:6; ^{oz} Gen. 9:6; ^{pa} Gen. 9:6; ^{pb} Gen. 9:6; ^{pc} Gen. 9:6; ^{pd} Gen. 9:6; ^{pe} Gen. 9:6; ^{pf} Gen. 9:6; ^{pg} Gen. 9:6; ^{ph} Gen. 9:6; ^{pi} Gen. 9:6; ^{pj} Gen. 9:6; ^{pk} Gen. 9:6; ^{pl} Gen. 9:6; ^{pm} Gen. 9:6; ^{pn} Gen. 9:6; ^{po} Gen. 9:6; ^{pp} Gen. 9:6; ^{pq} Gen. 9:6; ^{pr} Gen. 9:6; ^{ps} Gen. 9:6; ^{pt} Gen. 9:6; ^{pu} Gen. 9:6; ^{pv} Gen. 9:6; ^{pw} Gen. 9:6; ^{px} Gen. 9:6; ^{py} Gen. 9:6; ^{pz} Gen. 9:6; ^{qa} Gen. 9:6; ^{qb} Gen. 9:6; ^{qc} Gen. 9:6; ^{qd} Gen. 9:6; ^{qe} Gen. 9:6; ^{qf} Gen. 9:6; ^{qg} Gen. 9:6; ^{qh} Gen. 9:6; ^{qi} Gen. 9:6; ^{qj} Gen. 9:6; ^{qk} Gen. 9:6; ^{ql} Gen. 9:6; ^{qm} Gen. 9:6; ^{qn} Gen. 9:6; ^{qo} Gen. 9:6; ^{qp} Gen. 9:6; ^{qq} Gen. 9:6; ^{qr} Gen. 9:6; ^{qs} Gen. 9:6; ^{qt} Gen. 9:6; ^{qu} Gen. 9:6; ^{qv} Gen. 9:6; ^{qw} Gen. 9:6; ^{qx} Gen. 9:6; ^{qy} Gen. 9:6; ^{qz} Gen. 9:6; ^{ra} Gen. 9:6; ^{rb} Gen. 9:6; ^{rc} Gen. 9:6; rd Gen. 9:6; ^{re} Gen. 9:6; ^{rf} Gen. 9:6; ^{rg} Gen. 9:6; ^{rh} Gen. 9:6; ^{ri} Gen. 9:6; ^{rj} Gen. 9:6; ^{rk} Gen. 9:6; ^{rl} Gen. 9:6; ^{rm} Gen. 9:6; ^{rn} Gen. 9:6; ^{ro} Gen. 9:6; ^{rp} Gen. 9:6; ^{rq} Gen. 9:6; ^{rr} Gen. 9:6; ^{rs} Gen. 9:6; ^{rt} Gen. 9:6; ^{ru} Gen. 9:6; ^{rv} Gen. 9:6; ^{rw} Gen. 9:6; ^{rx} Gen. 9:6; ^{ry} Gen. 9:6; ^{rz} Gen. 9:6; ^{sa} Gen. 9:6; ^{sb} Gen. 9:6; ^{sc} Gen. 9:6; ^{sd} Gen. 9:6; ^{se} Gen. 9:6; ^{sf} Gen. 9:6; ^{sg} Gen. 9:6; ^{sh} Gen. 9:6; ^{si} Gen. 9:6; ^{sj} Gen. 9:6; ^{sk} Gen. 9:6; ^{sl} Gen. 9:6; sm Gen. 9:6; ^{sn} Gen. 9:6; ^{so} Gen. 9:6; ^{sp} Gen. 9:6; ^{sq} Gen. 9:6; ^{sr} Gen. 9:6; ^{ss} Gen. 9:6; st Gen. 9:6; ^{su} Gen. 9:6; ^{sv} Gen. 9:6; ^{sw} Gen. 9:6; ^{sx} Gen. 9:6; ^{sy} Gen. 9:6; ^{sz} Gen. 9:6; ^{ta} Gen. 9:6; ^{tb} Gen. 9:6; ^{tc} Gen. 9:6; ^{td} Gen. 9:6; ^{te} Gen. 9:6; ^{tf} Gen. 9:6; ^{tg} Gen. 9:6; th Gen. 9:6; ^{ti} Gen. 9:6; ^{tj} Gen. 9:6; ^{tk} Gen. 9:6; ^{tl} Gen. 9:6; tm Gen. 9:6; ^{tn} Gen. 9:6; ^{to} Gen. 9:6; ^{tp} Gen. 9:6; ^{tq} Gen. 9:6; ^{tr} Gen. 9:6; ^{ts} Gen. 9:6; ^{tt} Gen. 9:6; ^{tu} Gen. 9:6; ^{tv} Gen. 9:6; ^{tw} Gen. 9:6; ^{tx} Gen. 9:6; ^{ty} Gen. 9:6; ^{tz} Gen. 9:6; ^{ua} Gen. 9:6; ^{ub} Gen. 9:6; ^{uc} Gen. 9:6; ^{ud} Gen. 9:6; ^{ue} Gen. 9:6; ^{uf} Gen. 9:6; ^{ug} Gen. 9:6; ^{uh} Gen. 9:6; ^{ui} Gen. 9:6; ^{uj} Gen. 9:6; ^{uk} Gen. 9:6; ^{ul} Gen. 9:6; ^{um} Gen. 9:6; ^{un} Gen. 9:6; ^{uo} Gen. 9:6; ^{up} Gen. 9:6; ^{uq} Gen. 9:6; ^{ur} Gen. 9:6; ^{us} Gen. 9:6; ^{ut} Gen. 9:6; ^{uu} Gen. 9:6; ^{uv} Gen. 9:6; ^{uw} Gen. 9:6; ^{ux} Gen. 9:6; ^{uy} Gen. 9:6; ^{uz} Gen. 9:6; ^{va} Gen. 9:6; ^{vb} Gen. 9:6; ^{vc} Gen. 9:6; ^{vd} Gen. 9:6; ^{ve} Gen. 9:6; ^{vf} Gen. 9:6; ^{vg} Gen. 9:6; ^{vh} Gen. 9:6; ^{vi} Gen. 9:6; ^{vj} Gen. 9:6; ^{vk} Gen. 9:6; ^{vl} Gen. 9:6; ^{vm} Gen. 9:6; ^{vn} Gen. 9:6; ^{vo} Gen. 9:6; ^{vp} Gen. 9:6; ^{vq} Gen. 9:6; ^{vr} Gen. 9:6; ^{vs} Gen. 9:6; ^{vt} Gen. 9:6; ^{vu} Gen. 9:6; ^{vv} Gen. 9:6; ^{vw} Gen. 9:6; ^{vx} Gen. 9:6; ^{vy} Gen. 9:6; ^{vz} Gen. 9:6; ^{wa} Gen. 9:6; ^{wb} Gen. 9:6; ^{wc} Gen. 9:6; ^{wd} Gen. 9:6; ^{we} Gen. 9:6; ^{wf} Gen. 9:6; ^{wg} Gen. 9:6; ^{wh} Gen. 9:6; ^{wi} Gen. 9:6; ^{wj} Gen. 9:6; ^{wk} Gen. 9:6; ^{wl} Gen. 9:6; ^{wm} Gen. 9:6; ^{wn} Gen. 9:6; ^{wo} Gen. 9:6; ^{wp} Gen. 9:6; ^{wq} Gen. 9:6; ^{wr} Gen. 9:6; ^{ws} Gen. 9:6; ^{wt} Gen. 9:6; ^{wu} Gen. 9:6; ^{wv} Gen. 9:6; ^{ww} Gen. 9:6; ^{wx} Gen. 9:6; ^{wy} Gen. 9:6; ^{wz} Gen. 9:6; ^{xa} Gen. 9:6; ^{xb} Gen. 9:6; ^{xc} Gen. 9:6; ^{xd} Gen. 9:6; ^{xe} Gen. 9:6; ^{xf} Gen. 9:6; ^{xg} Gen. 9:6; ^{xh} Gen. 9:6; ^{xi} Gen. 9:6; ^{xj} Gen. 9:6; ^{xk} Gen. 9:6; ^{xl} Gen. 9:6; ^{xm} Gen. 9:6; ^{xn} Gen. 9:6; ^{xo} Gen. 9:6; ^{xp} Gen. 9:6; ^{xq} Gen. 9:6; ^{xr} Gen. 9:6; ^{xs} Gen. 9:6; ^{xt} Gen. 9:6; ^{xu} Gen. 9:6; ^{xv} Gen. 9:6; ^{xw} Gen. 9:6; ^{xy} Gen. 9:6; ^{xz} Gen. 9:6; ^{ya} Gen. 9:6; ^{yb} Gen. 9:6;

A. M. 2613.
B. C. 1491. in all places where I record my name I will come unto thee, and I will bless thee.^a

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn^{*} stone; for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAPTER XXI.

1 Laws for men-servants. 5 For the servant whose ear is bored. 7 For women-servants. 12 For manslaughter. 16 For stealers of men. 17 For cursers of parents. 18 For smiters. 22 For a hurt by chance. 28 For an ox that goeth. 33 For him that is an occasion of harm.

NOW these are the judgments which thou shalt set before them.^b

2 If thou buy a Hebrew servant, six years he

^a 2 Chr. 7:16; Matt. 18:20. ^{*} Heb. build them with hewing. ^b Deut. 6:1.

25. Thou hast polluted it; rendered it unfit for a place of public worship, by disobeying God in the manner of building it. One reason of this prohibition doubtless was, to guard against the superstitious and idolatrous devices common to heathen altars.

26. Neither—by steps; they were to go up by a gradual ascent, and thus avoid such exposure as might result from their being dressed in loose flowing garments.

INSTRUCTIONS.

1. By proclaiming the ten commandments to the Israelites himself, and in circumstances of awful solemnity, God showed their fundamental importance, and took a course adapted to impress upon all men their obligations perfectly to obey them.

2. Deliverance from bondage is a great and precious blessing, and special praises should be rendered to God by those who enjoy it.

3. By forbidding men to regard any object more than God, or to worship any other, he would remove the temptation, and prevent the inclination to break his commandments which supreme regard to creatures occasions.

5. To treat creatures, or the likenesses of creatures, as if they were divine, by bowing down to them and worshipping them, is to act as if they were gods when they are not, and thus by actions to inculcate a falsehood suited to degrade, debase, pollute, and destroy the soul.

7. To use the name of God in a profane, light, or irreverent manner, or to mention it without good reason, tends to lessen the reverence which the soul ought to feel for him, to render it reckless and increasingly wicked, and is a flagrant offence against the Ruler of the universe.

10. Men have no right to employ themselves, their children, servants, or cattle in worldly business more than six days in a week. If they take the Sabbath for worldly purposes, they take what is not theirs, and thus show themselves to be dishonest men, taking that which does not belong to them, and in opposition to the express command of Jehovah.

11. As God has hallowed the Sabbath, or set it apart for sacred purposes, and for this end has blessed it, he makes it a blessing to all who rightly keep it, and through them a means of rich benefits to others.

12. Children are bound to respect, love, and obey their parents, for the purpose of thus honoring and obeying God; and if they do not thus honor them, they dishonor and rebel against him.

13. By taking the life of a human being when not required by God, a man forfeits his own, and ought, in obedience to the divine requirement, to be put to death.

14. Unchastity is a sin which greatly corrupts the human soul, and exposes it to numerous evils in this world, and to the wrath of God in the world to come. Lev. 20:10; Prov. 6:25; Mal. 3:5; Matt. 5:28; 1 Cor. 6:9; Gal. 5:19; Heb. 13:4.

shall serve: and in the seventh he shall go out free for nothing.^c

3 If he came in by himself,[†] he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master hath given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say,[‡] I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-

^c Deut. 15:12; Jer. 34:~17. [†] Heb. with his body. [‡] Heb. saying shall say.

15. Every man has certain things which God has given him, and which, by right from God, belong to himself. They are his property. To take them away, or without just cause deprive him of them, is theft, and exposes those who do it to be excluded from heaven. Isa. 10:1, 2; Luke 16:11; 1 Cor. 6:9; 2 Thess. 2:12.

16. To utter falsehood concerning others, or truth for the purpose of injuring them, is a violation of duty, and will be condemned by God when the secrets of all hearts shall be revealed. Matt. 12:37; Jas. 4:11.

17. The law of God forbids us not merely to take what belongs to others, but to desire to take it. It extends to the thoughts and feelings, requiring us to be content with such things as we have and can gain by doing right; loving Jehovah supremely and our fellow-men as we love ourselves, and pursuing that course which, under the direction of his word, this love requires. Psa. 119:96; Matt. 22:37-40; Rom. 13:7-10; 1 John 3:10; 4:8.

CHAPTER XXI.

1. *Judgments*; rules or laws by which their civil government was to be conducted. A collection of such rules is found in this and the two following chapters, to which this verse serves as an introduction.

2. *If thou buy*; God did not require or justify this, any more than the taking of two wives, ver. 10, but both were then common, and many evils sprung from them. God gave directions which would tend to lessen some of those evils, and render the case of those servants and wives less distressing than it otherwise would be. The word translated buy, means to acquire, obtain, or possess. Gen. 4:1. *The seventh*; one Hebrew should not be bound to serve another more than six years; about the time that an apprentice among us serves his master. *For nothing*; however little work he had done during his time of service, he was not to be required to pay any thing for his freedom, because at the close of six years it belonged to him, and his master was bound not only to let him go, but also liberally to supply him. So with a woman-servant. Deut. 15:12-15.

4. *A wife*; from his female servants. *Shall be her master's*; neither her marriage nor the close of her husband's term of service shall release her from any previous obligation to serve her master.

5. *Plainly say*; openly, freely, so as to make it manifest that it was his free, deliberate choice; thinking that it would on the whole be better for him to continue, than to take another course.

6. *Bore his ear*; this was to be the evidence, that from love to his master, his wife, and his children, he had voluntarily engaged to continue through life to work for his master. *For ever*; through life.

7. *Sell his daughter*; under the expectation that the buyer or his son would marry her; and his thus buying her was an engagement to do so, as it was then custom-

servant? she shall not go out as the menservants do.^a

8 If she please not^b her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power,^c seeing he hath dealt deceitfully with her.^d

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish.^e

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.^f

13 And if a man lie not in wait,^g but God deliver him into his hand; then I will appoint thee a place whither he shall flee.^h

14 But if a man come presumptuously upon his neighbor to slay him with guile,ⁱ thou shalt take him from mine altar, that he may die.^j

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.^k

16 ¶ And he that stealeth a man,^l and selleth him, or if he be found in his hand, he shall surely be put to death.^m

17 ¶ And he that cursethⁿ his father, or his mother, shall surely be put to death.^o

18 ¶ And if men strive together, and one smite another^p with a stone, or with his fist, and he die not, but keepeth his bed,

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss^q of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his

maid, with a rod, and he die under his hand, he shall be surely punished.^r A. M. 2513.
B. C. 1491.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished, according as the woman's husband will lay upon him: and he shall pay as the judges determine.^s

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot.^t

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish,^u he shall let him go free for his eye's sake.^v

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten;^w but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.^x

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

^a Num. 30:5; b Lev. 24:17; c Heb. *he died in the case of*; d Deut. 21:14; e Mat. 2:14, 5; f Lev. 24:17; Num. 35:30, 31; Mat. 23:32; g Lev. 24:15; h Num. 35:11; i Num. 15:20; j Gen. 9:6; k Deut. 19:11-13; l Kings 2:28-34; m 1 Tim. 1:9; n Ray 18:12, 13; o Deut. 21:7; p Lev.

revel. 19:15; q Prov. 20:20; 30:11, 17; Matt. 18:1; r *see neighbor*; s Heb. *his owner*; t *he answered*; u Lev. 24:18; v Lev. 24:20; Deut. 19:21; Matt. 5:3; w 1 Tim. 6:9; x Job 1:1; y Gen. 9:5; z Gen. 30:12; Prov. 13:9.

ary for a man to buy his wife. *Not go out as the menservants do*; that is, in the seventh year, ver. 2. She should be better provided for, as specified, ver. 8-11.

8. *Who hath betrothed her*; by thus buying her. *Let her be redeemed*; cause her to be redeemed. *Unto a strange nation*; in the Hebrew, a strange people, which some understand to be a foreign nation. But the more probable meaning is, people who are strangers to him, not being of his family. So "a strange woman" means another man's wife. *He hath dealt deceitfully*; in not marrying her himself, or having her married in his family.

9. *After the manner of daughters*; giving her a dowry, and treating her on her marriage as he should his own daughter.

10. *Her food, her raiment, and her duty of marriage*; those of the wife whom he had bought and married.

11. *Go out free*; free from all further obligations to him. She might be divorced and married, if she chose, to another man.

12. *Smitheth a man*; intending to kill him. One who commits murder. Gen. 9:6; Lev. 24:17; Num. 35:30, 31.

13. *Lie not in wait*; had no malice against the man, and did not intend to kill him. *God deliver him*; if the act was wholly providential, without human intention. *Whither he shall flee*; and stay till the matter could be duly examined and the man rightly treated.

14. *Slay him with guile*; intending to murder him. *Take him from mine altar*; even if he should flee there for refuge. 1 Kings 2:28-34.

15, 17. *Smiteth—curseth*; rebellion against rightful parental authority was rebellion against God; and to smite or curse parents, under that government of which God was the civil as well as moral ruler, was at his command punished with death.

16. *Stealeth a man*; taking him by force or guile, for the purpose of selling or enslaving him. The guilt would be the same, should one hire or induce others to do it.

18. *If men strive*; get into a quarrel.

19. *Be quit*; free from the guilt of killing the man, and be punished only as specified.

20. *Surely punished*; according to what, on judicial investigation, should appear to have been his intention and his crime.

21. *Not be punished*; not be punished, especially with death. *He is his money*; the master had such a monied interest in the continued life of his servant, that it was not to be concluded that he meant to kill him, unless there should be clear evidence of the fact.

22-25. *Eye for eye*; Lev. 24:17-22; Deut. 19:16-21.

28. *His flesh shall not be eaten*; this was designed to impress upon all the sacredness of human life. *Be quit*; not be held guilty of murder, nor suffer, except by the loss of the ox. This was on the supposition that he did not before know that the ox was unruly, and that its going at large would endanger the lives of men. But if he did know it, he was to be punished according to the circumstances and aggravations of the offence. Ver. 29-31.

A. M. 2513.
B. C. 1491.

32 If the ox shall push a man-servant or a maid-servant, he shall give unto their master thirty shekels of silver,^a and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good,^b and give money unto the owner of them; and the dead beast shall be his.

35 ¶ And if one man's ox hurt another's, that he die, then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past,^c and his owner hath not kept him in, he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER XXII.

1 Of theft. 5 Of damage. 7 Of trespasses. 11 Of borrowing. 16 Of fornication. 18 Of witchcraft. 19 Of bestiality. 20 Of idolatry. 21 Of strangers, widows, and fatherless. 25 Of usury. 26 Of pledges. 28 Of reverence to magistrates. 29 Of the first-fruits.

IF a man shall steal an ox, or a sheep,^a and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.^d

2 ¶ If a thief be found breaking up,^e and be smitten that he die, *there shall no blood be shed for him.*^f

3 If the sun be risen upon him, *there shall be blood shed for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft.*

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.^g

^a Zeem. 11 12; 13; Matt. 26:10; Phil. 2:7. ^b ch. 22:6, 11. ^c ver. 29. ^d Gen. 24:1. ^e 2 Sam. 12:6; Prov. 6:31; Luke 19:8. ^f Job 24:11; Jer. 2:9.

32. *Thirty shekels*; supposed to be about fifteen dollars. Some have thought it to be more.

INSTRUCTIONS.

4. God, as civil ruler among the Jews, did not at once abolish all existing evils, but suffered some for a time to continue, on account of the hardness of their hearts. Yet he adopted regulations which were suited to lessen some of the distressing consequences of those evils, and prepare the way, under the manifestations of increasing light and love, for their ultimate entire removal. Matt. 19:8; Mark 10:5; Acts 17:30.

10. The giving of regulations to lessen the evils of an existing practice does not sanction the continuance of that practice, or afford any evidence that it ought not to be abandoned.

14. As King of the Jews, God adopted into their civil code many of those moral laws which had been obligatory on all men from the creation of the world, and among them was that which required the murderer to be put to death—a law binding on men under all dispensations. Gen. 9:6; Num. 35:31.

26. A Jew by maiming his servant forfeited all claim to his services; and God, by requiring him to be set at liberty, and in many other things, showed a regard to the persons, property, and rights of servants, and to the mutual good of all, far beyond what was then shown in the civil code of any other nation. Deut. 4:5-9; Jer. 34:8-17.

29. When a man has reason to believe that any thing under his control, if sent out or suffered to go out, will endanger the lives of men, he is bound to keep it in. If he does not, and a man is killed by it, he is responsible

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.^h

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see whether he have put his hand unto his neighbor's goods.*

9 For all manner of trespass, *whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges;*ⁱ *and whom the judges shall condemn, he shall pay double unto his neighbor.*

10 If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, *no man seeing it:*

11 *Then shall an oath of the LORD be between them both;*^j *that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good.*

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then let him bring it for witness, and he shall not make good that which was torn.*

Matt. 21:13. Num. 35:27. Jer. 16:18; Rev. 18:6. ch. 21:34. Deut. 25:1; 2 Cor. 19:10. Heb. 6:16.

for the life of that man, and will be treated accordingly at the bar of God.

34. Carelessness is forbidden by the law of God, as well as malice and covetousness; and if others suffer loss through our neglect, we are bound, as far as may be in our power, to remunerate them.

CHAPTER XXII.

2. *Breaking up*; breaking into a dwelling in the night. *No blood be shed*; the man who killed him was not to be deemed guilty of murder, or be punished.

3. *If the sun be risen*; if it was in the daytime, the man could be seen and secured. There was no need of killing him, and the wanton killing of him would be murder. *Be sold for his theft*; that thus restitution may be made to the man from whom he has stolen. Among the Jews, men were sometimes sold or bound out for a time, as a punishment for their crimes. Their services were sold till they had made compensation to those whom they had injured. A poor man sometimes sold his own services, or those of his children, or his creditors sold them for the payment of his debts. Chap. 21:2.

5. *Restitution*; a proper compensation to the person injured.

6. *Make restitution*; for the injury which his carelessness or neglect occasioned.

7. *Stuff*; furniture or articles of any kind.

8. *Put his hand*; taken the article himself.

9. *Challengeth*; affirms or declares.

12. *Make restitution*; on the ground of his not having taken proper care to prevent the theft.

13. *Bring it for witness*; bring the animal, or some part of it, in proof of the fact.

A. M. 2513.
B. C. 1491. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.^a

8 ¶ And thou shalt take no gift:^b for the gift blindeth the wise,^c and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart^d of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:^e

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.^f

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all things that I have said unto you be circumspect:^g and make no mention of the name of other gods, neither let it be heard out of thy mouth.^h

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out of Egypt: and none shall appear before me empty:

16 And the feast of harvest, the first-fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field.

17 Three times in the year all thy males shall appear before the Lord God.

^a Ch. 23:7. ^b Prov. 17:23; Eccl. 34:13. ^c Heb. the seeing. ^d Heb. soul. ^e Lev. 23:3, 4; 26:34. ^f Or, olive-trees. ^g Deut. 1:1; Eps. 5:15. ^h Josh. 24:7; Ps. 16:4; Hos. 2:17. ⁱ Or, feast. ^j Ch. 34:26. ^k Gen. 1:16; Is. 63:9; Gen. 12:3; Deut. 30:7; Zech. 2:8. ^l Or, I will afflict them that afflict thee.

7. Far from a false matter; not attempt to support a false accusation. Slay thou not; not be accessory to the death of an innocent person.

8. Gift; a bribe offered to induce a magistrate to favor one in judgment.

9. A stranger; a foreigner. They had learned by experience in Egypt the liability of foreigners to be oppressed, and remembered how they felt under oppression.

11. Let it rest; this was to teach them their dependence on God, and the safety of trusting in him.

12. Thy work; all worldly business except what was needful in acts of mercy, and for the best discharge of the appropriate duties of the Sabbath. May be refreshed; one day's rest in a week from labor is, for man and beast, essential to the best refreshment, the greatest vigor, and longest life. Chap. 24:21.

13. Circumspect; very careful to obey his will.

15. Feast of unleavened bread; this followed the passover, instituted the night before they left Egypt. It was called the feast of unleavened bread because they were required, during that feast, to eat nothing leavened, and to have no leaven in their houses. Chap. 12:14-20. Empty; without an offering, or something devoted especially to the Lord. Chap. 34:18-20.

16. Feast of harvest; so called because the harvest then began to be ripe. It was called also the feast of weeks, or of sheaves, because it was kept seven weeks after the passover; also the feast of Pentecost, which means the

18 Thou shalt not offer the blood of my sacrifice^a with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.^f

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.^g

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies,^h and an adversary unto thine adversaries.ⁱ

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites;^j and I will cut them off.

24 Thou shalt not bow down to their gods;^k nor serve them, nor do after their works;^l but thou shalt utterly overthrow them, and quite break down their images.^m

25 And ye shall serve the LORD your God,ⁿ and he shall bless thy bread, and thy water;^o and I will take sickness away from the midst of thee.^p

26 ¶ There shall nothing cast their young, nor be barren, in thy land:^q the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come;^r and I will make all thine enemies turn their backs^s unto thee.

28 And I will send hornets before thee,^t which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

^a Ch. 23:2; Josh. 5:13. ^b Ch. 29:5. ^c Lev. 1:3; Deut. 12:30; Ps. 101:3. ^d Ch. 22:29; Num. 35:52; 2 Chr. 34:7. ^e Josh. 22:3. ^f Deut. 7:13; Is. 33:16; Mal. 3:10, 11. ^g Ps. 104:3. ^h Deut. 2:4. ⁱ Josh. 2:9, 11; 1 Sam. 14:15; 2 Chr. 14:14. ^j Heb. neck; Ps. 18:40. ^k Deut. 7:29; Josh. 24:12.

fiftieth, because it commenced on the fiftieth day after the passover, and was commemorative of the giving of the law from mount Sinai, which took place fifty days after the departure of the Israelites from Egypt. Chap. 34:22; Lev. 23:14-21; Num. 28:26-31. The feast of ingathering; so called because it took place after the gathering in or completion of the harvest. It was called also the feast of tabernacles, in commemoration of their having dwelt forty years in tabernacles or tents in the wilderness. The feast was kept from the fourteenth to the twenty-first day of the month Tishri, answering to the last part of September and the first part of October. It was the seventh month of their ecclesiastical, and the first of their civil year. Lev. 23:34-36; Deut. 16:13-15.

18. The blood of my sacrifice; or the feast of the passover. Chap. 12:7-10; 34:25; Lev. 2:11; Deut. 16:4.

19. Seethe; boil or cook. Some suppose that this precept was intended to guard against a superstitious usage of the heathen; others, that its design was to inculcate a humane spirit.

20. An Angel; he who dwelt in the pillar of cloud and of fire. Chap. 14:19; 32:34; 33:2, 14; Num. 20:16; Josh. 5:13-15; 6:2; Isa. 63:7-13.

21. My name is in him; he possessed and manifested the attributes of Jehovah. Mal. 3:1.

23. Mine Angel shall—bring thee in; Josh. 24:2-11.

26. Thy days I will fulfil; he would preserve their lives to a good old age.

28. Hornets; Deut. 7:20; Josh. 24:12.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines;^a and from the desert unto the river:^b for I will deliver the inhabitants of the land into your hand;^c and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.^d

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.^e

CHAPTER XXIV.

1 Moses is raised up to the mountain. 2 The people promise obedience. 3 Moses' intercession, and twelve pillars. 4 He sprays blood on the altar of the covenant. 5 The glory of God appears. 6 The Aaron and their have the charge of the people. 7 Moses goes up into the mountain, where he remaineth forty days and forty nights.

AND he said unto Moses, Come up unto the LORD,^f thou and Aaron, Nadab, and Abihu,^g and seventy of the elders of Israel;^h and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said,

29. *Beast of the field*; wild and ravenous beasts. Deut. 7:22.

31. *Sea of the Philistines*; the Mediterranean sea, on the eastern shore of which the Philistines lived. *The desert*; of Shur. *The river*; Euphrates. Josh. 1:4; 1 Kings, 4:21.

32. *No covenant—with their gods*; not worship them.

33. *A snare*; it would draw them away from the worship of Jehovah, and bring upon them his wrath.

INSTRUCTIONS.

2. The majority as to numbers, wealth, and political influence are often wrong. If in such cases a person would do right, he must not be governed by public opinion, however it may be expressed, but by the law of God.

7. The laws of Moses, as well as those of Christ, required men to love others as they loved themselves; and, under all circumstances, to do to others as they ought to wish that others should do to them. Matt. 7:12; 19:19; 22:37-40.

9. Might never gives right; and to oppress or wrong any one because he cannot defend himself, or bring to justice the aggressor, is mean, base, and wicked.

12. In requiring men to remember the Sabbath-day to keep it holy, God regards not only his own glory, but the comfort and highest good of all classes of men and of laboring animals. To deprive them of the rest of the Sabbath is robbery of God, and of man and beast.

17. Not only individuals but nations are bound to follow the directions of God. Nor does their safety or their best interest ever require them, as nations or individuals, to break his commands. Ver. 22-27; chap. 34:24.

31. Jehovah claims and exercises the right to dispose of all parts of the earth according to his pleasure.

All the words which the LORD hath said will we do.ⁱ

4 And Moses wrote all the words of the LORD,^j and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people,^k and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;

10 And they saw the God of Israel:^l and there was under his feet as it were a paved work of a sapphire-stone,^m and as it were the body of heaven, in his clearness.ⁿ

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.^o

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there:^p and I will give thee tables of stone,^q and a law, and commandments which I have written;^r that thou mayest teach them.

1 Deut. 31:9. 2 Heb. 9:19-21; 13:20; 1 Pet. 1:2. 3 1 Kings 22:19; Isa. 63:1, 5. 4 Kings 1:26; 10:1; Rev. 1:4; 21:19. 5 Matt. 17:2; Rev. 1:16; when 17 = 8. 6 ver. 21. 7 Deut. 5:22. 8 Neh. 9:13.

CHAPTER XXIV.

1. *Come up*; this command was given to Moses while he was yet with God in the mount, chap. 20:21. The meaning is, that he should come up again with the persons named, after he had first descended and done what is recorded in ver. 3-8. *Nadab and Abihu*; the two elder sons of Aaron. Chap. 6:23.

3. *All the words of the Lord—the judgments*; those contained in the four preceding chapters. The ten commandments were spoken by God himself to all the people.

4. *All the words of the Lord*; those which he had previously communicated to the people.

7. *The book of the covenant*; that which he had written. Ver. 4.

8. *The blood of the covenant*; that by which the covenant which they had made was ratified. Heb. 9:19; Matt. 26:28; Mark 14:24; Luke 22:20.

9. *Then went up Moses*; as directed, ver. 1.

10. *Saw the God of Israel*; compare Isa. 6:1; Ezek. 1:26. *A paved work of a sapphire*; or, transparent sapphire. This is the "sea of glass like unto crystal," in Rev. 4:6. The sapphire is a precious stone of a sky-blue color. The elders of Israel did not see God face to face as Moses did, but only from the lower part of the mount, where they were commanded to worship "afar off." Ver. 1, 2.

11. *He laid not his hand*; they received no harm, though they saw God; not his essence or shape, but his visible glory. John 1:18; 5:37; 6:46; 14:9; 15:24; 1 John 4:12.

12. *Come up to me*; still nearer to the visible glory. *Tables of stone*; on which were the ten commandments. Chap. 31:18; 32:15, 16; Deut. 5:22.

A. M. 2513.
B. C. 1491.

13 And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.^a

16 And the glory of the LORD abode upon mount Sinai,^b and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.^c

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.^d

CHAPTER XXV.

¹ What the Israelites must offer for the making of the tabernacle. ¹⁰ The form of the ark. ¹⁷ The mercy-seat, with the cherubim. ²³ The table, with the furniture thereof. ³¹ The candlestick, with the instruments thereof.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they bring me^e an offering:^f of every man that giveth it willingly with his heart ye shall take my offering.^g

^a Ch. 19:9. ^b Lev. 9:23; Num. 14:10. ^c Deut. 4:36; Ezek. 1:27; Nah. 1:6. ^d Hab. 3:1, 5; Heb. 12:18, 29. ^e ch. 34:28; Deut. 9:9. ^f Heb. take for

13. Minister; servant. Into the mount; towards the top of the mount, on which was the visible presence of Jehovah. It would seem that Moses with Joshua approached near to the cloud that covered the mount, and there abode six days. On the seventh day God called Moses into his immediate presence, while Joshua remained behind and waited for him. In chap. 32:17, we find him descending with Moses.

14. Matters to do; controversies to be settled, or cases to be decided.

INSTRUCTIONS.

1. We should approach God not only with reverence and holy fear, but with filial respect, confidence, and love.

3. We often find that many who are forward to promise are backward to perform, and that nothing but the grace of God will make those who solemnly covenant with him steadfast and persevering in obeying his commands. Num. 14:11-35; Psa. 78:10-61; 106:8-43; 1 Cor. 10:5-12.

8. The blood which was shed in sacrifices under the Old Testament dispensation, was designed to impress upon all the necessity of an atonement, in order to the forgiveness of sin and acceptance with God. It pointed forward to the blood of Christ, who, in due time, was to take away sin by the sacrifice of himself; and who would enter the holy place with his own blood, and thus obtain eternal redemption for all who should believe on him. Heb. 9:6-28.

12. A right understanding of the law which God wrote with his finger on tables of stone, is essential to a right estimate of human character. Ministers should therefore be very explicit in teaching it. Without rightly understanding the law, men will not rightly understand the gospel, or their need of its blessings.

18. Moses received his directions from God, therefore all the children of Israel were bound to obey him. If they did not, they rebelled against God, and were justly exposed to his wrath. How much more aggravated will be the sin and doom of men who refuse to obey Jesus Christ. Deut. 18:15; John 1:45; Acts 3:22-26; 7:37; Heb. 10:28-31.

3 And this is the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen,^h and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim-wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me a sanctuary; that I may dwell among them.ⁱ

9 According to all that I show thee,^j after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an ark of shittim-wood:^k two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

^{me.} ¹ Or, heave-offering. ^e 2 Cor. 8:12; 9:7. ^f Or, silk. ^g ch. 29:45; 2 Cor. 6:16; Rev. 21:3. ^h Heb. 5:5. ⁱ Heb. 9:4.

CHAPTER XXV.

We come now to the tabernacle and its furniture. To guard against any intermixture of heathenish usages, as well as to impress upon the minds of the Israelites the truth that all acceptable worship of God must be in accordance with the rules of his appointment, Jehovah gave to Moses in the mount specific directions for the structure of the tabernacle and every thing pertaining to its service. He showed him, moreover, a pattern, by which he was enabled at once to apprehend the meaning of all the directions he received, and to write them out in full, as is done in this and the six following chapters.

The tabernacle was God's visible dwelling-place. As such it represented to the Israelites the great truth that Jehovah dwells spiritually with his people as their king and protector. Thus the tabernacle, with all the services belonging to it, was "a shadow of good things to come." It typified the higher blessings of the Christian dispensation, as is fully shown in the epistle to the Hebrews.

2. That giveth it willingly; thus God taught the people that he will have willing worshippers.

4. Blue, and purple, and scarlet; these colors were employed as being the most excellent.

5. Badgers' skins; according to some, the original word means the skin of a species of seal. Shittim-wood; a species of acacia, an exceedingly fine and durable wood. Gum arabic is obtained from the living tree.

7. The ephod—breastplate; see the description of these, chap. 28:6-30.

10. An ark; this is a different word in the Hebrew from that rendered ark in Gen. 6:14, and means a chest. A cubit; about eighteen inches.

11. A crown; a cornice or border around the lid of the ark.

13. Staves; poles or rods to go through the rings of the ark, by which to carry it.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.^a

17 And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy-seat* shall ye make the cherubim on the two ends thereof.

20 And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be.^c

21 And thou shalt put the mercy-seat above upon the ark;^d and in the ark thou shalt put the testimony that I shall give thee.^e

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony,^f of all things which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table of shittim-wood:^g two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold,^h and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of a handbreadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

^a Ch. 16:31; 31:18; 31:29; Num. 17:4; Deut. 10:2,5; 1 Kings 8:9; 2 Kings 11:42; 2 Chr. 31:11; Rom. 3:2; Heb. 9:4. ^b Ch. 37:6; 40:39; Lev. 16:14; Rom. 12:37; Heb. 9:5. ^c Of the matter of the mercy-seat. ^d 2 Chr. 3:10. ^e Ch. 25:31; 2 Chr. 3:10. ^f Ch. 30:6; Lev. 16:2; Num. 7:9; 17:1; 1 Sam. 4:4; 2 Sam. 6:2; 2 Kings 19:15; Psa. 80:1; 99:1; Isa. 37:16. ^g Ch. 37:10; 1 Kings 7:48; Heb. 9:2. ^h 1 Kings 6:20. ⁱ Or, to pour out withal. ^j Ch. 37:16; Num. 4:7; 1 Lev. 24:5, 6; 1 Sam. 24:6; Mal. 1:7, 12; Matt. 12:4. ^k Ch. 37:17; 1 Kings 7:40; 2 Chr. 13:11; Zech. 4:2; Heb. 9:2; Rev. 1:12. ^l Zech. 4:2; Rev. 1:12. ^m Or, rays to ascend. ⁿ Zech. 27:20, 21; 30:7, 8; Lev. 24:3, 4; Num. 8:2; 2 Chr. 13:11. ^o Heb. the face of it.

16. *The testimony*; the tables of stone, on which were written the ten commandments, God's testimony as to the duty of men.

17. *A mercy-seat*; this was the golden covering or lid, the upper side of the sacred chest or ark, called the mercy-seat because on it was sprinkled the blood of atonement, and above it dwelt Jehovah in his visible glory, dispensing mercy to men.

18. *Cherubim*; representations of creatures intensely studying, for the purpose of doing the will of God. Some have supposed them to resemble the living creatures described Ezek. 1:4-14.

20. *One to another*; the cherub on one end looking towards the cherub on the other end of the mercy-seat, both looking towards the mercy-seat, and their wings stretched over it. Heb. 9:5. Between them, on the mercy-seat, was the shekinah, or the visible glory of Jehovah. Hence, he is said to dwell between the cherubim. 1 Sam. 4:4; Psa. 80:1; 99:1.

24. *A crown*; cornice or rim.

25. *Border*; this was to be below the leaf, around the frame of the table. *Handbreadth*; the width of the four fingers; about three or four inches. *A golden crown*; a rim of gold around the border, like that around the leaf of the table.

29. *Spoons*; or bowls. *Covers*; or cans. *To cover withal*; better, as in the margin, to pour out withal.

30. *Show-bread*; twelve loaves of bread, equal to the

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal:ⁱ of pure gold shalt thou make them.^j

30 And thou shalt set upon the table show-bread before me always.^k

31 ¶ And thou shalt make a candlestick of pure gold:^l of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light^m the lamps thereof,ⁿ that they may give light over against it.^o

38 And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold.

1 Kings 7:48; Heb. 9:2. ^h 1 Kings 6:20. ⁱ Or, to pour out withal. ^j Ch. 37:16; Num. 4:7; 1 Lev. 24:5, 6; 1 Sam. 24:6; Mal. 1:7, 12; Matt. 12:4. ^k Ch. 37:17; 1 Kings 7:40; 2 Chr. 13:11; Zech. 4:2; Heb. 9:2; Rev. 1:12. ^l Zech. 4:2; Rev. 1:12. ^m Or, rays to ascend. ⁿ Zech. 27:20, 21; 30:7, 8; Lev. 24:3, 4; Num. 8:2; 2 Chr. 13:11. ^o Heb. the face of it.

number of the tribes. It was placed on the table, and called show-bread, or bread of the presence, because it always stood in the presence of the Lord. It was sprinkled with frankincense. On the Sabbath the bread was taken away, and new bread put in its place. The frankincense that was on it was burnt as an oblation to God, and the bread was eaten by the priests. Lev. 24:5-9. On one emergency mentioned in Scripture it was given to others. 1 Sam. 21:1-6; Matt. 12:2, 4. This show-bread, and all the articles and worship in the tabernacle, and afterwards in the temple, pointed forward to the Bread of God, which was to come down from heaven, and give life unto the world. John 6:32-58.

31. *A candlestick*; it consisted of an upright shaft, with six branches coming out in pairs, three on each side, making a line of seven lamps. *Knops*; knobs or embossed work. These and the bowls and flowers were ornamental figures on the shaft and branches.

33. *Like unto almonds*; in the form of an almond. *In the six branches*; three bowls, knobs, and flowers on each branch, and four on the shaft of the candlestick, making twenty-two in all.

35. *Of the same*; the same material, pure gold.

37. *Seven lamps*; one for the shaft, and one for each branch of the candlestick.

38. *The tongs*; snuffers or scissors to trim the lamps.

A. N. 2539.
B. C. 1391. 39 *Of a talent of pure gold shall he make it, with all these vessels.*

40 And look that thou make *them* after their pattern,^a which was showed thee^c in the mount.

CHAPTER XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of rams' skins. 15 The boards of the tabernacle, with their sockets and bars. 31 The veil of the ark. 36 The hanging for the door.

MOREOVER thou shalt make the tabernacle with ten curtains^a of fine twined linen, and blue, and purple, and scarlet;^b with cherubim of cunning work^c shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge

of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle: eleven curtains shalt thou make.^c

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent^d together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth^e in the length of the curtains of the tent, it shall hang over the

^a Ch. 26:30; Num. 7:4; 1 Chr. 28:11; Acts 7:11; Heb. 9:5. ^b Heb. which thou hast caused to see. ^c 1 Chr. 17:1. ^d Heb. the work of a cunning work-

man, or embroiderer. ^e ch. 36:14, etc. ^f Or, covering. ^g Heb. in the remainder, or surplusage.

39. *A talent of pure gold*; estimated by some to be equal to about twenty, and by others, thirty thousand dollars. The light of these lamps represented the spiritual light which God in Christ, by his word and Spirit, through the instrumentality of his people, especially his ministers, communicates to the world.

INSTRUCTIONS.

2. God most justly requires of men that, whatever they do, they should seek to honor him and benefit their fellow-men.

8. Though God is in all places, yet he dwells especially in those which, according to his will, are consecrated to his worship; and from them he bestows peculiar blessings on his people.

16. What relates to the worship and glory of God, and to the redemption of men by Jesus Christ, is described in the Bible with greater minuteness, and treated as of greater importance, than the temporal interests of kingdoms, or all the mere worldly concerns of men.

22. All things which, by divine appointment, are connected with the sanctuary, were designed by God to impress upon the worshippers a conviction of his presence, and communicate something of those truths which relate to the bestowment of mercy and the gift of salvation through Christ.

30. It is not enough, in order to salvation, that Christ tasted death for every man, and was made a propitiation for the sins of the world; but in order to be saved, men must receive from him spiritual life, be united to him, and receive from him permanently spiritual nourishment and support. Heb. 2:9; 1 John 2:2; John 6:32-58; 15:1-11.

37. Jesus Christ is the light of the world. All men, and especially his ministers, are bound to follow him, that they may not walk in darkness, but have the light of life; and to let that light so shine in godly, beneficent conduct, that men shall be led to glorify their Father in heaven. John 8:12; Matt. 5:14-16.

CHAPTER XXVI.

1. *Tabernacle*; the words *tabernacle* and *tent* are sometimes used in a general way to denote the whole structure

of the movable temple described in the present chapter. Psa. 78:60. But in a strict sense, the tabernacle is always the inner set of curtains described in verses 1-6; while the tent is the covering above it of goats' hair. See verses 6, 11-13. *Cherubim of cunning work*; or rather, the work of a cunning deviser. It is generally agreed that these curtains were woven with different colors and figures of cherubim, while the hanging for the door of the tent, ver. 36, 37, was embroidered.

3. *Coupled together*; in the Hebrew simply joined. Hence a great curtain formed from the union of several smaller curtains is called a joining, or "coupling."

4. *The edge of the one curtain*; that is, of the one great curtain. *From the selvedge in the coupling*; rather, on the edge in the coupling. The coupling is the compound curtain made of five single curtains. *In the uttermost edge—coupling of the second*; or, in the edge of the outermost curtain in the second coupling. The simple meaning is, that in the edge of the outermost curtain of each coupling (compound curtain) on the adjacent sides should be loops, etc., corresponding to each other.

5. *Coupling of the second*; or, second coupling. See above. *Take hold one of another*; or, be opposite one to another.

6. *Taches*; clasps to unite the loops, and thus the edges of the curtains.

9. *Double*; double it over in an ornamental way.

10. *Which coupleth the second*; or, in respect to the second coupling. See above.

12. *The half curtain that remaineth*; that is, the half of the second great curtain made of five single curtains. The framework of shittim-wood was thirty cubits long and ten cubits high. The two great curtains of goats' hair, when united, made a covering 44 cubits long by 30 wide. Of this, 4 cubits were doubled over in front; 30 more were needed to cover the framework; leaving 10 cubits, that is, just half of the second great curtain, to hang over in the rear.

13. *That which remaineth in the length of the curtains of the tent*; that in which the curtains of the tent exceed in length those of the tabernacle. Here the sacred writer reckons according to the length of a single curtain. The

sides of the tabernacle, on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 * And thou shalt make boards for the tabernacle of shittim-wood standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two tenons[†] shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.^a

19 And thou shalt make forty sockets of silver under the twenty boards;^b two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side there shall be twenty boards,

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled[†] together beneath, and they shall be coupled together^c above the head of it unto one ring:^d thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars of shittim-wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

curtains of the inner covering (tabernacle) were 28 cubits long; those of the outer covering (tent) were 30 cubits in length. When the two coverings were spread over the framework of shittim-wood, so that the curtains, regarded as single, lay across it and hung down on each side, the curtains of the tent must have extended just a cubit on each side below the curtains of the tabernacle, so as entirely to cover the latter.

15. *Boards*; with the exception of Ezek. 27:6, where the meaning is uncertain, the word here rendered "boards" is used only of the framework of the sanctuary. It does not denote common boards, but rather thick planks. See on ver. 22-25.

17. *Tenons*; projections to set into the sockets of silver.

22. *Six boards*; it is generally agreed that the width of the tabernacle on the inner side was ten cubits. The Jewish rabbins agree in representing the planks, or timbers, of the tabernacle to have been one cubit in thickness. As they were a cubit and a half in width, this would require just eight to reach from outside to outside on the western end. If they had a less thickness, then the two corner planks, ver. 23, must have extended just so far beyond the side.

24. *Coupled together*; in the Hebrew, twinned, that is,

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount.^e

31 ¶ And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work:^f with cherubim shall it be made.

32 And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.^g

34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

35 And thou shalt set the table without the veil,^h and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.ⁱ

37 And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

1 The altar of burnt-offering, with the vessels thereof. 2 The court of the tabernacle enclosed with hangings and pillars. 3 The measure of the court. 4 The oil for the lamp.

AND thou shalt make an altar of shittim-wood,^j five cubits long, and five cubits broad; the altar shall be four-square, and the height thereof shall be three cubits.

made double. The meaning seems to be, that each corner-plank shall be joined above and below to the adjacent side-plank, so that the two shall make a pair. *Unto one ring*; so that one ring shall serve to unite the two.

26. *Bars*; these were to run through the sides of the framework, to increase its strength.

33. *The holy place and the most holy*; these were the two divisions into which the tabernacle was divided; the holy place being twenty cubits by ten, and the holy of holies, ten cubits square. Heb. 9:6-9.

36. *The door*; the entrance to the tabernacle, which was on the east.

INSTRUCTIONS.

30. In order to be accepted, we must consecrate to God the best that we have, and be careful in all things to follow his directions.

33. As the veil which separated the holy from the most holy place, in the tabernacle and afterwards in the temple, was at the crucifixion of Christ rent in twain, to show us that the way to the throne of mercy is open for all, all should, with believing and grateful hearts, draw near to God, in that new and living way opened by the death of Christ, that they may obtain mercy, and find grace to help in all times of need. Heb. 9:1-14, 20-22.

A. M. 2513.
B. C. 1491.

2 And thou shalt make the horns of it upon the four corners thereof:^a his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.^b

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass.^c

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was showed^d thee in the mount, so shall they make it.^d

9 ¶ And thou shalt make the court of the tabernacle:^e for the south side southward there shall be hangings for the court of fine twined linen of a hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length there shall be hangings of a hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 ¶ And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward, shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings fif-

teen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen,^f wrought with needle-work:^g and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

18 ¶ The length of the court shall be a hundred cubits, and the breadth fifty everywhere,^h and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.^h

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light,ⁱ to cause the lamp to burn always.^j

21 In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.^k

CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

AND take thou unto thee Aaron thy brother,^l and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother,^m for glory and for beauty.ⁿ

3 And thou shalt speak unto all that are wise-hearted,^o whom I have filled with the spirit of

30-8; 1 Sam. 3:3; 2 Chr. 13:11; Luke 12:35. ^a ch. 28:43; 29:9, 28; Lev. 3:17; 16:34; 24:9, Num. 18:23; 19:21; 1 Sam. 30:35. 1 Lev. 2:2; Num. 18:7; 2 Chr. 28:18-21; Heb. 8:5. ^b ch. 28:3, 22; Lev. 8:7, 30; Num. 20:26, 28; Psa. 132:16; Isa. 61:3, 10; Rev. 5:10; 19:8. ^c ch. 31:13; 33:30-35; Prov. 2:6; 1 Cor. 12:11.

20. Oil-olive beaten; oil obtained from beating olives in a mortar, which was more pure than that obtained by pressing them in a mill.

21. Order it; see to the lighting of the lamp, according to divine direction.

INSTRUCTIONS.

8. Every altar for sacrifice, erected by divine appointment under the Old Testament, pointed forward to the sacrifice of Christ; who through the eternal Spirit offered himself without spot unto God, to purge our consciences from dead works to serve the living God. Heb. 9:10-21.

20. Intelligence and purity should ever characterize the followers, and especially the ministers of Christ. He is the light of the world, and in following him they will not walk in darkness, but have the light of life, and be instrumental in communicating it for the salvation of their fellow-men. Matt. 5:16; John 1:9; 8:12.

CHAPTER XXVIII.

2. Holy garments; garments to be used not on ordinary occasions, but when engaged in the public worship of God. For glory and for beauty; the glory and beauty of the priestly garments represented the holiness, purity.

wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make: a breastplate,* and an ephod,^a and a robe,^b and a broidered coat,^c a mitre,^d and a girdle:^e and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious* girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet,^f shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD^h upon his two shoulders for a memorial.ⁱ

13 ¶ And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of

judgment with cunning work;^j after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones,^k even four rows of stones: the first row shall be a sardius,^l a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper:^k they shall be set in gold in their inclosings.^l

21 And the stones shall be with the names of the children of Israel,^l twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore part thereof, over

a ver. 15; ch. 39:8, 21; Isa. 59:17; Eph. 6:11. b ver. 6. c ver. 31; ch. 39:22. d Lev. 5:7. e ch. 39:28; Zech. 3:5. f Isa. 11:5. * Or, embroidered. g ver. 36. h ver. 28; ch. 39:6, 7. i Josh. 4:7; Zech. 6:14. j ch. 39:8; Lev.

S.S. 1 Heb. fill in it fillings of stones. i Or, ruby. k Rev. 4:3; 21:19, 20. l Heb. fillings. i Rev. 21:12.

and dignity of their office; and, since their priesthood typified that of Christ, these holy and glorious garments prefigured the infinite dignity, excellence, and spiritual beauty of Jesus Christ our great High-priest.

5. Gold; that is, golden threads. The manner of forming them is described chap. 39:3.

6. The ephod; this, with the breastplate attached to it, was the outermost of the garments belonging to the high-priest. The ephod was a short garment reaching down, according to the testimony of the ancients, to the middle of the thighs. Originally it seems to have been without sleeves. Each shoulder-piece consisted of two projections from the body of the ephod, the one coming up from before and the other from behind, and united on the shoulder at their extremities by an onyx-stone set in gold, which served also for a clasp.

8. Shall be of the same, according to the work thereof; these words seem to mean, that it shall be woven as a part of the ephod; and be of the same materials and texture.

11. Signet; a seal. Ouches; sockets.

12. For a memorial; to put them in remembrance that Aaron, as priest, appeared in their behalf before the Lord.

14. Two chains; these are generally thought to be the same chains mentioned ver. 24, 25, their connection with

the ephod being here considered, and there, their connection with the breastplate.

15. Breastplate of judgment; so called because worn by the high-priest when he applied to the Lord for his judgment, or decision, in matters about which they inquired of him.

16. Four square—being doubled; after being doubled over so as to form a sort of bag or pouch, it was four square: consequently the whole piece, before doubling, was two spans in length. A span is half a cubit, that is, between nine and ten inches.

22. Chains at the ends; at the two upper corners on the outside were two rings of gold, to which these chains were attached, ver. 23, 24.

25. The two ouches; the two sockets of the onyx-stones on the shoulder-pieces of the ephod.

26. Two rings of gold; on the two lower corners of the breastplate on the inside, corresponding to the two rings in the ephod, ver. 27.

27. Two other rings of gold—ephod; this verse may be literally rendered thus: "And thou shalt make two rings of gold, and shall put them upon the two shoulder-pieces of the ephod below, in its forepart, over against its coupling, above the girdle of the ephod." The coupling is that of the shoulder pieces at the onyx-stones, ver. 7. These rings are to be directly opposite to this coupling

^{A. M. 2513.}
^{B. C. 1491.} against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.^a

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim;^b and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.^c

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a habergeon,^d that it be not rent.

33 And beneath upon the hem* of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD,^e and when he cometh out, that he die not.

^a Ver. 12. ^b Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 2:9; Ezra 2:63; Neh. 7:65. ^c Heb. 9:24. ^d Neh. 4:16; Job. 41:26. ^e Or, skirts. ^f Heb. 13:15. ^g Heb. 14:30; Heb. 7:36; 12:14; Rev. 21:27. ^h Ver. 28, 31. ⁱ Num. 15:45. ^j Ver. 43; Lev. 10:17; 22:9; Num. 18:1; Isa. 53:6, 11; Ezek. 44:6. ^k John 1:29; 2 Cor. 5:21; Heb. 9:28; 1 Pet. 2:24. ^l Lev. 14:22-27;

below. The two upper corners of the breastplate being fastened to the onyx-stones by wreathed chains of gold, and the two lower corners to the rings here mentioned by a lace of blue, the breastplate is thus made firm over the heart, ver. 29; a beautiful and most expressive symbol of the unchangeable love which Christ, our great High-priest, bears toward his people, and in which all his earthly ministers should strive to imitate him. It has been well said that Christ bears his people on his shoulders by his almighty power and efficacious atonement, and on his heart by his everlasting love.

30. *Urim—Thummim*; that is, *lights and perfections*: according to some, these were no other than the precious gems themselves, through which God, by a supernatural lustre, manifested his will; others think that they were precious stones placed in the pouch of the breastplate, and used in consulting God's will. The whole subject is involved in obscurity.

31. *Robe of the ephod*; worn underneath the ephod.

32. *The hole of it*; the hole through which the head passed when it was put on.

33. *Pomegranates*; balls in the form of pomegranates, a species of fruit shaped like an apple.

34. *A golden bell and a pomegranate*; one after the other, alternately, round the hem of the robe. The bell was an emblem of pleasant sound, and the pomegranate of abundant fruitfulness; indicating the duty of making a good profession, and abounding in fruits of holiness.

35. *Bear the iniquity of the holy things*; typically make atonement for their sins, and thus obtain forgiveness through the atonement of Christ.

41. *Anoint them*; in token of their dedication to the

36 ¶ And thou shalt make a plate of pure gold,^f and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace,^g that it may be upon the mitre; upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things,^h which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.ⁱ

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.^j

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.^k

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them,^l and consecrate them,^m and sanctify them, that they may minister unto me in the priest's office.ⁿ

42 And thou shalt make them linen breeches,^o to cover their nakedness;^p from the loins even unto the thighs they shall reach.^q

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place;^r that they bear not iniquity, and die:^s *it shall be* a statute for ever unto him and his seed after him.^t

^u 23:11; Isa. 56:7; 60:7; Eph. 1:6; 1 Pet. 2:5. ^v Psa. 45:14. ^w Lev. 2:1; 10:7; 30:30; 40:15; Isa. 61:1. ^x Heb. fill their hand. ^y Lev. 8:1; Heb. 5:4. ^z Num. 16:4; Ezek. 41:18. ^a Heb. flesh of their nakedness. ^b Heb. 4:1; 20:26. ^c Lev. 5:1, 17; 20:19, 20; 22:9. ^d Num. 9:13; 15:32. ^e 4 ch. 27:21; Lev. 17:7.

sacred office. *Sanctify them*; set them apart, and devote them to their work.

43. *Bear not iniquity*; do not commit sin, by neglecting divine directions, thus exposing themselves to divine judgments.

INSTRUCTIONS.

1. The high-priest, among the Jews, was a striking type of the Messiah, who, as a priest, entered the holy place with his blood, and obtained eternal redemption for his people. Heb. 9:11, 12.

3. The ingenuity of men, their genius and judgment, their ability to plan, and their power to execute, all come from God, and should all be devoted to his service. Jas. 1:17.

9, 12. Our great High-priest, of whom Aaron was a type, bears all his people upon his heart, presents their wants before his Father, and will save to the uttermost all who come unto God through him, seeing he ever liveth to make intercession for them. 1 Pet. 2:24; Heb. 7:25.

21. The names of all his people are in the Lamb's book of life; he will never blot them out, but will acknowledge them as his redeemed people, before his Father and the holy angels. Rev. 3:5; Matt. 10:32.

30. All spiritual illumination and perfection are in Jesus Christ, and he is able and willing to communicate according to the wants of all who feel their need, and heartily apply to him.

38. Holiness to the Lord was the great and all-pervading characteristic of the Redeemer; and it is his great design, by his word, his Spirit, and his providence, in all his dispensations to make his people like him. 1 Cor. 15:49; 1 John 3:2.

CHAPTER XXIX.

1 The sacrifice and consecration of consecrating the priests. 26 The consecration of the tabernacle. To God's promise to dwell among the children of Israel.

AND this is the thing that thou shalt do unto them to hallow them,^a to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread,^b and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.^c

5 And thou shalt take the garments,^d and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.^e

8 And thou shalt bring his sons, and put coats upon them.^f

9 And thou shalt gird them with girdles, Aaron and his sons, and put^g the bonnets on them: and the priest's office shall be theirs for a perpetual statute:^h and thou shalt consecrateⁱ Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock.^j

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth

the inwards, and the caul^k that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp:^l it is a sin-offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.^m

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and untoⁿ his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the LORD: it is a sweet savor,^o an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other ram:^m and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.^p

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil,^q and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration.

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them^r for a wave-offering before the LORD.^s

^a Lev. 8:2 etc. ^b Lev. 24:1, 6, 29:22. ^c Ex. 30:19-21; 40:12; Lev. 8:6; 10:1-22; 1 Pet. 3:21. ^d Ex. 28:3-8. ^e Lev. 10:7; Ps. 133:2. ^f Ex. 28:40 etc. ^g Heb. *head*. ^h Num. 18:7. ⁱ Heb. 5:1. ^j Heb. *fill the hand of*. ^k Lev. 14:3; 22; 14; Isa. 54:6; 2 Cor. 5:21. ^l Lev. 8:15. ^m Or, *and* *druff*.

ⁿ Lev. 4:11, 12; Heb. 13:11. ^o ver. 10. ^p Or, *upon*. ^q Gen. 28:21; Eph. 5:2; Phil. 4:18. ^r ver. 3. ^s Lev. 8:24; Heb. 9:22. ^t ch. 30:25, etc. ^u Heb. *shake to and fro*. ^v Lev. 7:30.

CHAPTER XXIX.

Aaron and his sons being sinners, it is necessary that they be first cleansed by washing and expiatory sacrifices, before they can minister to the Lord as his priests. Heb. 5:3. This typical cleansing represents the purity and holiness of the priestly office. The three different kinds of sacrifice—a sin-offering, a burnt-offering, and a peace-offering—signify the completeness of their consecration.

1. *To hallow*; set apart from secular to sacred duties. *Without blemish*; this was required in the case of every sacrifice. On the part of the offerer it signified his supreme love and devotion to God, Mal. 1:8; on the part of the victim, it prefigured the perfection of Christ's sacrifice. 1 Pet. 1:19.

2. *Wafers*; thin cakes.

3. *Holy crown*; the plate of gold. Chap. 28:36, 37.

4. *Anointing oil*; an oil prepared with various spices. Chap. 30:23-33.

5. *The bonnets*; or turbans. Chap. 28:40.

10. *Put their hands upon the head of the bullock*; this expressed their conviction of guilt, and their hope that through the shedding of the blood of that victim, pointing forward to the blood of Christ, they should receive pardon.

12. *The horns of the altar*; chap. 27:2.

13. *Burn the whole*; denoting the necessity of an entire consecration of the whole man to God, as well as the necessity of an atonement, in order to salvation.

19. *The other ram*; this was a peace-offering, on the flesh of which the offerer and his friends feasted, after the breast and right shoulder had been given to the priests. Lev. 7:28-34. On the present occasion, Moses, as performing the priestly office, received for his portion the breast, ver. 26.

20. *Tip of the right ear—thumb—toe*; this signified the completeness of their expiation and consecration.

24. *Wave them*; move them to and fro. This, as well as heaving upward, was a sign that they were consecrated to God.

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R. C. 1. P. 1.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savor before the LORD:^a it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration,^b and wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering,^c and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram of the consecration, *even of that which is for Aaron, and of that which is for his sons*;

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it is a heave-offering; and it shall be a heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even their heave-offering unto the LORD*.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.^d

30 And that son^e that is priest in his stead shall put them on seven days,^f when he cometh into the tabernacle of the congregation to minister in the holy place.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket,^g by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made,^h to consecrate and to sanctify them: but a stranger shall not eat thereof,ⁱ because they are holy.

34 And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire:^j it shall not be eaten, because it is holy.

35 And thus shall thou do unto Aaron, and to his sons, according to all things which I have

commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin-offering for atonement;^k and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.^k

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.^l

38 ¶ Now this is that which thou shalt offer upon the altar:^m two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto the LORD.

42 This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the LORD, where I will meet you,ⁿ to speak there unto thee.

43 And there I will meet with the children of Israel, and the tabernacle^o shall be sanctified by my glory.^o

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will dwell among the children of Israel,^p and will be their God.

46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt,^q that I may dwell among them: I am the LORD their God.

^a Ver. 1-3. ^b Lev. 8:29. ^c Num. 18:11, 18:3. ^d Num. 18:8. ^e Heb. *he of his sons*. ^f Lev. 8:33; 9:1. ^g Ver. 2, 3, 23. ^h Lev. 10:13-15. ⁱ Lev. 22:10. ^j Lev. 7:18; 8:32. ^k Ezek. 43:27; Heb. 10:11. ^l ch. 30:26-29; 40:10. ^m ch. 30:29; Matt. 23:19. ⁿ Num. 25:3, 4;

1 Chr. 16:40; 2 Chr. 2:4; 31:3; Ezra 3:3; Dan. 9:21, 27; 12:11; John 1:29; Rev. 5:9-12. ^o ch. 25:22; 30:6, 36; Num. 17:4. ^p Or, *Israel*. ^q ch. 40:34; 2 Chr. 5:14; 7:1-3; Ezek. 43:5; Hag. 2:7, 9; Mal. 3:1. ^r ch. 25:8; Lev. 26:12; Psa. 68:18; Zech. 2:10; John 14:17, 20; 2 Cor. 6:16; Rev. 21:3. ^s ch. 20:2.

27, 28. *Shalt sanctify the breast of the wave-offering*; these two verses contain a general direction respecting all peace-offerings. The breast was waved and the shoulder heaved, and both went to the priests as their portion. On the signification of the different sacrifices see, in Leviticus, chap. 1-7.

30. *That son*; the one who should succeed his father in the high-priest's office. *When he cometh*; before he should be permitted to discharge the duties of high-priest.

31. *The ram of the consecration*; the second ram, mentioned ver. 19-26.

33. *Eat those things wherewith the atonement was made*; denoting the necessity of union to Him by whom it was made. Matt. 26:26; John 6:53-55; 1 Cor. 6:17.

36. *Sanctify it*; set it apart to the worship of God.

37. *For the altar*; upon it. *Holy*; devoted to God. Matt. 23:19.

38. *Continually*; each day. This is the morning and evening sacrifice, which was offered every day from year to year.

40. *A tenth-deal*; one tenth of an ephah. The ephah being about thirty-four and two-thirds quarts, a tenth-deal would be a little less than three quarts and a half; and a hin, which, according to the Jews, was the sixth part of an ephah, a little less than six quarts.

42. *A continual burnt-offering*; representing their continual need of the constant efficacy of the atonement, righteousness, and intercession of Christ.

45. *Dwell among the children of Israel*; by his continual presence in the shekinah, or visible glory, on the mercy-seat, where he was worshipped, and from which he made known his will.

INSTRUCTIONS.

1. It is the will of God that those who minister in holy things, making known the will of God and leading the devotions of his people, should not only be called of him, but should be publicly set apart to their work.

10. Ministers of religion, as well as their people, are sinners, and need pardon through the atonement of Christ and the purifying influences of his Spirit, in order rightly to discharge their duties.

18. The evidence of genuine repentance for sin, faith in Christ, and pardon through his atonement, is sincere and hearty consecration of body and soul to his service.

28. The effects of reconciliation to God are peace and communion with him, access to his mercy-seat, and grace to help in all times of need.

33. Continued union to Christ, by habitual trust in him, not only for pardon, but for wisdom, strength, consolation,

CHAPTER XXX.

1 The altar of incense. 13 The ransom of souls. 17 The brazen laver.
22 The holy anointing oil. 24 The composition of the perfume.

AND thou shalt make an altar to burn incense upon:^a of shittim-wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof: foursquare shall it be, and two cubits shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold,^b the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood,^c and overlay them with gold.

6 And thou shalt put it before the veil that is by the ark of the testimony,^d before the mercy-seat that is over the testimony,^e where I will meet with thee.

7 And Aaron shall burn thereon sweet incense^f every morning:^g when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth^h the lamps at even,ⁱ he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon,^j nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements;^k once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after their number,^l then shall they give every man a ransom for his soul unto the LORD,

and all needed good, is essential to progress in holiness and preparation for heaven.

42. Habitual acknowledgment of God as the author of all good, and daily supplication to him for the blessings which we need for ourselves, our friends, and all our fellow-men, are the duty of all. They are also a privilege, the enjoyment of which should not be sacrificed for any worldly good.

CHAPTER XXX.

3. A crown; cornice or border.

6. The veil; which separated the holy from the most holy place, so that the altar stood directly over against the ark of the covenant, being separated from it by the veil.

7. Sweet incense; this represented the prayers of God's people made acceptable by the intercession of Christ, Rev. 8:3, 4, as the burnt-offering did his atonement.

9. Strange incense; other than that prescribed, ver. 34-38.

10. Once in a year; on the great day of atonement, Lev. 16:18; 23:27, 28. Shall—make atonement; this showed that atonement was necessary, in order to the efficacy of intercession.

12. The sum; the census; their number. A ransom for

when thou numberest them; that there be no plague among them,^m when thou numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) a half shekel shall be the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more,ⁿ and the poor shall not give less,^o than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver of brass,^p and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat.^q

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels,^r and of sweet cinnamon half so much, even two hundred and

^a 1 Lev. 37:25. ^b Heb. 25:11. ^c Heb. root. ^d Heb. walls. ^e Heb. ribs. ^f Gen. 27:12. ^g 1 Chr. 29:31. ^h 10:1. ⁱ Matt. 27:51. ^j Heb. 9:2. ^k 1 Chr. 23:24. ^l Heb. incense of spices. ^m 1 ver. 34; 1 Sam. 2:28; 1 Chr. 23:14; 1 Cor. 1:9. ⁿ Heb. causeth to avoid, or with up. ^o Heb. between the two evens. ^p 1 Lev. 10:1.

his soul; a tribute paid to God for the preservation and blessings of life, and for the support of divine worship.

13. Half a shekel; in value about twenty-five cents.

15. Not give more—not give less; teaching that before God the rich and poor are of equal worth, and equally need the same atonement.

16. That it may be a memorial unto the children of Israel; more literally, "that it may be to the children of Israel for a memorial before the Lord;" that is, that it may remind God in their behalf, Gen. 9:16, of the ransom they have paid for their souls. To make an atonement for your souls; so that God shall send no plague among them. Ver. 12.

18. A laver; large bowl or basin.

20. Wash with water; an emblem of the purifying influences of the Holy Ghost.

23. Principal spices; of the purest and most precious kind. Five hundred shekels; the shekel has been estimated at from ten to ten and three quarters pennyweights. Five hundred shekels would then be from about nineteen to twenty-two and a third pounds, troy weight; or, from a little less than sixteen, to about eighteen and a half pounds, avoirdupois.

A. M. 2513.
B. C. 1491. fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the *shekel* of the sanctuary, and of oil-olive a hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary:* it shall be a holy anointing oil.^a

26 And thou shalt anoint the tabernacle of the congregation therewith,^b and the ark of the testimony.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.^c

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it is holy, and it shall be holy unto you.^d

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices,^e stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee:^f it shall be unto you most holy.

37 And *as for* the perfume which thou shalt

make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.^g

CHAPTER XXXI.

1 Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying, 2 See, I have called by name^h Bezaleel the son of Uri,ⁱ the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship;^j

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab,^k the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom,^l that they may make all that I have commanded thee:^m

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furnitureⁿ of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

* Or, *perfumer*. a Psa. 9:20. b ch. 40:9; Lev. 5:10. c ch. 29:37. d ver. 38. e ver. 23; 1 Chr. 9:29, 30. f Heb. *salted*; Lev. 2:13. g ch. 29:12; Lev. 16:2. h ver. 33. i Isa. 45:3, 4. j 1 Chr. 2:20. k ch. 35:31;

l Kings 3:9; 7:14. m ch. 35:31. n Prov. 2:6, 7. o ch. 37, 38; Num. ch. 4; 1 Kings chs. 6, 7, 8; 2 Chr. chs. 3, 4; Ezek. ch. 43. p Heb. *vessels*.

25. The apothecary; perfumer, or maker of ointments.

30. Anoint Aaron and his sons; in token of the necessity of their being endued with the Holy Spirit, to fit them for their duties.

32. Upon man's flesh; the flesh of men who were not priests.

34. Stacte—onycha, and galbanum; fragrant spices or gums. Some, however, suppose onycha to be a species of shell which, when burnt, yields a strong odor.

35. Confection; mixture, to burn on the altar of incense.

INSTRUCTIONS.

1. In the Mosaic ritual we are continually reminded of the priesthood, sacrifice, and intercession of Christ, through the incense of whose merits alone our prayers can ascend with acceptance before God.

8. Our need of Christ's intercession is constant; and day by day, morning and evening, continually our supplications should ascend before him as incense, and the lifting up of our hearts in prayer and praise as our habitual sacrifice. Heb. 13:15.

16. A portion of what God has given us should be gratefully devoted to the support of his worship, as a

memorial of his goodness and a testimony of our obligations for all the blessings of his providence and grace.

21. Purity of heart and life is as needful as the pardon of sin; and for it we should look habitually to the Holy Spirit, the Author and Finisher of all that is spiritually good in the children of men.

31. All our services must be perfumed with the incense of Christ's merits, and be the fruit of his Spirit, working in us both to will and also to do, in order to be holy, or ascend before God with acceptance. John 15:5; Rev. 8:4.

38. While we rely on the atonement, righteousness, and intercession of Christ as the one only and all-sufficient Mediator, and look to his Spirit as the only Sanctifier, we should most carefully abstain from looking to or depending on any other; for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

CHAPTER XXXI.

6. Given with him; as his associate and assistant in making the tabernacle and its furniture, according to the pattern and directions which God had given to Moses.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep:^a for it is a sign between me and you throughout your generations;^b that ye may know that I am the LORD that doth sanctify you.

14 Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.^c

15 Six days may work be done; but in the seventh is the sabbath of rest, holy^d to the LORD: whosoever doeth any work in the sabbath-day, he shall surely be put to death.^e

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever:^f for in six days the LORD made heaven and earth,^g and on the seventh day he rested, and was refreshed.^h

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai,ⁱ two tables of testimony, tables of stone, written with the finger of God.

CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered there-by. 11 At the entreaty of Moses he is appeased. 13 Moses smiteth down with the rod. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount,^a the people gathered themselves together unto Aaron, and

^a Lev. 10: 3, 20, 26. ^b Neh. 9: 11, Ezek. 20: 12, 20. ^c Gen. 20: 9; Deut. 5: 12, Isa. 56: 12, Ezek. 44: 24, 44: 25, 2. ^d Heb. 4: 9, 10. ^e Num. 15: 35. ^f Ver. 13. ^g Gen. 1: 5; 2: 2, Heb. 4: 3, 4, 10. ^h Job. 4: 7; Isa. 10: 31. ⁱ Gen. 22: 12; 32: 15, 16; 34: 28, 29; Deut. 4: 13; 5: 22; 9: 9-11; 2 Cor. 3: 3. ^j Gen. 24: 18; Deut. 9: 9. ^k Acts 7: 40. ^l Matt. 24: 28; 2 Pet. 3: 4. ^m Gen.

13. A sign between me and you; a sign of the relation which subsisted between them. By keeping the Sabbath holy, according to his directions, chap. 20: 8-11, they would show that they were his people, and that he was their God. It would also be a great means of preserving among them a right knowledge of God, and thus making them holy and preparing them for heaven.

14. Holy unto you; set apart; devoted to sacred employments. Defileth it; by devoting it to worldly business. Put to death; by the magistrate, at the command of God, who was King of that nation, and had a right to dispose of life as he saw best.

17. A sign; an evidence of God's kindness to men, and a public token that they who rightly keep it are his people, that he is their God, and will do for them all that he has promised. Was refreshed; delighted in his work, especially in the Sabbath—which he had provided and set apart as a day of rest for his people—and in the benefits which the keeping of it holy would confer upon them.

18. Tables of testimony; on which were written, by the finger of God, the ten commandments, chap. 20: 3-17, testifying his will and the duty of men. Exod. 20: 3-17; 24: 12; 32: 15, 16.

INSTRUCTIONS.

3. God bestows various talents on men, not for the purpose of their lying useless, or being employed only for the gratification or benefit of their possessors, but for the promotion of his glory and the good of mankind.

6. Different gifts are imparted to men, that they may

said unto him, Up, make us gods,^a which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.^b

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf:^c and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation,^d and said, To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.^e

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:^f

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and behold, it is a stiff-necked people:^g

10 Now therefore let me alone, that my wrath

21: 22; Judg. 8: 21-27; Ezek. 10: 12, 17; Hos. 2: 8. ^b Gen. 20: 23, Deut. 9: 16; Judg. 12: 4, 1; 1 Kings 12: 28; Neh. 9: 18; Isa. 106: 19, Isa. 46: 1; Rom. 1: 21. ^c 2 Kings 10: 20. ^d 1 Cor. 10: 7. ^e Gen. 6: 11, 12; Deut. 4: 16; Judg. 2: 19; Hos. 9: 9. ^f 2 Chr. 30: 8; Isa. 49: 4.

feel their need of each other, and be mutual helpers in the discharge of their various duties, and the accomplishment of the work to which he calls them.

11. The more exactly men follow the directions of God, the greater wisdom and goodness they will manifest, and the more useful they will be.

14. The Sabbath was not given to men for labor, even in preparing houses or furniture for the worship of God, but for rest, and for religious duties. It is in keeping the day holy that men show that they rightly know God, belong to his people, and are preparing for the rest of heaven. Heb. 4: 9.

17. The holy keeping of the Sabbath is delightful to the pious. It makes them more and more like God, and gives them greater views of his goodness, especially in the manifestations which on that day he makes of himself, and in the everlasting and glorious ends which, through the Sabbath and its means of grace, he will accomplish.

CHAPTER XXXII.

1. Out of the mount; chap. 24: 12-18. Gods; idols, or an idol to represent God. Wot; know.

6. Play; engage in revelling and wantonness.

7. Thy people, which thou broughtest; he says not, my people, whom I brought; but, thy people, which thou broughtest; as if he would disown Israel as his people.

9. Stiff-necked; refusing to yield obedience to the commands of God.

10. Let me alone; do not ask me to spare them.

A. M. 2513.
B. C. 1491.
may wax hot against them, and that I may consume them:^a and I will make of thee a great nation.^b

11 And Moses bough the LORD his God,^c and said, LORD, why doth thy wrath wax hot against thy people,^d which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?^e Turn from thy fierce wrath,^f and repent of this evil against thy people.^g

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self,^h and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the LORD repented of the evil which he thought to do unto his people.ⁱ

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.^j

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome;^k but the noise of them that sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire,^l and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon thee?^m

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.ⁿ

23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.^o

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.^p

25 ¶ And when Moses saw that the people were naked, (for Aaron had made them naked unto their shame among their enemies;^q)

26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.^r

28 And the children of Levi did according to the word of Moses:^s and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother;^t that he may bestow upon you a blessing this day.^u

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin:^v and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.^w

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.^x

32 Yet now, if thou wilt, forgive their sin; and if not, blot me, y I pray thee, out of thy book which thou hast written.^y

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.^z

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee:^{aa} nevertheless, in the day when I visit, I will visit their sin upon them.^{ab}

^a Ch. 22:24. ^b Num. 14:12; Psa. 106:23. ^c Heb. the face of the LORD. ^d Deut. 9:12-29; Psa. 71:1, 2. ^e Deut. 32:25, 27. ^f Deut. 13:17; Josh. 7:26; Ezra 10:11; Psa. 78:18. ^g Psa. 90:13. ^h Gen. 22:16; Heb. 6:13. ⁱ 2 Sam. 21:16; 1 Chr. 21:15; Psa. 106:45; Jer. 18:7; Joel 2:13. ^j ch. 31:18; Deut. 9:10; Heb. 8:10. ^k Heb. weakness. ^l Deut. 9:21. ^m Gen. 29:9. ⁿ Deut. 31:27. ^o ver. 1. ^p Heb. those that rose up against them. ^q ch. 34:4, 5; 2 Chr. 29:19; Isa. 47:5; Micah 1:11; Rev. 9:18.

11. Moses in reply says, Thy people, which thou hast brought, and adds also that it was with a mighty hand; because he means to plead the covenant relation of God to Israel, and the wonders He has already wrought in their behalf, as a reason why He should spare them. In this prayer the one appeal of Moses is to Jehovah's glory; and this is a prevailing plea.

12. Repent of this evil; not destroy the people, but spare them.

15. Tables of the testimony; those on which God had written the ten commandments.

19. He—brake them; to show the people, in a significant manner, that they had broken the covenant into which

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.¹

23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.^m

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.ⁿ

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28 And the children of Levi did according to the word of Moses:^q and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother;^r that he may bestow upon you a blessing this day.^s

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin:^t and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.^u

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.^v

32 Yet now, if thou wilt, forgive their sin; and if not, blot me, y I pray thee, out of thy book which thou hast written.^w

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.^x

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee:^y nevertheless, in the day when I visit, I will visit their sin upon them.^z

^a Num. 25:5. ^b Deut. 33:9; Mal. 2:4-6. ^c Heb. Fill your hands. ^d Or, And Moses said, Consecrate yourselves to-day to the LORD, because every man hath been against his son and against his brother, etc. ^e Joel 2:12-14. ^f 1 Sam. 12:20, 23. ^g Num. 25:13; Job 42:7, 8; Amos 4:15; Jas. 5:16. ^h ch. 20:23. ⁱ Rom. 9:3. ^j Psa. 68:8; Dan. 12:1; Phil. 4:3; Rev. 3:5. ^k Psa. 69:24. ^l ch. 23:20; Num. 20:16; Isa. 63:9. ^m Deut. 32:35; Amos 9:14.

they had solemnly entered, chap. 24:4, 7, and deserved to be destroyed.

20. The water; which flowed from the rock, chap. 17:6, and of which the people continued to drink.

25. Naked; stripped of their ornaments, and exposed.

27. His brother—companion, and—neighbor; all who had been engaged in this idolatry.

29. Consecrate yourselves; devote yourselves to the Lord, in the execution of his will in punishing the transgressors.

30. Make an atonement; obtain mercy for them.

32. Blot me—out of thy book; if thou destroy them let me die also, and not live to see thy dishonor and their ruin.

34. Visit; that is, with evils.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

CHAPTER XXXIII.

1 The Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee,^a that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle,^b and pitched

^a 31:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

INSTRUCTIONS.

1. Into whatever engagements men enter to serve the Lord, if left to their own sinful inclinations they will soon break them, and plunge into wickedness, to their disgrace and ruin.

6. Those forms of religion which gratify the pride, selfishness, and carnal inclinations of men, while they attract great numbers, instead of making them better, only make them worse and ripen them for divine judgments.

14. Prayer for sinners, offered from regard to the glory of God, has great influence with him, and is often the means of changing his conduct towards them; so that, instead of destroying them, he brings them to repentance, and bestows upon them precious and everlasting mercies.

24. When good men connive at iniquity, and especially when they aid in promoting it, their guilt is exceedingly great, and the excuses which they make are both cowardly and foolish. If such conduct does not bring destruction on themselves, it may on multitudes of others.

29. It is sometimes a duty to take away human life; and in doing it we may honor God, do good to men, and secure special divine favor. When done at the command of God, or in obedience to his will, it is a proper and useful expression of his indignation against sin.

34. Respite or delay of punishment is not forgiveness; and persons may be spared for a time, and yet afterwards be destroyed. The goodness of God in delaying punishment, should lead all to repentance. If it does not, it will in the end aggravate their ruin.

CHAPTER XXXIII.

3. *I will not go*; not go with his visible, special presence, but would send an Angel to lead them, as stated ver. 2, and chap. 32:34.

it without the camp, afar off from the camp, ^{A. M. 2513.} and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.^c

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake unto Moses face to face,^d as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people:^e and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name,^f and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way,^g that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.^h

14 And he said, My presence shall go with thee,ⁱ and I will give thee rest.^j

^k 119:34, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1, 151:1, 152:1, 153:1, 154:1, 155:1, 156:1, 157:1, 158:1, 159:1, 160:1, 161:1, 162:1, 163:1, 164:1, 165:1, 166:1, 167:1, 168:1, 169:1, 170:1, 171:1, 172:1, 173:1, 174:1, 175:1, 176:1, 177:1, 178:1, 179:1, 180:1, 181:1, 182:1, 183:1, 184:1, 185:1, 186:1, 187:1, 188:1, 189:1, 190:1, 191:1, 192:1, 193:1, 194:1, 195:1, 196:1, 197:1, 198:1, 199:1, 200:1, 201:1, 202:1, 203:1, 204:1, 205:1, 206:1, 207:1, 208:1, 209:1, 210:1, 211:1, 212:1, 213:1, 214:1, 215:1, 216:1, 217:1, 218:1, 219:1, 220:1, 221:1, 222:1, 223:1, 224:1, 225:1, 226:1, 227:1, 228:1, 229:1, 230:1, 231:1, 232:1, 233:1, 234:1, 235:1, 236:1, 237:1, 238:1, 239:1, 240:1, 241:1, 242:1, 243:1, 244:1, 245:1, 246:1, 247:1, 248:1, 249:1, 250:1, 251:1, 252:1, 253:1, 254:1, 255:1, 256:1, 257:1, 258:1, 259:1, 260:1, 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A. M. 2513.
E. C. 1491. 15 And he said unto him, If thy presence go not *with me*,^a carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? So shall we be separated,^b I and thy people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, show me thy glory.

19 And he said, I will make all my goodness pass before thee,^c and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.^d

20 And he said, Thou canst not see my face:^e for there shall no man see me, and live.

21 And the LORD said, Behold, *there is a place* by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen.

CHAPTER XXXIV.

1 The tables are renewed. 5 The name of the Lord proclaimed. 8 Moses entreatheth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 28 Moses after forty days in the mount cometh down with the tables. 29 His face sheweth, and he covereth it with a veil.

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I

^a Psa. 4:6. ^b Num. 14:14, Deut. 4:7, 34; 2 Sam. 7:23; 1 Kings 8:53. ^c Psa. 147:20; 2 Cor. 6:17. ^d ch. 34:5-7. ^e Rom. 9:15, 18. ^f John. 1:18. ^g 1 Tim. 6:16; Heb. 1:1-3. ^h Deut. 10:1-4. ⁱ ch. 19:12, 13. ^k Psa. 138:1-3. ^l 1 Tim. 14:18; 2 Cor. 30:9; Neh. 9:6-15; Psa. 56:15; 103:8; 116:5; 115:1.

16. *Thou goest with us?* in the cloudy pillar, thus showing that they were his people, and he was their God.

18. *Show me thy glory;* Moses asks and receives such a visible manifestation of Jehovah's glory as is at the same time a revelation of his glorious character and attributes. See ver. 19-23, and chap. 34:5-7.

19. *The name of the Lord;* his glorious attributes; for his name is the sum of these. *Be gracious—show mercy;* his sovereignty in dealing with sinners, which is always guided by infinite wisdom and goodness, is a part of his glory.

20. *My face;* that is, my face when I appear to thee in my glory. In conversing with Moses face to face, God had veiled his glory, that his servant might not be overwhelmed by its brightness.

21. *By me;* on Sinai.

22. *Passeth by;* in visible form, and, as appears from ver. 23, in the form of man. It was the eternal Word that made to Moses this revelation, John 1:18; and it was an anticipation of the glory in which he now reveals himself at the right hand of the Father. Compare Matt. 17:2; Acts 26:13-15; Rev. 1:13-17.

INSTRUCTIONS.

4. No created beings and no earthly enjoyments can be an adequate substitute for the presence and favor of God. Without him as our friend and portion, however many other things we may have, we shall ultimately be wretched.

7. If men would find mercy and obtain the favor of God, they must seek him while he is to be found, and call upon him while he is near; repent of their sins, forsake their

will write upon *these* tables the words that were in the first tables, which thou brakest.^f

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee,^g neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.^h

6 And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious,ⁱ long-suffering, and abundant in goodness and truth;^j

7 Keeping mercy for thousands,^k forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children,^l and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us;^m for it is a stiff-necked people;ⁿ and pardon our iniquity and our sin, and take us for thine inheritance.^o

10 ¶ And he said, Behold, I make a covenant:^p before all thy people I will do marvels,^q such as

Joel 2:13, Jonah 4:2, Rom. 2:4. ^r Psa. 55:10. ^s Mic. 7:18. ^t Job 20:5, 6. ^u Job 34:15, 16. ^v ch. 34:7. ^w Deut. 32:9. ^x Psa. 33:12, 94:11; 135:4; Jer. 10:16; Zech. 2:12. ^y Deut. 5:2, 3; 29:12, 14. ^z Deut. 4:32-37; Psa. 7:12.

evil ways, and turn heartily to him: then he will abundantly pardon. Isa. 55:7.

13. Clear views of the will and ways of God are earnestly desired by his people; especially such views as shall make plain the path of duty, and prepare them faithfully to walk in it.

17. The number and greatness of the favors which God has bestowed, may be pleaded as a reason why he should bestow still more and greater. When rightly improved, the more numerous they are the more numerous will be those which shall follow.

23. However great the manifestations of the glory of God, his people desire to see more; and they will see more, and still more, as their blessedness and usefulness may require. But however much they may see, and however long their knowledge may continue to increase, it will only increase their sense of the infinitude of what remains unseen. 2 Cor. 3:18.

CHAPTER XXXIV.

5. *The name;* his various perfections, which are included in his name.

7. *By no means clear;* literally, clearing will not clear. Even the penitent, while they escape destruction, will not wholly escape the consequences of sin; and the perseveringly impenitent will finally perish. *Upon the children;* children often suffer from the sins of parents, while the punishment of no one is ever greater than his own sins deserve.

10. *Make a covenant;* he renewed his promise, though

have not been done in all the earth, nor in any nation: and all the people among which thou *art* shalt see the work of the LORD: for it is a terrible thing that I will do with thee.^a

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.^b

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images,^c and cut down their groves:

14 For thou shalt worship no other god:^d for the LORD, whose name is Jealous, is a jealous God.

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons,^e and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread,^f as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix is mine;^g and every firstling among thy cattle, whether ox or sheep, that is male.

20 But the firstling of an ass thou shalt redeem with a lamb:^h and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty.

21 ¶ Six days thou shalt work, but on the sev-

enth day thou shalt rest:^b in earing-time A. M. 2513.
B. C. 1491. and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end.ⁱ

23 ¶ Thrice in the year shall all your men-children appear before the LORD God, the God of Israel.^j

24 For I will cast out the nations before thee, and enlarge thy borders:^j neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.^k

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God.^l Thou shalt not see the kid in his mother's milk.^m

27 And the LORD said unto Moses, Write thou these words:ⁿ for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights;^o he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant,^p the ten commandments.^q

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.^r

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh; and he gave them in commandment all that the LORD had spoken with him in mount Sinai.^s

33 And till Moses had done speaking with them, he put a veil on his face.^t

^a Ps. 93. 5. ^b Deut. 7:1, 19; 9:1, 5. ^c Josh. 23:12, 13. ^d Heb. Statues. ^e Matt. 4:10. ^f Num. 21:2, 23; Ezra 9:2; 2 Chr. 6:14. ^g 1 Chr. 12:15; 24:15. ^h Ex. 13:2. ⁱ 1 Cor. 10:1. ^j 1 Cor. 10:1. ^k 1 Cor. 10:1. ^l Heb. revelation of the year. ^m 2 Chr. 13:14, 17. ⁿ Jer. 11:1. ^o 2 Chr. 17:10; Job 1:10. ^p Deut. 26:2, 10. ^q Deut.

11:21. ^r Deut. 34:9. ^s Deut. 9:9, 18. ^t 1 Cor. 1:1. ^u Deut. 4:13, 19, 2, 4; 2 Cor. 3:7. ^v 1 Chr. 11:1. ^w Deut. 17:2; Luke 9:29; Acts 6:15; 2 Cor. 3:7, 13; Rev. 1:16. ^x 1 Chr. 21:1, Num. 15:10. ^y 2 Cor. 3:13-16.

the people had so shamefully and wickedly broken theirs. *Do marvels*; perform wonderful things in giving their children the land of Canaan. *A terrible thing*; he would accomplish, through their means, towards their enemies.

11. *That which I command*; it is to be noticed that ver. 12-26 contain a repetition of that part of chap. 21-23, in which the duties of the Israelites towards God as his covenant-people are specified. Thus he formally renewed with them the covenant which they had broken.

12. *A covenant*; a treaty of peace. *A snare*; means of leading them into sin.

13. *Their groves*; or, their images of Ashtaro, which were generally of wood.

14. *A jealous God*; especially displeased with those who worship any thing except himself.

17. *Molten*; that is, melted; idols cast in a furnace.

18. *The feast of unleavened bread*; that connected with the passover. Chap. 12:14-20.

19. *Is mine*; chap. 13:2, 12, 13.

21. *Earing*; ploughing. *Harvest*; in the most busy seasons of the year, when they would be most strongly tempted to break the Sabbath, as well as at other times, they were to rest and keep the day holy.

22. *Feast of weeks*; pentecost, which began seven weeks, or the fiftieth day after the passover. Chap. 23:16; Deut.

16:9, 10. *Feast of ingathering*; of tabernacles, which was observed at the close of the harvest. Chap. 23:14-16.

24. *Desire thy land*; while all the able-bodied men should be absent, God would not only prevent their land from being invaded, but he would keep their enemies from desiring it. This promise was literally fulfilled. In the history of the Jews, no instance is known of their enemies' taking advantage of their attendance upon the appointed feasts to invade the land.

28. *He wrote*; the Lord wrote the ten commandments on these tables, as he had done on the first, which were broken; and the other commands Moses wrote as God directed him, ver. 1; Deut. 10:4.

29. *His face shone*; this was the effect of being with God, and beholding his glory.

33. *He put a veil on his face*; to prevent their being afraid of him. The shining of his face indicated the glory, and his veiling it indicated the darkness of that dispensation, compared with the gospel. The veil also fitly illustrated the darkness of the human mind as to spiritual things, without the illuminating influences of the Holy Spirit. 2 Cor. 3:6-18.

INSTRUCTIONS.

1. Notwithstanding the indignation of Jehovah against

A. M. 2513. B. C. 1491. 34 But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

CHAPTER XXXV.

1 The Sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aholiab are called to the work.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, *These are the words which the LORD hath commanded, that ye should do them.*^a

2 Six days shall work be done,^b but on the seventh day there shall be to you a holy day,^c a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.^c

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.^d

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart,^e let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise-hearted among you shall come, and make all that the LORD hath commanded;^f

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The ark,^g and the staves thereof, *with the mercy-seat, and the veil of the covering;*

13 The table, and his staves, and all his vessels, and the show-bread;^h

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And the incense-altar,ⁱ and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the laver and his foot;

17 The hangings of the court,^j his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The clothes of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.^k

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing,^l and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

backsliders, those who repent and seek his mercy he will forgive, renew his covenant with them, and take them again under his gracious care.

7. Though God forgives his penitent believing people, he does not deliver them from all the consequences of their sins. The evils of them they may feel, in numerous ways, to the end of life, and even transmit to future generations; while none who do not repent, and turn heartily to him, can escape utter and irretrievable ruin.

11. No repentance of sin or professed reformation will avail to salvation, which does not lead men to do what God commands them.

14. To regard any object above Jehovah, or pay even external worship to any but him, is exceedingly offensive in his sight, and exposes those who are guilty of it to his just indignation.

15. Intimate connection with the openly wicked, and all apparent joining with them in their iniquity, or conniving at it, should be carefully avoided.

21. Often, plainly, and expressly, God commands men to keep the Sabbath; and no pressure of worldly business, even in the most pressing season, should lead them ever to neglect it. They have no right to do, to attempt, or wish to do any more business than is consistent with their remembering the Sabbath-day to keep it holy.

24. God is able so to control the desires and efforts of

men, that none shall in the end be losers from conscientiously and perseveringly obeying him.

27. It is a great blessing to have the words of the Lord written in a book. And as we have the book which contains them, written not in words which man's wisdom taught, but which the Holy Ghost taught, their meaning should be communicated in the plainest manner to all the people.

33. The meaning and use of the Old Testament are, to a great extent, explained in the New. They are parts of the same revelation, and a knowledge of both is necessary in order to a full understanding of either. Those, therefore, who think that the Old Testament is out of date, and that the study of it can be neglected without sin, or without great loss to the soul, do exceedingly err, not knowing the Scriptures.

CHAPTER XXXV.

3. *Kindle no fire*; for any worldly purpose; not even to manufacture articles for the tabernacle or sanctuary of the Lord.

4-29. The tabernacle. Chap. 25:2-40.

18. *Pins of the tabernacle*; supposed to be those to which the cords of the sacred tent were fastened, and which were driven into the ground, to keep it firm in its place.

22. *Tablets*; supposed to be ornaments worn around the head or neck.

24 Every one that did offer an offering of silver and brass brought the LORD's offering; and every man, with whom was found shittim-wood for any work of the service, brought it.

25 And all the women that were wise-hearted did spin with their hands,^a and brought that which they had spun, *both* of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' hair.

27 And the rulers brought onyx-stones,^b and stones to be set, for the ephod, and for the breast-plate;

28 And spice,^c and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD,^d every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel: See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach,^e *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart,^f to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

^a Ch. 28: 3; 2 Kings 23: 7; Prov. 31: 19. ^b 1 Chr. 29: 6, Ezra 2: 65. ^c ch. 30: 24. ^d ver. 21; 1 Chr. 29: 9. ^e ch. 31: 2, etc. ^f Neh. 2: 12. ^g ver. 31; ex. 31: 3, 4; 1 Kings 3: 12; 7: 14; 2 Chr. 2: 14; Isa. 28: 26; 54: 16. ^h ch.

25. *Wise-hearted*; skilled in curious spinning.

INSTRUCTIONS.

2. The observance of the Sabbath was so essential to the civil welfare of the Israelites, and to the prevalence and perpetuity of true religion, that it was here placed first among the directions which God gave his people. The command to keep it holy was often repeated, and on a variety of occasions; and the open, presumptuous violation of it was to be punished with death.

5. Free, voluntary offerings for the purpose of promoting the glory of God and the good of mankind, are peculiarly pleasing to him.

10. Those whose talents and skill are employed in doing what God has commanded, are, in the best sense, wise-hearted; while those whose powers are not employed in obeying him, are, in the most emphatic sense, fools. Psa. 14: 1; Prov. 17: 16.

22. All who are truly wise, both men and women, when they know the will of God, will be disposed to do it; and in offering willingly to him of what he has given them, they will derive from it greater enjoyment and benefit than if they had hoarded it, or employed it on themselves.

29. In giving to the Lord of what he has given to them, all may take a part, the poor as well as the rich, and their

CHAPTER XXXVI.

A. M. 2493
B. C. 1493

1 The offerings are delivered to the workers. 2 The liberality of the people restrained. 3 The execution of the work. 4 The curtains of the tabernacle. 5 The frame of the tabernacle. 6 The hanging for the door.

THEN wrought Bezaleel and Aholiab, and every wise-hearted man,^a in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary,^b according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it.^c

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 ¶ And all the wise men,^d that wrought all the work of the sanctuary,^e came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.^f

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.^g

8 ¶ And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen,^h and blue, and purple, and scarlet: *with* cherubim of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto

28: 3; 31: 6; 35: 10, 35. ^a ch. 25: 8; Num. 7: 9; Heb. 7: 2. ^b ch. 35: 25, 26; 1 Chr. 29: 5. ^c 1 Cor. 3: 10. ^d 2 Chr. 24: 13. ^e 2 Cor. 8: 2; 3; Phil. 4: 17, 18. ^f 2 Chr. 31: 10. ^g ch. 26: 1, etc.

offerings may be equally acceptable. If there be a willing mind, it is accepted according to what any one hath, and not according to what he hath not. Mark 12: 43, 44; 2 Cor. 8: 12.

34. Mechanical skill, as really as divine grace, men receive from God; but they can obtain and confer the benefits of neither without their own efforts. And both, to be accepted, must be employed in the service and to the glory of the Giver.

CHAPTER XXXVI.

1. *Then wrought*; rather, and Bezaleel and Aholiab shall work. Accordingly Moses calls them, ver. 2, to this service.

INSTRUCTIONS.

3. Those who are intrusted with public contributions should conscientiously appropriate them to the objects for which they are given, and avoid both the reality and the appearance of employing any part of them for other purposes.

7. The hearts of men, and all their powers, are so under the control of God, that he can at any time lead them to devote any portion of what he gives them to his service, and make them instrumental, in such ways as he sees best, of advancing his cause.

A. M. 2513.
B. C. 1491. another: and the other five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvage in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

12 Fifty loops made he in one curtain,^a and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.^b

14 ¶ And he made curtains of goats' hair for the tent over the tabernacle:^c eleven curtains he made them.

15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams' skins dyed red,^d and a covering of badgers' skins above that.

20 ¶ And he made boards for the tabernacle^e of shittim-wood,^f standing up.

21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled^g beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.^h

31 ¶ And he made bars of shittim-wood;ⁱ five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 ¶ And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim made he it of cunning work.^j

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.

37 ¶ And he made a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen,^k of needle-work;^l

38 And the five pillars of it with their hooks; and he overlaid their chapters and their fillets with gold: but their five sockets were of brass.

CHAPTER XXXVII.

1 The ark. 6 The mercy-seat with cherubim. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

AND Bezaleel made the ark of shittim-wood:^k two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat of pure gold:^l two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubim of gold,^m beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub onⁿ the end on this side, and another cherub onⁿ the other end on that side: out of the mercy-seat made he the cherubim on the two ends thereof.

9 And the cherubim spread out their wings on

of a needle-worker, or embroiderer. 1 Psal. 45:14. k ch. 25:10; 30:3, 21 Num. 10:33, 35. l ch. 25:17. m 1 Kings 6:23; Psal. 20:1. n Or, out of 1 Or, out of.

CHAPTER XXXVII.

2. He overlaid it with pure gold; some have supposed that this was done with thin plates, others that it was gilt.

INSTRUCTIONS.

As the dwelling of God in the tabernacle, and the sacrifices of his people, were preparatory to and emblematical

of his tabernacling in human flesh, and by one offering of himself opening the treasures of his grace to mankind, every thing relating to them is recorded with minute exactness, and the fact carefully stated that all was done according to the pattern shown to Moses in the mount; thus indicating that redemption is peculiarly the work of God, and reflecting special honor on Christ as Redeemer.

high,^a and covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubim.^b

10 ¶ And he made the table of shittim-wood:^c two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of a hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal,^d of pure gold.^e

17 ¶ And he made the candlestick of pure gold;^f of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knobs, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knobs, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knobs and their branches were of the same: all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense-altar of shittim-wood:^g the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made four rings of gold for it under the crown thereof, by the two corners of it, upon

the two sides thereof, to be places for the staves to bear it withal. A. M. 2513.
B. C. 1491.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil,^h and the pure incense of sweet spices,ⁱ according to the work of the apothecary.

CHAPTER XXXVIII.

1 The altar of burnt-offering. 8 The laver of brass. 9 The court. 21 The manner of that the proposed band.

AND he made the altar of burnt-offering of shittim-wood:^j five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4 And he made for the altar a brazen grate of network, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver of brass,^k and the foot of it of brass, of the looking-glasses^l of the women assembling,^m which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court:ⁿ on the south side southward the hangings of the court *were* of fine twined linen, a hundred cubits:

10 Their pillars *were* twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets *were* of silver.

11 And for the north side the hangings *were* a hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side of the gate *were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

^a Gen. 3:24; Isa. 6:2; Ezek. ch. 10. ^b ch. 25:20. ^c ch. 25:23; 33:13; 40:2, 23; Ezek. 40:39; Mal. 1:12. ^d Or, to pour out withal. ^e ch. 25:29; 2 Tim. 2:20. ^f ch. 25:31; 40:24, 25; 1 Chr. 26:15; 2 Chr. 13:11; Zeck. 4:2, 11; Heb. 9:2; Rev. 1:12, 20; 2:1, 5. ^g ch. 30:1; 40:27; Luke 1:9, 10; Rev.

6:3, 4. ^h ch. 30:23; Psa. 23:5; 92:10; Isa. 61:1, 3. ⁱ ch. 30:34. ^j ch. 27:1. ^k ch. 30:18. ^l Or, brazen glasses. ^m Heb. assembling by troops. ⁿ ch. 27:9; 40:9, 33; 1 Kings 6:36; Psa. 84:2, 10.

CHAPTER XXXVIII.

1. The altar; chap. 27:1-8.

8. The laver; chap. 30:18-21. Looking-glasses; mirrors

of polished metal. Which assembled; for religious purposes, and to unite in the worship of God.

9. The court; chap. 27:9.

A. M. 2313.
B. C. 1491. 17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen:^a and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.^b

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony,^c as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar,^d son to Aaron the priest.

22 And Bezaleel the son of Uri,^e the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab,^f son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels,^g after the shekel of the sanctuary.^h

25 And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for every man,ⁱ that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered,^j from twenty years old and upward,^k for six hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil;^k a hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.^l

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER XXXIX.

1 The clothes of service and holy garments. 2 The ephod. 3 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

AND of the blue, and purple, and scarlet,^m they made clothes of service, to do service in the holy place, and made the holy garments for Aaron;ⁿ as the LORD commanded Moses.^o

2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.^p

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought onyx-stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.^q

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel;^r as the LORD commanded Moses.

8 ¶ And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.^s

9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones:^t the first row was a sardius,^u a topaz, and a carbuncle: this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.

18. The height in the breadth; the height of the gate, or entrance, was equal to the breadth of the curtain, or hanging, which closed it.

21. The sum; enumeration or statement of the various articles for the tabernacle.

24. Talents—shekels; a shekel was half an ounce avoirdupois, and a talent equal to three thousand shekels, or ninety-three pounds and twelve ounces. In value, a shekel was about fifty cents, and a talent of silver about fifteen hundred dollars. A talent of gold was equal, it is supposed, to about twelve times that amount.

INSTRUCTIONS.

8. Religion has ever taken a strong and permanent hold

^a 2 Chr. 3:14. ^b ch. 27:19; 3 Chr. 3:9; Ezra 9:8; Isa. 22:21. ^c Num. 1:50, 53; 9:15; 10:11; 17:7; 18:2; 2 Chr. 24:6; Acts 7:44; Rev. 11:19. ^d Num. 4:28, 33. ^e ch. 31:1, 6; 35:30. ^f ch. 35:34. ^g 1 Chr. 22:14; 29:2. ^h Hag. 2:3. ⁱ ch. 30:13, 24; Lev. 5:15; 27:3, 25; Num. 3:47; 18:16.

^m Heb. a poll. ⁿ ch. 30:13, 15. ^o Num. 1:46; 26:51. ^p ch. 26:19-32. ^q ch. 27:17. ^r ch. 25:1; 33:33. ^s ch. 31:10; 35:19. ^t ch. 2:1; Ezek. 42:14. ^u ch. 28:6; Lev. 7:7. ^v ch. 28:9-12. ^w ch. 25:29; Josh. 4:7. ^x ch. 28:15, etc. ^y Rev. 21:10, 20. ^z Or, ruby.

upon the heart of woman; and while it has greatly elevated, adorned, and ennobled her character, increased her enjoyments, and extended her usefulness, it has been greatly promoted by her prayers, her example, her sacrifices, and her efforts.

24. However much property, at the direction of God, is devoted to the promotion of his glory, in the establishment and support of his worship, instead of being lost, as many suppose, it is employed to the greatest advantage, both to the possessors and to the world.

CHAPTER XXXIX.

2-31. The high-priest's dress. Chap. 28.

14 And the stones were according to the names of the children of Israel, twelve,* according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.^b

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.^c

23 And there was a hole in the midst of the robe, as the hole of a habergeon, with a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold,^d and put the bells between the pomegranates upon the hem of the robe,^e round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in: as the LORD commanded Moses.

27 ¶ And they made coats of fine linen of woven work for Aaron, and for his sons,^f

28 And a mitre of fine linen,^g and goodly bonnets of fine linen, and linen breeches of fine twined linen,^h

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the LORD commanded Moses.ⁱ

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD!^j

31 And they tied unto it a lace of blue, to fasten

it on high upon the mitre: as the LORD ^{A M 2004} ^{B C 1490} commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished; and the children of Israel did according to all that the LORD commanded Moses, so did they.^k

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, and all the vessels thereof, and the show-bread;

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and the sweet incense,^l and the hanging for the tabernacle door;

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.^m

42 According to all that the LORD commanded Moses,ⁿ so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.^a

CHAPTER XL.

1 The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 16 Moses performeth all things accordingly. 34 A cloud covereth the tabernacle.

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.^o

3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 And thou shalt bring in the table, and set in order^p the things that are to be set in order upon it;^q and thou shalt bring in the candlestick, and light the lamps thereof.

^a Rev. 21:12 ^b Cant. 1:10. ^c ch. 28:31. ^d ch. 28:34. ^e Cant. 4:13. ^f ch. 28:39, 40. ^g ch. 28:42. ^h Ezek. 44:14. ⁱ ch. 28:39. ^j Zech. 14:20. ^k ver. 42, 43. ^l ch. 25:40; Deut. 12:32; 1 Sam. 15:22; 1 Chr. 2:19; Matt. 28:20; Heb. 8:5. ^m Heb. the incense of sweet spices. ⁿ ch.

31:10. ^o ch. 35:10. ^p Gen. 14:19; Lev. 9:22, 23; Num. 6:23-27; Josh. 22:6; 2 Sam. 6:18; 1 Kings 9:14; 2 Chr. 30:27; Neh. 11:2; Luke 2:34. ^q ver. 17; ch. 12:2; 13:4; Num. 7:1. ^r Heb. the order thereof. ^p Lev. 24:8.

37. To be set in order; or, arranged in order, that is, in a row.

INSTRUCTIONS.

32. When numbers unite earnestly and perseveringly in a good work, much, with the blessing of God, may be accomplished in a short time.

42. When things are undertaken and accomplished according to the directions of God, they will be done in the best manner.

43. When others have done well we should show our-

selves pleased, ask God to bless them, and give to him the glory.

CHAPTER XL.

2. The first day of the first month; they started from Egypt on the fifteenth day of the first month. On the fiftieth day after, the law was given from mount Sinai; and Moses was eighty days in the mount. A number of other things were done, and several delays occasioned, which must have occupied about six months, before the tabernacle

A. M. 2517.
B. C. 1491. 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar,^a and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle,^b and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.^c

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.^d

13 And thou shalt put upon Aaron the holy garments, and anoint him,^e and sanctify him;^f that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.^g

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.^h

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark,ⁱ and set the staves on the ark, and put the mercy-seat above upon the ark.^j

21 And he brought the ark into the tabernacle, and set up the veil of the covering,^k and covered

the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation,^l upon the side of the tabernacle northward,^m without the veil.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.ⁿ

26 ¶ And he put the golden altar in the tent of the congregation before the veil:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.^o

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering; as the LORD commanded Moses.^p

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.^q

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.^r

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate.^s So Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.^t

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle,^u the children of Israel went onward^v in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.^w

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night,^x in the sight of all the house of Israel, throughout all their journeys.

^a Ver. 30; ch. 30:18. ^b ch. 30:26. ^c Heb. holiness of holinesses. ^d ch. 29:36, 37. ^e Lev. 8:1-13. ^f ch. 28:41; Isa. 61:1; 1 John 2:20. ^g John 17:19. ^h Num. 25:13; Psa. 110:4; Heb. 7:17-24. ⁱ ver. 2; Num. 7:1. ^j ch. 25:16. ^k ch. 37:6-9. ^l ch. 26:33; 35:12. ^m ver. 4. ⁿ ch. 26:35. ^o ver. 4; ch. 25:37. ^p ch. 30:7. ^q ver. 6; ch. 27:1, 2. ^r ver. 7; ch. 30:18.

^s ch. 30:19, 20; Psa. 73:13. ^t ver. 8; ch. 27:9, 16. ^u ch. 13:21, 22; 29:43; 33:9; Lev. 16:2; Num. 9:15; 1 Kings 8:10; 2 Chr. 5:13; 7:2; Psa. 18:10-12; Isa. 6:4; Hag. 2:7, 9; Rev. 15:2. ^v Neh. 9:19. ^w Heb. journeyed. ^x Psa. 31:15. ^y Psa. 78:14; 105:39; Isa. 4:5.

was begun. As the first day of the first month would make a year from the time they left Egypt wanting fifteen days, they were probably employed not far from six months in preparing the tabernacle.

17. In the second year; after their departure from Egypt.

20. The testimony; the tables containing the ten commandments, that solemn testimony of God with regard to the duty of men.

21. The veil of the covering; that which covered or closed the entrance into the holy of holies, and thus prevented the ark from being seen, except by the high-priest once a year. Chap. 30:10; Heb. 9:7.

32. As the Lord commanded; chap. 30:19-21.

33. The court; chap. 27:9-19. Finished the work; the work of preparing the tabernacle according to the pattern which God showed, and the directions he gave to Moses in the mount.

34. A cloud; that in which Jehovah dwelt. The glory of the Lord; the resplendent brightness which manifested his presence.

36. The cloud was taken up; and moved forward in the way that they should go. Chap. 13:21, 22; Num. 9:15-23; Neh. 9:19; Psa. 78:14; 105:39.

INSTRUCTIONS.

1. The return of the seasons is well adapted to remind

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

LEVITICUS is so called from *Levi*, because the book is mainly occupied with the duties of the priests and Levites, who belonged to the tribe of Levi. It holds a most important place in the Pentateuch, since it contains specific directions for the various sacrifices, which formed the centre of the Mosaic ordinances, the priesthood of Aaron and his sons having been divinely appointed to prefigure the priesthood of Christ, who with his own blood made atonement for the sins of his people, and now intercedes for them at the right hand of God. Whatever belonged to the priestly and Levitical service—the different sacrifices and oblations; the consecration of Aaron and his sons to the priesthood, with the various laws for its regulation; the death of Nadab and Abihu for violating a priestly ordinance; the rules respecting ceremonial defilements and purifications, the plague of leprosy, incest, and the release of servants at the year of jubilee; various other particulars that came under the supervision of the priests—this is all found in the book of Leviticus. Interspersed with these details are a few short historic notices.

CHAPTER I.

1 The burnt-offerings, 3 of the herd, 10 of the flocks, 14 of the fowls.

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation,^a saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering

^a Exod. 1:19-21, Num. 12:1, 5. ^b Gen. 22:18. ^c Gen. 3:1; 22:30, 21. ^d Exod. 12:5, ^e Deut. 15:21. ^f Mat. 1:14; Luke 1:31; John 1:36; Eph. 5:27; Heb.

us of the goodness of God, and our obligations to him for his mercies. And when, according to his will, we begin the year with devoutly acknowledging and adoring him, we may hope that whether we continue to its close in this world, or are removed to another, we shall still be happy in the service of God.

15 Such is the nature of men, and such the ways in which they are most usefully impressed, that the setting apart of particular places for public worship, and of particular men to conduct it, is suited to promote their highest good.

32. The doing of all things as the Lord commands, is the sure way of promoting his glory, and of obtaining his blessing. It is also the way to make our temporary sojourn on earth a preparation for an eternal dwelling with God in heaven.

33. God's taking forty days to give directions about the tabernacle and its worship, and but six to create the world; and his occupying many chapters of the Bible to describe the former, and but one to describe the latter, should increase our conviction of the superiority of redemption to creation, and lead us to regard principally not things seen and temporal, but things unseen and eternal.

38. All the preparation that was made to provide a dwelling-place for God, and institute his worship among the Israelites, the glory which filled the tabernacle, his guidance of them by the pillar of cloud and fire in all their journey through the wilderness, and his introduction of them into Canaan, prefigured his dwelling in human nature and becoming the light of the world, that such as

unto the LORD,^b ye shall bring your offer- ^{A. M. 2514.}
ing of the cattle, *even* of the herd, and of the flock. ^{B. C. 1490.}

3 If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish:^c he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of

9:14; 1 Pet. 1:19.

should follow him might be guided by his counsel and afterwards be received to glory. John 1:14; 8:12, Heb. 9:2-28.

CHAPTER I.

1. *Out of the tabernacle*; the previous directions God gave to Moses from the mount; the subsequent, from the tabernacle.

3. *A burnt-sacrifice*; all the sacrifices signified the expiation of sin through the shedding of blood, Heb. 9:22; and since "it is not possible that the blood of bulls and of goats should take away sins," Heb. 10:4, they typified the efficacious atonement of Christ's blood, Heb. 9:12-14. When he offered himself on Calvary for the sins of the world, the Levitical sacrifices ceased to have any further office. The first and most important sacrifice was the burnt-offering, which was wholly consumed on the altar, and is, for this reason, sometimes called a whole burnt-offering, Deut. 33:10; Psa. 51:19. On the part of the offerer, this signified the entireness of his faith and devotion to God, and on the part of the sacrifice, the completeness of the expiation. *Without blemish*; this was required in all sacrifices. It indicated, on the offerer's part, that he gave to God the best he had; and, on the part of the victim, the perfection of Jesus Christ, the great atoning sacrifice. *Of his own voluntary will*; or, that he may be accepted, as in Exod. 28:38, where the same word is used.

4. *Put his hand upon the head of the burnt-offering*; this also was required in the case of every sacrifice. Thus the offerer solemnly devoted it to God, and signified his

A. M. 2514.
B. C. 1390. the burnt-offering;^a and it shall be accepted for him^b to make atonement for him.^c

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.^d

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savor unto the LORD.^e

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD:^f and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet savor unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.^g

15 And the priest shall bring it unto the altar,

and wring off his head,^h and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers,ⁱ and cast it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, but shall not divide it asunder:^j and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savor unto the LORD.^k

CHAPTER II.

1 The meat-offering of flour with oil and incense, 4 either baked in the oven, 5 or on a plate, 7 or in a frying-pan, 12 or of the first-fruits in the ear. 13 The salt of the meat-offering.

AND when any will offer a meat-offering unto the LORD,^l his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar,^m to be an offering made by fire, of a sweet savor unto the LORD:

3 And the remnant of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.ⁿ

5 ¶ And if thy oblation be a meat-offering baked in a pan,^o it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat-offering.

5:2; Phil. 4:18. ^f Exod. 40:22; Ezek. 8:5. ^g ch. 5:7; 12:8; Luke 2:24. ^h Or, pinch off the head with the nail. ⁱ Or, the fifth thereof. ^j Gen. 15:10. ^k ver. 9:13. ^l ch. 5:14; 9:17; Num. 15:4. ^m ver. 9; ch. 5:12; 24:7; Acts 10:4. ⁿ Exod. 29:2. ^o Or, on a flat plate, or shoe.

13. The offering of innocent animals for guilty men typified the death of Christ for sinners, that God might be just and yet justify the ungodly. See the epistle to the Hebrews, a book which may be profitably read in connection with the books of Leviticus and Numbers.

17. The hearty offerings of the poor, though in the sight of men of small value, may through the atonement be as acceptable to God as the most costly offerings of the rich, and may receive as great reward.

CHAPTER II.

1. A meat-offering; meat, in the Bible, means any kind of food; in this case, it means flour, and articles of food made of it. Of the burnt-offerings described in the preceding chapter, the whole was burnt with fire; of the meat-offerings described in this chapter, a part, called the memorial, ver. 2, was burnt, and the rest was eaten by the priests, ver. 3. As the bloody offerings typified the expiation of sin through the blood of Christ, so these unbloody oblations signified that the offerer devoted himself and all that he had to God in holy love and obedience. From such oblations the priests had, in part at least, their maintenance.

2. Oil—frankincense; emblems of the influences of the Holy Spirit, and the acceptable intercession of Christ and the supplications of his people. Isa. 61:1; 1 John 2:27; Psa. 141:2; Rev. 8:3, 4.

4. Wafers; thin cakes.

desire that the death of the innocent victim might be a substitute for his own death.

6. Flay; take off the skin.

9. Wash in water; showing the necessity of internal purification. A sweet savor; acceptable to God, as pointing to the atonement of Christ.

11. Northward; the approach to the altar is supposed to have been from the south; the ashes and refuse to have been cast on the east side, ver. 16; while the tabernacle stood on the west. This left the north side vacant.

14. Turtledoves; emblems of meekness, innocence, and purity. These were brought by the poor, who were not able to provide a more costly sacrifice. Compare chap. 5:7; 12:8.

17. Not divide it asunder; not entirely separate one part from the other. Chap. 5:8.

INSTRUCTIONS.

3. We should be voluntary, cheerful, and hearty in all our offerings to God; for he looks upon the heart and loves a cheerful giver. 2 Cor. 9:7.

4. The great doctrine of atonement by the sufferings of the innocent for the guilty, has ever held a conspicuous place in the communications of God with men; and he has shown himself to be just, as well as merciful, in his bestowment of blessings upon them.

9. Purity of heart, as well as reliance on the atonement, is needful to acceptance with God.

7 ¶ And if thy oblation be a meat-offering *baken* in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: *a* it is an offering made by fire, of a sweet savor unto the LORD.

10 And that which is left of the meat-offering shall be Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering which ye shall bring unto the LORD, shall be made with leaven: *b* for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the first-fruits, ye shall offer them unto the LORD: *c* but they shall not be burnt* on the altar for a sweet savor.

13 And every oblation of thy meat-offering shalt thou season with salt; *a* neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for the meat-offering of thy first-fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.*d*

15 And thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat-offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

CHAPTER III.

1 The peace-offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

AND if his oblation be a sacrifice of peace-offering,*e* if he offer it of the herd, whether it be

a Ch. 6:15, b ch. 6:17, Exod. 12:19, 20; Matt. 16:11; Mark 8:15; Luke 12:1, 1 Cor. 5:6-8. *c* ch. 23:19, 11; Exod. 22:29. *d* Heb. ascend. *e* Num. 15:19, Ezra 7:22. *f* Ezek. 43:21, Mark 9:19. *g* 2 Kings 4:42. *h* ch. 7:11, 22, 23, 24. *i* Num. 6:14; Mal. 1:8, 14, Heb. 10:22. *j* ch. 1:4, 5; 8:22,

11. No leaven, nor—honey; leaven was an emblem of hypocrisy, and honey of sensual indulgence, both of which are offensive to God.

13. Salt; an emblem of purity, integrity, and perpetuity. Mark 9:49; Col. 4:6.

INSTRUCTIONS.

3. God has ever required that a support be provided for his ministers. Under the Old Testament, he ordained that those who waited at the altar should be partakers with the altar; and under the New, that those who preach the gospel should live of the gospel. 1 Cor. 9:13, 14.

9. Christ, as our great High-priest and Intercessor, must present all our offerings perfumed with the incense of his merits, in order to have them rise with acceptance before God. Rev. 8:3, 4.

13. Pride, hypocrisy, and sinful indulgence of every sort must be avoided, and humility, sincerity, and self-denial assiduously cultivated, if we would meet the approbation and obtain the blessing of the Most High.

14. With the first-fruits of our time, talents, property, and all that we possess, God is well pleased; and our own highest interests, as well as his glory, will be promoted by our devoting them to him.

a male or female, he shall offer it without blemish before the LORD.*g*

2 And he shall lay his hand upon the head of his offering,*h* and kill it at the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat^h that covereth the inwards, and all the fat that is upon the inwards.*i*

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys,*j* it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire:*k* it is an offering made by fire, of a sweet savor unto the LORD.

6 ¶ And if his offering for a sacrifice of peace-offering upon the LORD be of the flock, male or female, he shall offer it without blemish.*k*

7 If he offer a lamb for his offering, then shall he offer it before the LORD.*l*

8 And he shall lay his hand upon the head of his offering,*m* and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone;*n* and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.*o*

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.*p*

12 ¶ And if his offering be a goat, then he shall offer it before the LORD.

16:21; Exod. 29:10. [†] Or, suet. [†] ch. 4:8, 9; Exod. 29:13, 22. [†] Or, midriff over the liver, and over the kidneys. [†] ch. 6:12; 2 Chr. 35:14; Ezek. 41:15. [†] k ver. 1. [†] 1 Kings 5:62. [†] m ch. 4:4, 15, 24. [†] n Exod. 29:22. [†] o ver. 4. [†] p ch. 21:6, 22; Num. 29:2; Ezek. 44:7; Mal. 1:7, 12; 1 Cor. 10:21.

CHAPTER III.

1. A sacrifice of peace-offering; the Hebrew word translated peace-offering signifies a rendering or paying to God of that which is his due, with the accessory idea that thus the offerer comes into a state of peace and communion with God. The peace-offerings were of three kinds: thank-offerings, voluntary offerings, and offerings upon the payment of vows. Chap. 7:11, 16. Certain portions only were burned on the altar; the breast and the right shoulder were given to the priests, chap. 7:30-34; then the offerer and his friends feasted on the remainder: an expressive symbol of peace and communion with God through the blood of Christ, and of holy and joyous fellowship with each other.

2. Sprinkle the blood; typifying that blood which purifies the conscience from dead works to serve the living God. Heb. 9:11-14; 12:24.

5. Upon the burnt-sacrifice; the daily burnt-sacrifice, to consume which a fire was kept constantly burning upon the altar. Chap. 6:13.

9. Rump; it is generally agreed that the Hebrew word signifies the very large and fat tail of the eastern sheep.

11. The food; that part of the beast or offering which

A. M. 2514.
B. C. 1490.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savor: all the fat is the LORD's.^a

17 *It shall be* a perpetual statute for your generations throughout all your dwellings,^b that ye eat neither fat nor blood.^c

CHAPTER IV.

1 The sin-offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them;^d

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering.^e

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD;^f and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood,^g and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD;^h before the veil of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before

the LORD;ⁱ which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering;^j which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp* unto a clean place, where the ashes are poured out, and burn him on the wood with fire;^k where the ashes are poured out^l shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly,^m and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;ⁿ

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD;^o and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.^p

17 And the priest shall dip his finger in *some* of the blood, and sprinkle it seven times before the LORD, *even* before the veil.

^a Ch. 7. 23, 25; 1 Sam. 2:15; 2 Chr. 7:7. ^b ch. 6:1^h; 7:36; 17:7; 23:14. ^c Gen. 9:4; Deut. 12:16; 1 Sam. 14:32, 33; Ezek. 44:7, 15; Acts 15:20, 29. ^d ch. 5:15, 17; Num. 15:22; Ps. 19:12; Heb. 5:2. ^e ch. 16:6. ^f Exod. 29:10, 11. ^g ch. 16:14; Num. 19:4. ^h ch. 14:16, 27. ⁱ ch. 8:15; 9:9;

16:18; Exod. 30:1-10; Ps. 118:27. ^j ch. 5:9. ^k Heb. *without the camp*. ^l Exod. 29:14; Num. 19:5; Heb. 13:11. ^m Heb. *at the pouring out of the ashes*. ⁿ Num. 15:24; Josh. 7:11; 1 Tim. 1:13. ^o ch. 5:2-4, 17. ^p Ezra 10:19. ^q ch. 1:4. ^r ver. 5; Heb. 9:12-14.

was presented to God. Ver. 16; chap. 21:6, 8, 17, 21, 22; Num. 28:2; Ezek. 44:7; Mal. 1:7, 12; Rev. 3:20.

17. *Neither fat nor blood*; the fat of the inwards and the blood above-mentioned. The one was to be burnt, and the other sprinkled upon the altar. Ver. 13, 16.

INSTRUCTIONS.

5. The comfort of our thanksgivings to God, the peace we have through faith in Christ, and the joy of communion with him and his people, we should ever remember are mercies which come to us through the Saviour's blood. Eph. 2:13-22.

11. The kindness and condescension of God, in communing with his people, and permitting them to feast with him on the riches of his grace, are unspeakably great.

17. While we receive with thanksgiving the mercies which God bestows, we should conscientiously abstain from using, and should sacredly consecrate to him, that portion which he requires.

CHAPTER IV.

2. *Through ignorance*; not sensible at the time of doing

what was wrong, but becoming convinced of it afterwards. Ver. 23, 28.

3. *The priest that is anointed*; the high-priest. Exod. 29:7, 29, 30; Lev. 8:12; 21:10-12. *According to the sin of the people*; or to bring guilt upon the people; for he acted as their representative, and his sin involved them in its consequences. *For a sin-offering*; in the burnt-offering and peace-offering there was an acknowledgment of general sinfulness which needed expiation. But the sin-offering was for particular transgressions of the law.

4. *Lay his hand upon the bullock's head*; solemnly consecrating the victim to God as an offering for sin; thus confessing his own sin, and his desire to have the liability to suffer transferred from himself to the sacrifice of God's appointment.

6. *Seven*; a number signifying fulness, completeness.

12. *The whole bullock*; except the fat, which was burnt, and the blood. Ver. 6-10. *With fire*; a fire made upon the ground for that purpose.

15. *The elders*; their chief men, magistrates, representatives of the people.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD;^a that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering;^b so shall he do with this: and the priests shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock:^c *it is* a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done *some-what* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;^e

23 Or if his sin, wherein he hath sinned, come to his knowledge;^f he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat,^g and kill it in the place where they kill the burnt-offering before the LORD: *it is* a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.^h

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings:ⁱ and the priest shall make an atonement for him as concerning his sin,^j and it shall be forgiven him.

27 ¶ And if any one^k of the common people^l sin through ignorance,^m while he doeth *some-what against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;ⁿ

28 Or if his sin, which he hath sinned, come to his knowledge;^o then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin-offering,^p and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood <sup>A. M. 2514.
B. C. 1490.</sup> thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof,^q as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a sweet savor unto the LORD;^r and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.^s

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD:^t and the priest shall make an atonement for his sin that he hath committed,^u and it shall be forgiven him.

CHAPTER V.

1 He that saith someth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass-offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass-offering in sacrifices, 17 and in sins of ignorance.

AND if a soul sin,^a and hear the voice of swearing,^b and *is* a witness, whether he hath seen or known *of it*; and if he do not utter *it*, then he shall bear his iniquity.^c

2 Or if a soul touch any unclean thing,^d whether *it* be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.^e

3 Or if he touch the uncleanness of man,^f whatsoever uncleanness *it* be that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.^g

^a Ver. 7. ^b ver. 3. ^c Num. 15:25; Dan. 9:24; Rom. 5:11; Gal. 3:13; Heb. 2:17; 10:10; 1 John 1:7; 2:2; Rev. 1:5. ^d ver. 11, 12. ^e ver. 2, 13. ^f ver. 14; ch. 5:4. ^g ver. 4, etc. Isa. 53:6. ^h ver. 7:30. ⁱ ch. 3:5, 13; ver. 20; Num. 15:25. ^j Heb. *people of the land*. ^k Num. 15:27. ^l Num. 5:6. ^m ver. 24. ⁿ ver. 1, 21. ^o ch. 3:3, 14. ^p ch. 1:9;

Exod. 29:18; Ezra 6:10; Isa. 42:21. ^q ver. 28. ^r ch. 3:5. ^s ver. 26, 31. ^t Ezek. 1:14, 20. ^u 1 Kings 8:31; Prov. 29:24; Matt. 26:63. ^v ver. 17; ch. 7:18; 17:16; 19:8; 20:17; Num. 9:13; 1st 38:4, Isa. 53:11; 1 Pet. 2:24. ^w Num. 19:11-16; Hag. 2:13. ^x ver. 17. ^y ch. 12, 13, 15. ^z ver. 4.

20. *Make an atonement—be forgiven*; he who, in the spirit of true faith and penitence, presented to God his sin-offering, was saved not only from the temporal punishment of his sin, but also, through the atonement of Christ which this offering typified, from its eternal consequences.

INSTRUCTIONS.

3. There is no man or body of men on earth infallible, or perfect. All are liable to sin, through carelessness, inattention, and the influence of temptation. All need repentance and pardon through faith in the atonement of Jesus Christ. Psa. 19:12-14.

12. The way in which God pardons sin is suited to make a deep impression of its evil, and lead men to abhor and forsake it.

21. Nations, as well as individuals, may commit great iniquity; and without national repentance, reformation, and pardon through the atonement of Christ, such iniquity will draw down upon them the sore judgments of God.

26. Rulers and teachers, ecclesiastical and civil, often fall into sin like other men; and without repentance and forgiveness, in the way that God has provided and made known, they will perish.

35. Pardon of all transgressions is as free to the common people, to the poor and despised, as to the rich and the great. Acts 2:21; 10:34; Rom. 10:11-13.

CHAPTER V.

1. *Hear the voice of swearing*; literally, "the voice of an oath;" that is, an oath administered by the magistrate, when one is summoned to testify, under oath, as to what he knows about a matter in question. *If he do not utter it*; does not tell what he knows. *He shall bear his iniquity*; has sinned, and is exposed to punishment.

3. *He shall be guilty*; of violating that ceremonial law, when he knows what he has done.

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B. C. 1490.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good,^a whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.^b

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb,^c then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.^c

8 And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck,^d but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar;^e and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10 And he shall offer the second for a burnt-offering, according to the manner:^f and the priest shall make an atonement for him for his sin which he hath sinned,^g and it shall be forgiven him.^g

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering;^h he shall put no oil upon it, neither shall he put any frankincense thereon:ⁱ it is a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof,^j and burn it on the altar, according to the

offerings made by fire unto the LORD: it is a sin-offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-offering.^k

14 ¶ And the LORD spake unto Moses, saying, 15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD;^l then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks,^m with thy estimation by shekels of silver, after the shekel of the sanctuary,ⁿ for a trespass-offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering,^o and it shall be forgiven him.

17 ¶ And if a soul sin,^p and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not,^q yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It is a trespass offering: he hath certainly trespassed against the LORD.^r

CHAPTER VI.

1 The trespass-offering for sins done unwittingly. 8 The law of the burnt-offering, 14 and of the meat-offering. 19 The offering at the consecration of a priest. 24 The law of the sin-offering.

AND the LORD spake unto Moses, saying, 2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbor,^a in

^a Judg. 11:31; 1 Sam. 25:22; 2 Kings 6:31; Mark 6:23; A. v. 23:12; b. ch. 26:40; Num. 5:7; Job. 27:19; Eccl. 10:11; Psal. 32:3; Dan. 9:4; Rom. 10:10. ^b Heb. his hand cannot reach to the suffering of a soul. ^c comp. 12:8; 14:21. ^d ch. 1:15. ^e Exod. 12:22, 23; Heb. 12:24. ^f Or, ordinance.

4. A soul swear; rashly, as to what he will or will not do, and when it may be wicked, or not in his power to do it. It be hid from him; if he was not aware at the time that it was wicked, or was not in his power.

7. Sin-offering; chap. 4:24-26, 32-35. Burnt-offering; chap. 1:14-17.

10. According to the manner; the manner prescribed in the previous chapters.

11. A sin-offering; in this case, from consideration of the offerer's poverty, an exception was made to the rule that an expiatory offering must be made through blood.

12. A memorial; chap. 2:2.

13. A meat-offering; chap. 2:1-3.

15. Holy things of the Lord; by withholding from God something which he required to be devoted to his ministers, or his worship and service. Thy estimation; of the value of the things withheld, or perverted from the use which God required. A trespass-offering; the exact distinction between a sin-offering and a trespass-offering it is difficult to determine. The particular cases in which it was prescribed are enumerated in this book. See chap. 5:15-19; 6:1-7; 14:12, 21; 19:20-22; to which may be added, Num. 5:5-8; 6:9, 12.

17. Wist; knew. Guilty; liable to suffer evil, and must, when he knows that he has broken the divine command, present the required offering.

^l ch. 4:30; ^m Lev. 5:15; ⁿ Lev. 7:1; ^o Num. 5:15; ^p ch. 9:2; Num. 5:26; ^q Acts 10:4; ^r ch. 7:6; ^s ch. 22:14; ^t Ezra 10:13; ^u Eccl. 10:13; ^v ch. 27:25; ^w Lev. 10; ^x ch. 4:2, 22; ^y ch. 4:2, 13, 27; ^z Psal. 19:12; ^{aa} Luke 12:48; ^{ab} Ezra 10:2; ^{ac} ch. 19:11; ^{ad} Acts 5:4; ^{ae} Col. 3:9.

INSTRUCTIONS.

1. We should hate sin in ourselves, and by all suitable means endeavor to prevent it in others. When called in providence to testify before a magistrate, or in a court of justice, we should let nothing hinder us from doing it with fidelity.

4. We should be careful never to declare what is false, or promise to do what is impracticable or wicked. Especially should we avoid all rash and profane oaths.

5. We may do wrong without at the time being aware of it. When we see the wrong, we should be ready to confess and forsake it.

10. No sins, not even those of ignorance or carelessness, even when truly repented of, can be forgiven except through the atonement of Jesus Christ.

11. It is not the greatness of the offerings which we present to God, but the spirit with which we offer them, that he principally regards.

16. True repentance will lead a man not only to forsake his sins, but to make suitable restitution to those whom he has injured.

19. We need the teaching of the Holy Spirit to see what is right, and be disposed heartily to do it. We cannot faithfully review the past without perceiving that in many things we have done wrong, and need pardoning mercy through the atonement of Christ.

that which was delivered him to keep,* or in fellowship,² or in a thing taken away by violence, or hath deceived his neighbor:³

3 Or have found that which was lost,⁴ and lieth concerning it, and sweareth falsely;⁵ in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely: he shall even restore it in the principal,⁶ and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.⁷

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD:⁸ and it shall be forgiven him for any thing of all that he hath done in trespassing therein.⁹

8 ¶ And the LORD spake unto Moses, saying, *

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, because of the burning¹ upon the altar all night unto the morning,² and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment,³ and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments,⁴ and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this is the law of the meat-offering:⁵ The sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, ^{A. M. 2014. B. C. 1490.} of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savor, *even* the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat:¹ with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baked with leaven. I have given it *unto them* for their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.²

19 ¶ And the LORD spake unto Moses, saying,

20 This is the offering of Aaron and of his sons,³ which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil, and *when it is* baked, thou shalt bring it in: and the baked pieces of the meat-offering shalt thou offer for a sweet savor unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD;⁴ it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering:⁵ In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: *it is* most holy.⁶

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten,⁷ in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy:⁸ and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be broken, and if both scoured, and rinsed in water.

12, 13. ¹ ch. 16:4. ² Exod. 28:29-42. ³ Ezek. 44:17, 18. ⁴ Ezek. 44:19. ⁵ ch. 2:1. ⁶ Num. 15:4. ⁷ Num. 18:10; Ezek. 44:29; 1 Cor. 9:13, 14. ⁸ mon. 22:3-7. ⁹ Exod. 29:37. ¹⁰ Exod. 29:11, 21. ¹¹ 11th, 17:27. ¹² Exod. 29:22-25. ¹³ ch. 4:31. ¹⁴ 1 ver. 17; ch. 21:22. ¹⁵ ch. 10:17, 18; Num. 18:10; Ezek. 44:29. ¹⁶ Exod. 29:37; 30:29; Matt. 9:21; 14:36.

18. *Shall be holy*; none but consecrated persons should touch them, and they must be free from ceremonial defilement.

19-23. *Offering of Aaron*; Exod. 25:1-25.

25-30. *Sin-offering*; chap. 4:24-31.

INSTRUCTIONS.

2. When we wrong our fellow-men, we sin against God.

3. He who finds lost property, and does not wish to restore it to its rightful owner, when known, is dishonest.

7. Though repentance, confession, and restitution are all needful in order to pardon, neither nor all of them can atone for sin, or of themselves obtain forgiveness. There must also be application to that blood which was shed for many for the remission of sins. Matt. 26:28.

CHAPTER VI.

2. *In fellowship*; or, in a deposit.

5. *Add the fifth part*; this was the case when he voluntarily confessed his crime and restored that which was taken. If he did not confess, but was convicted of the crime, he was to pay more. Exod. 22:9, 15.

6. *Thy estimation*; of the amount which, according to the direction, ver. 5, he was to restore. Chap. 5:15.

11. *His garments*; the holy garments which he wore in the sanctuary. These he was not allowed to wear elsewhere.

13. *The fire—shall never go out*; this fire was first kindled from heaven; and the priests, by timely application of fuel, were to keep it continually burning. Chap. 9:24.

14-17. *Meat-offering*; chap. 2:1-16.

A. N. 2514.
B. C. 1490.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *within* in the holy place, shall be eaten: ^a it shall be burnt in the fire.

CHAPTER VII.

1 The law of the trespass-offering, 11 and of the peace-offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a freewill-offering. 22 The fat, 26 and the blood, are forbidden. 28 The priests' portion in the peace-offerings.

LIKEWISE this is the law of the trespass-offering: ^b it is most holy.

2 In the place where they kill the burnt-offering shall they kill the trespass-offering: ^c and the blood thereof shall he sprinkle round about upon the altar. ^d

3 And he shall offer of it all the fat thereof; ^e the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass-offering.

6 Every male among the priests shall eat thereof: ^f it shall be eaten in the holy place: it is most holy.

7 As the sin-offering is, so is the trespass-offering: ^g there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baked in the oven, and all that is dressed in the frying-pan, and in the pan, ^h shall be the priest's that offereth it.

10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 And this is the law of the sacrifice of peace-offerings, ⁱ which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, ¹ and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings. ^j

14 And of it he shall offer one out of the whole oblation for a heave-offering unto the LORD, ^k and it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; ^l he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. ^m

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, ⁿ and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings, that *pertain* unto the LORD, having his uncleanness upon him, ^o even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean thing, ^p as the uncleanness of man, ^q or any unclean beast, or any abominable unclean thing, ^r and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people. ^s

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

^a Ch. 10:18; 16:27; Heb. 9:12. ^b Ch. 6:17, 25; 21:22. ^c Num. 6:12. ^d Ezek. 40:39. ^e Ch. 3:2; 5:9. ^f Ch. 4:9. ^g Exod. 29:13. ^h Ch. 6:16, 17. ⁱ Ch. 6:25; 26:14, 15. ^j Or, on the flat plate, or slice. ^k Ch. 3:1, 22, 21.

Ezek. 45:15. ^l Ch. 2:4; Num. 6:15. ^m J. Amos 4:5. ⁿ Num. 18:8; 11:19. ^o Ch. 22:30. ^p Ch. 19:7. ^q Ch. 11:10, 41; 19:7. ^r Ch. 15:3; 1 Cor. 11:22. ^s Ch. 11:24, 25. ^t Ch. 12, 13, 15. ^u Ezek. 4:14. ^v Ver. 20.

12. As the priest was every morning to put wood on the altar, that the fire might never go out; so we, who are called to be kings and priests unto God, should every morning kindle anew the flame of divine love in our hearts, that it may warm all our services, and shine brightly through all the duties and events of the day. Matt. 5:16; Jude 21.

17. Often, and in various ways, God warns men against insincerity and hypocrisy, and urges upon them the habitual practice, in all things, of perfect sincerity and truth. 1 Cor. 5:7, 8.

28. All the directions of God with regard to things connected with his worship, are suited to impress upon men the conviction of his purity and their pollution, and that without holiness no man can see his face in peace. Chap. 19:2; 20:7; Heb. 12:14; 1 Pet. 1:16.

CHAPTER VII.

7. Shall have it; that portion of it which was not burnt on the altar.

13. Leavened bread; that which was offered to the Lord

was to be unleavened, as before prescribed, ver. 12; but that which the priest ate himself, in token of thanksgiving for mercies, might, like common bread, be leavened.

15. The same day that it is offered; this was probably to prevent its being reserved by the offerer for his private use. He had devoted it to Jehovah, and now it was no longer his own. Of it he was to make a feast for his friends, and especially for the poor of his people.

16. A vow; a sacrifice offered upon the paying of a vow. The flesh of this, and of the voluntary offering, might be eaten the second day; but what remained till the third day was to be burnt with fire. In those warm regions it is difficult to keep flesh over the second day in perfect purity, which may have been one reason for this injunction.

18. It; his offering. If he ate any of the flesh after the second day, his offering would be rejected. Bear his iniquity; be held guilty, and exposed to punishment.

20. Cut off; Gen. 17:14.

23. No manner of fat; of that fat of beasts which was to be offered in sacrifice to God. Ver. 3-5, 25.

24 And the fat of the beast* that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.^a

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood,^b whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD,^c shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire,^d the fat with the breast; it shall he bring, that the breast may be waved for a wave-offering before the LORD.^e

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for a heave-offering of the sacrifices of your peace-offerings.^f

33 He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For the wave-breast, and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them,^g by a statute for ever throughout their generations.

37 This is the law of the burnt-offering, of the

* Heb. *carass*. a ch. 17:15; Deut. 14:21; Ezek. 44:31. b ch. 3:17; 17:10-14; Gen. 9:4; 1 Sam. 14:31; Ezek. 33:25; Job. 6:54; Acts. 15:20, 29. c ch. 3:1; d Job. 14:18. e ch. 27:9, 21; Exod. 29:21, 27. f Num. 6:20, 29; ch. 12:30; Exod. 40:13, 15. b ch. 6:9, 14, 25. i ver. 1. j ch. 6:20.

26. No manner of blood; that which flows from the arteries and veins, called the life, or the blood of the life. The blood which mingled with the flesh when cooked, was not forbidden. Gen. 9:4, 5.

34. Wave-breast—heave-shoulder; that had been consecrated to Jehovah by waving and heaving.

35. The portion of the anointing of Aaron; his portion in consequence of his having been anointed as high-priest. Ver. 36.

37, 38. The law of the—offerings; Exod. 29:1-44.

INSTRUCTIONS.

10. While God requires his ministers to devote their time and talents to his immediate service, he also requires that their temporal wants be supplied by those for whose spiritual good they labor. Ver. 31-36; chapter 10:13-15.

meat-offering, and of the sin-offering,^h and of the trespass-offering,ⁱ and of the consecrations, and of the sacrifice of the peace-offerings;^j

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 Moses consecrated Aaron and his sons. 41 Their sin-offering. 48 Their burnt-offering. 52 The name of consecration. 54 The place and time of their consecration.

AND the LORD spake unto Moses, saying, 2 Take Aaron and his sons with him,^k and the garments,^l and the anointing oil,^m and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him: and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.ⁿ

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.^o

9 And he put the mitre upon his head;^p also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.^q

10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.^r

11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.^s

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.^t

Exod. 29:1, ver. 11. * Exod. 29:1, 3. 1 Exod. 28:2, 4. m Exod. 30:24, 25. a Exod. 29:4. b Exod. 28:15-30; 30:21; Ezra 2:63. p Exod. 29:6, Zech. 3:5. d Exod. 28:37, etc. r Exod. 30:26-29. s ch. 4:6; Isa. 52:15, Ezek. 36:25; Tit. 3:6. t ch. 21:10, 12; Exod. 29:7; 30:30; Psa. 133:2.

16. While we are called to mourning on account of our sins, we are also called to rejoicing on account of the goodness of God; and our joy may sometimes be appropriately expressed by feasting on the bounties of his providence and grace.

30. Each individual, while he relies on the great atonement for salvation, must also himself be voluntary and active in presenting his offerings to God, and in doing what he requires.

CHAPTER VIII.

1. The Lord spake unto Moses; after the tabernacle was finished, and the way prepared for the consecration of Aaron and his sons to the priesthood.

5. The thing which the Lord commanded; Exod. 28:29.

12. Sanctify him; set him apart, or consecrate him to his sacred office.

A. M. 2514. B. C. 1490. 13 And Moses brought Aaron's sons, and put coats upon them,^a and girded them with girdles, and put^b bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger,^b and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.^c

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp;^d as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savor,^e and an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, the ram of consecration:^f and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.^g

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.^h

25 And he took the fat,ⁱ and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved *them* for a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savor: *it is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it for a wave-offering before the LORD:^j for of the ram of consecration it *was* Moses' part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.^k

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation;^l and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.^m

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not:ⁿ for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 The first-offerings of Aaron, for himself and the people. 8 The sin-offering. 12 and the burnt-offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the LORD upon the altar.

AND it came to pass on the eighth day,^o that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering,^p and a ram for a burnt-offering,^q without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats^r for a sin-

^a Exod. 29: 8, 9. ^b Heb. bound. ^c ch. 4: 7; Ezek. 43: 20, 25; Heb. 9: 18-23. ^d ch. 16: 20; 2 Chr. 29: 17; Ezek. 43: 20; Dan. 9: 24; 2 Cor. 5: 18; 21; Eph. 2: 16; Col. 1: 20-22; Heb. 2: 17. ^e ch. 4: 11, 12; Exod. 29: 14; Heb. 13: 11-13. ^f Gen. 8: 20, 21; Eph. 5: 2. ^g Exod. 29: 19-31. ^h ch. 14: 14, 17, 25. ⁱ Heb.

9: 32. ^j Exod. 29: 32, etc. ^k Exod. 29: 36. ^l ch. 10: 3; Num. 3: 3. ^m Exod. 29: 31; 2 Sam. 2: 13-17. ⁿ Ezek. 43: 25, 26. ^o Num. 3: 7; 9: 19; Deut. 10: 1; 1 Kings 2: 3; 1 Tim. 1: 15; 5: 21; 6: 20; 2 Tim. 4: 1. ^p Ezek. 43: 27. ^q ch. 4: 8; 14; Exod. 29: 1. ^r ch. 8: 15. ^s ch. 3: 15; Ezra 6: 17.

17. As the LORD commanded; chap. 4: 11, 12.

34. As he hath done this day; or, as it hath been done this day. Each of the seven days he was to offer sacrifice, as he had the first day.

INSTRUCTIONS.

9. If the ministers of religion are comely in the sight of God, or in any measure fitted for their work, it must be through the comeliness which he puts upon them—clothing them with his righteousness, and adorning them with the graces of his Spirit.

14. Even those who are the most solemnly consecrated to the service of God are themselves sinners, and need the cleansing of atoning blood.

30. In every thing sinners need the purifying influences of the Holy Spirit, in order to offer acceptable sacrifice to a holy God, or be prepared for his presence. Heb. 10: 22.

36. Ministers of religion who have a right spirit, will feel deeply the responsibilities of their office; that they are called to it not merely by men, but by God; and will labor first of all to please him by seeking his glory and doing his will.

offering;^a and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil;^b for to-day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.^c

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering;^d and make an atonement for thyself, and for the people:^e and offer the offering of the people, and make an atonement for them;^f as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar;^g and poured out the blood at the bottom of the altar.

10 But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar;^h as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.ⁱ

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.^j

16 And he brought the burnt-offering, A. M. 2514. B. C. 1491. and offered it according to the manner.^k

17 And he brought the meat-offering, and took a handful thereof;^l and burnt *it* upon the altar, beside the burnt-sacrifice of the morning.^m

18 He slew also the bullock and the ram for a sacrifice of peace-offerings;ⁿ which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD;^o as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them;^p and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.^q

24 And there came a fire out from before the LORD,^r and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they shouted,^s and fell on their faces.

CHAPTER X.

1 Nadab and Abihu, for offering of strange fire, are burnt by fire. 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD,^t which he commanded them not.

2 And there went out fire from the LORD,^u and devoured them, and they died before the LORD.^v

^a Lev. 5:10; Heb. 9:29. ^b Num. 15:9. ^c Lev. 24:16; 2 Chr. 5:14, 11. ^d Lev. 24:18. ^e Sam. 3:14. ^f Heb. 5:3; 7:27; 9:7. ^g Heb. 5:1. ^h Lev. 4:7; Heb. 9:22, 28. ⁱ Lev. 8:16. ^j Lev. 1:5; 19. ^k Isa. 53:10; Heb. 2:17; 5:3. ^l Or, ordinance. ^m Heb. filled his hand out of it. ⁿ Exod. 29:3. ^o 1 Chr.

3:1, 3, etc. ^p Lev. 7:30-31. ^q Num. 6:23-27; Deut. 21:5; 2 Chr. 6:3; Ps. 72:17; Luke 24:30. ^r Lev. 6:1; Num. 14:10, 16; 19:42. ^s Judg. 6:21; 13:19, 20. ^t 1 Kings 18:36; 2 Chr. 7:1-3. ^u Ezra 3:11. ^v Lev. 16:12; Exod. 30:9; Num. 16:6, etc. ^w Lev. 9:24; Num. 16:35; 2 Kings 1:10, 12. ^x Num. 34; 26:61.

CHAPTER IX.

4. The Lord will appear; in a special manner, and show his approbation of their services. Ver. 23, 24.

5. Before the Lord; before the tabernacle, or sanctuary, in which he dwelt.

7. Go unto the altar; the altar of burnt-offerings; in the court, near the door of the tabernacle. Exod. 27:1-8.

9. The sons of Aaron; Nadab, Abihu, Eleazar, and Ithamar. Chap. 10:1-6.

16. According to the manner; the manner that God had prescribed. Chap. 1:10-13.

21. As Moses commanded; Exod. 29:24-26.

24. From before the Lord; from his visible presence in the tabernacle.

INSTRUCTIONS.

7. Ministers, after being duly consecrated to their office, should without delay enter upon the faithful discharge of its duties.

8. Atonement through the blood of Christ, and purification.

tion by the Holy Spirit, are among the first great doctrines which a minister should preach; and which, in their various relations, he should continue to inculcate through the whole of his ministry.

22. He should not confine himself to the preaching of a few of the many doctrines of the gospel, but should, in due time, order, and proportion, labor to inculcate the whole; and in such a manner as shall be most profitable to the people.

24. True love and devotion to God in the human heart are enkindled by the Holy Spirit; and the manifestation of his approval is a just cause of rejoicing.

CHAPTER X.

1. Censer; a fire-pan for sacred uses. Strange fire; common fire—not that which was kindled by the Lord on the altar. Chap. 9:24. This event seems to have taken place in the sanctuary, whither they had gone in an irreverent and presumptuous manner to burn incense.

2. From the Lord; from his visible glory on the mercy-seat. Devoured; killed.

A. M. 2514. **B. C. 1490.** 3 Then Moses said unto Aaron, This is *it* that the LORD spake, saying, I will be sanctified in them that come nigh me,^a and before all the people I will be glorified.^b And Aaron held his peace.^c

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp;^d as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes;^e lest ye die, and lest wrath come upon all the people:^f but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation,^g lest ye die: for the anointing oil of the LORD is upon you.^h And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink,ⁱ thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;^j

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.^k

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offer-

ings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy.

13 And ye shall eat it in the holy place,^l because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left alive, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.^m

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been accepted in the sight of the LORD?ⁿ

20 And when Moses heard *that*, he was content.

^a Exod. 19:22; ch. 21:6, 8, 15; 1 Sam. 6:20; 1 Chr. 15:12, 13; Psa. 89:7; Isa. 52:11; Heb. 12:28. ^b Isa. 49:3; Ezk. 24:22; John 12:28. ^c Psa. 39:9; 43:10. ^d Acts 5:6, 10. ^e ch. 21:10; Ezek. 21:17. ^f Num. 16:16; Josh. 7:1; 22:14, 21; 2 Sam. 24:11, 15. ^g ch. 21:12. ^h Exod. 28:41; 40:15.

ⁱ Isa. 28:7; Ezek. 44:21; Luke 1:15; 1 Tim. 3:3; Tit. 1:7. ^j ch. 11:47; 20:23, 26; Jer. 15:19; Ezek. 44:23. ^k Neh. 8:2, 8; Mal. 2:7. ^l Num. 18:10; ^m ch. 6:26, 30. ⁿ Isa. 1:11-15; Jer. 6:20; 14:12; Hos. 9:4; Mal. 1:10, 13.

3. *The Lord spake*; Exod. 19:22; 29:43. *Them that come nigh me*; especially those who conduct religious worship. *Held his peace*; submitted without a murmur to the righteous judgment of God.

5. *Out of the camp*; for burial.

6. *Uncover not*—neither rend; avoid all appearance of mourning.

7. *Not go out*; not suspend any of the duties of the ministry, but continue to discharge them.

9. *Do not drink wine nor strong drink*; it is supposed that Nadab and Abihu had been drinking, and became excited; that this was one cause of their transgression; and that God enjoined on his ministers, when about to engage in public worship, entire abstinence from the use of intoxicating drink, that they might not be unfitted for their work.

10. *Holy and unholy*—unclean and clean; things which God forbids in his worship, and those which he requires.

12. *Meat-offering*; chap. 2:3; 6:16; 7:29-34.

18. *Ye should—have eaten it*; if its blood had been brought into that part of the tabernacle called the sanctuary, or holy place, they were to burn it without the camp; if not, they were to eat it. Chap. 6:26-30.

19. *This day—they offered*; chap. 9:8-21. *Such things*; the death of his two sons. *If I had eaten*; joined with his family in feasting, while thus heavily afflicted. *Should it have been accepted?* would it, under those peculiar circumstances, have been suitable or pleasing to God?

20. *He was content*; satisfied that God would not be displeased with Aaron and his sons for what they had done.

INSTRUCTIONS.

1. Recklessness in divine worship, and the offering of our own excited and proud emotions instead of that humble and obedient spirit which he requires, are peculiarly offensive to God.

2. Great sins and great trials may speedily follow the reception of great mercies.

3. Prompt and cheerful submission to God, and hearty acquiescence in his will, under trials, however great, is a fruit of the Spirit which peculiarly honors him, and is useful to men.

7. Regard for our friends, or sorrow on account of their death, must not lead us improperly to manifest grief, or to neglect our appropriate duties.

11. The use of wine or strong drink is exceedingly dangerous, and should be abstained from, especially by ministers when about to engage in sacred public duties; that they may rightly conduct the worship of God, and make known his will to the people.

14. A cheerful reception of the good things of Providence, and at proper times and in suitable circumstances even feasting with our families on the fruits of divine kindness, is not only allowable, but is a duty, the right performance of which will promote the divine glory and our own highest good.

19. Some things which on ordinary occasions would be right, proper, and useful, may without sin be omitted on occasions of great affliction and distress; and some things which on ordinary occasions would not be proper, may at such times be done. 1 Sam. 21:6; 2 Chron. 30:18-20; Matt. 9:15; Mark 2:19, 25, 26; Luke 5:34.

CHAPTER XI.

1 What beasts may be eaten, and what may not be eaten. 9 What fowls
13 What fishes. 20 The creeping things which are unclean.

AND the Lord spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.^a

3 Whatsoever parteth the hoof, and is cloven-footed,^b and cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you.

8 Of their flesh shall ye not eat, and their carcasses shall ye not touch;^c they are unclean to you.

9 ¶ These shall ye eat of all that are in the waters:^d whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:^e

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 ¶ And these are they which ye shall have in abomination among the fowls;^f they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the nighthawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat;^g the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.^h

25 And whosoever beareth ought of the carcass of them shall wash his clothes, and be unclean until the even.ⁱ

26 The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even:^j they are unclean unto you.

29 ¶ These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse,^k and the tortoise after his kind,

20. Fowls that creep; winged insects. See ver. 21-23.

21. Legs above their feet; those which, in addition to the feet on which they walk, have long legs with which to jump; as locusts and grasshoppers.

23. Flying creeping things; as flies, wasps, and bees.

24. For these; the creatures mentioned verses 26-28. Unclean until the even; not admitted to unite in public worship, or associate with others who united in it.

29. Creeping things; by these the Hebrews understand small animals that move with a low or a crawling motion, as well as serpents and worms. Few of the particular species here mentioned can be determined with any certainty.

INSTRUCTIONS.

2. In eating and drinking, we should seek not merely to gratify appetite or preserve life, health, and reason, but to fit ourselves for the best discharge of our duties. Whatever as to kind, quality, or quantity, tends to unfit us for this, should be rejected. 1 Cor. 10:31.

8. Great attention and care are needful to avoid the commission of sin, and exposure to its punishment.

25. Pollution by sin, and need of spiritual cleansing by the Holy Ghost, were taught abundantly in the Jewish

^a Deut. 14:3, etc.; Ezek. 4:14; Dan. 1:8; Matt. 15:11; Rom. 14:14; Heb. 9:10, 14:9. ^b Psal. 11:2. ^c Isa. 52:11; Acts 10:10-15; 2 Cor. 6:17; Col. 2:21. ^d Deut. 14:9. ^e ch. 7:18. ^f Deut. 14:12. ^g Matt. 3:4; Mark 1:6.

h ver. 8; ch. 17:15, 16. i ch. 14:8; 15:5; Num. 19:10, 22; 31:21; Psal. 51:2. j Zech. 13:1; John 13:8; Acts 22:16; Heb. 9:10; 10:22; 1 Pet. 3:21; Rev. 7:14. k ver. 24. ^k Isa. 66:17.

CHAPTER XI.

This chapter treats of the distinction between clean and unclean meats, which entered largely into Jewish habits of thinking and acting. It cannot be reasonably doubted that the clean animals here allowed were those which, to the people of that region, furnished the most wholesome diet. But the distinction had a much deeper meaning. It typified the inward difference which God's servants should make between clean and unclean affections, and the holy or unholy acts that proceed from them. Another end of these distinctions was to keep the Hebrews separate from all other nations, as a people devoted to Jehovah.

3. Cloven-footed; having the hoof divided into two parts, like that of the ox and sheep.

4. Unclean; not to be eaten.

5. Coney; a small animal inhabiting high, rocky places. Prov. 30:26.

10. An abomination; to be loathed and rejected.

13. Among the fowls; it is plain that the unclean birds here named are mostly, if not entirely, birds of prey, or such as feed on carrion. But the particular species cannot, in all cases, be determined.

A. M. 2514. B. C. 1490. 30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep; whosoever doth touch them, when they be dead, shall be unclean until the even.^a

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even;^b so it shall be cleansed.

33 And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.^c

34 Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

35 And every thing whereupon any part of their carcass falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, wherein there is plenty of water,^d shall be clean: but that which toucheth their carcass shall be unclean.

37 And if any part of their carcass fall upon any sowing seed which is to be sown, it shall be clean.

38 But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even:^e he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet^f than all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Ye shall not make yourselves^g abominable with any creeping thing that creepeth,^h neither

shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy:ⁱ neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God:^j ye shall therefore be holy, for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean,^k and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 The purification of women after childbirth. 6 Her offerings for her purifying.

AND the LORD spake unto Moses, saying.

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man-child, then she shall be unclean seven days;¹ according to the days of the separation for her infirmity shall she be unclean.²

3 And in the eighth day the flesh of his foreskin shall be circumcised.³

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three-score and six days.

6 And when the days of her purifying are fulfilled,⁴ for a son, or for a daughter, she shall bring a lamb of the first year⁵ for a burnt-offering, and a young pigeon, or a turtledove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female.

^a Ver. 8, Hag. 2:13. ^b Job. 15:12. ^c ch. 6:28; Psa. 2:9; Jer. 4:3; 2 Tim. 2:21. ^d Rev. 2:27. ^e Job. a gathering together of waters. ^f ch. 17:15; 22:3. ^g Lev. 14:21. ^h Ezek. 4:14; 41:31; 1 Cor. 10:21. ⁱ Heb. doth multiply feet. ^j Heb. your souls. ^k ch. 20:25. ¹ ch. 19:2; 20:7, 26; Exod. 19:6; Amos 3:3.

Matt. 5:49; 1 Thess. 4:7; 1 Pet. 1:15, 16; Rev. 22:11, 14. ² Exod. 6:7; 20:2; Psa. 105:43-45; Hos. 11:1. ³ ch. 10:10; Ezek. 44:23; Mal. 3:18. ⁴ Job 14:1; Psa. 51:5; Luke 2:22. ⁵ Job. 15:19. ⁶ Gen. 17:12; Luke 2:21; John 7:22, 23; Rom. 3:19; Gal. 5:3. ⁷ Luke 2:22. ⁸ Heb. a son of his year.

ritual; and none who understand its teaching, can be ignorant of the doctrine of human depravity and the necessity of being born again in order to see the kingdom of God. John 3:10.

45. Holiness is to all men the one thing needful. In every heart where it exists, it is the fruit of the Holy Spirit. Hence, the reason why all men should hearken diligently to his voice speaking to them in the Bible, receive his teachings as infallible truth, and cordially obey them.

CHAPTER XII.

2. *Unclean*; ceremonially; not allowed to enjoy society, attend public ordinances, or eat of the offerings of which she might otherwise partake. Chap. 15:19-25.

4. *Three and thirty days*; during this time she might

have society, but not attend public worship or partake of ordinances.

6-8. *A burnt-offering—a sin-offering*; these were to express her need of pardon, her gratitude to God for his mercies, her faith in his great atonement, and her devotion of herself and all that she had to his service. Luke 2:22-24.

INSTRUCTIONS.

7. Parents have always been bound gratefully to recognize the goodness of God in the birth of their children, to acknowledge their need of his mercy, and to train them for his service and glory.

8. The poor, as well as the rich, may have access to God, and be accepted of him. As to property, opportunities, and capacities, God requires according to what men have, or may have, and not according to what they have not, or cannot have.

8 And if she be not able to bring a lamb,* then she shall bring two turtles, or two young pigeons;† the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAPTER XIII.

1 The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising,† a scab,‡ or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest,§ or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:¶

5 And the priest shall look on him the seventh day: and behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him:§ and behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh‡ in the rising;

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad ^{A M 1934} in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, whosoever the priest looketh;

13 Then the priest shall consider: and behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white:¶ he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

18 ¶ The flesh also, in which, even in the skin thereof, was a boil,§ and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

21 But if the priest look on it, and behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:¶

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning boil;† and the priest shall pronounce him clean.‡

24 ¶ Or if there be any flesh, in the skin whereof there is a hot burning,§ and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

the quickening of living flesh. † Isa. 64 6; John 9 41. ‡ Exod. 9 9; 15 26. § 1 17 5-6. § Job 34 6; Prov. 25 13; 1 Peter 4 3. ¶ 2 Cor. 2 7. ¶ Heb. a burning of fire. † Isa. 3 24.

9. The plague of leprosy; another variety in its form, namely, the rising, ver. 10.

13. He is clean; either it is not a true leprosy, or the leprosy has in this way healed itself.

24. A hot burning; in the original, a burning of fire; which seems to mean a sore made by fire in which the plague of leprosy appears. Some, however, suppose that it is an inflamed sore. And the quick flesh that burneth have; or, "and the mark of the burning be," that is, break out into.

CHAPTER XIII.

2. *Leprosy*; a foul disease covering the body with a kind of white scales; from its loathsome and incurable character, it is often referred to as an emblem of sin. The terms, "a rising, a scab, or bright spot," describe three different varieties in its form of appearing.

3. *Unclean*; leprosy, and therefore to be excluded from divine ordinances and from society.

6. *Dark*; or pale, dim, in opposition to bright.

^{A. M. 2514}
^{B. C. 1491.} 27 And the priest shall look upon him the seventh day: *and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.*

28 And if the bright spot stay in his place, *and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.*

29 ¶ If a man or woman have a plague upon the head or the beard;^a

30 Then the priest shall see the plague: and behold, if it be in sight deeper than the skin, *and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.*

31 And if the priest look on the plague of the scall, and behold, *it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:*^b

32 And in the seventh day the priest shall look on the plague: and behold, *if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;*

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and behold, *if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.*

35 But if the scall spread much in the skin after his cleansing;^c

36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight at a stay, and *that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.*

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even white bright spots;*^d

39 Then the priest shall look: and behold, *if the bright spots in the skin of their flesh be darkish white, it is a freckled spot that groweth in the skin: he is clean.*

40 And the man whose hair is fallen off his head,^e he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead-bald; yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and behold, *if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;*

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.^o

45 And the leper in whom the plague is, his clothes shall be rent,^f and his head bare;^g and he shall put a covering upon his upper lip,^h and shall cry, Unclean, unclean.ⁱ

46 All the days wherein the plague shall be in him he shall be defiled;^j he is unclean: he shall dwell alone;^k without the camp shall his habitation be.

47 ¶ The garment also that the plague of leprosy is in,^l whether it be a woollen garment, or a linen garment;

48 Whether it be in the warp, or woof, of linen, or of woollen; whether in a skin, or in any thing made⁺ of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing⁺ of skin; it is a plague of leprosy, and shall be showed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy;^m it is unclean.

52 He shall therefore burn that garment,ⁿ whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed:^o and behold, *if the plague have not changed his color, and the plague be not spread, it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.*^o

^a 1 Kings 8:34; 2 Chr. 6:29. Isa. 1:5. ^b ver 4-6. ^c verses 7, 27; 2 Tim. 2:17; 3:13. ^d Ezek. 7:20. Rom. 7:22, 23. Jas. 3:2. ^e Heb. head is pilled. ^f Job. 1:5. ^g 2 Sam. 13:19. Ezra 9:3. Job. 1:20; Jer. 30:24. Joel 2:13. ^h Job. 10:6; 21:10. ⁱ Ezek. 24:17, 22; Micah 3:7. ^j Job. 42:6. Psa. 51:3. ^k Isa. 6:5; 64:6. Rom. 3:23; 1 Cor. 6:11. ^l Prov. 30:12. ^m Num. 5:2; 12:14; 2 Kings 7:3; 15:5, 2 Chr. 26:21; Psa. 38:11; Lam. 1:1; Luke 17:12; 1 Cor. 5:5, 13; 2 Thess. 3:6; 1 Tim. 6:5; Rev. 21:27; 22:15. ⁿ Josh. 7:21; Eccl. 9:8; Isa. 61:10; 64:6; Zech. 3:3, 4; Jas. 5:2; Jude 23; Rev. 4:4; 16:15. ^o Heb. work of. ^p Heb. vessel, or instrument. ^q ch. 14:44. ^r ch. 11:33; Deut. 7:25, 26; Isa. 30:22; Acts 19:19, 20. ^s Ezek. 24:13; Heb. 6:4-8; 2 Pet. 1:9; 2:20-22. ^t Heb. bald in the head thereof, or in the forehead thereof.

30. *Beard*; a disease in the part from which the beard grows, and affecting the beard itself.

31. *There is no black hair in it*; the presence of this would be a favorable sign, ver. 37. Its absence makes the case doubtful.

39. *Darkish white*; or dullish white, in opposition to bright white spots.

45. *A covering upon his upper lip*; this was a sign of

mourning and humiliation. Ezek. 24:17, 22; Micah 3:7. *Unclean, unclean*; as a warning to others not to approach him.

47. *The plague of leprosy*; some infection that had a general resemblance to leprosy.

51. *A fretting leprosy*; corroding and destroying the cloth.

55. *Bare*; deprived of its nap. *Within or without*; on the inner or outer side of the garment.

56 And if the priest look, and behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.^a

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

1 The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house. 43 The cleansing of that house.

AND the LORD spake unto Moses, saying, 2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:^b

3 And the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds^c alive and clean, and cedar-wood,^c and scarlet, and hyssop:^d

^a Isa. 31:11; Matt. 3:12, 20; 11; Rom. 21: ^b Matt. 8:2, 4; Mark 1:44; ^c Lev. 5:12, 14, 17, 14; ^d Or, *spruces*; ^e Num. 19:9; Heb. 9:19; ^f Psa. 41:7; ^g *ever*; ^h Num. 19:15; 19; ⁱ Lev. 5:25; 12:8; 36:25; ^j John 19:31; ^k Heb. 9:13, 21; 12:24; 13:13; 5:6; ^l 2 Kings 5:10, 14; ^m Psa. 51:2; ⁿ Heb.

56, *Out of the warp, or out of the woof*; as neither the warp nor the woof could be removed separately, the meaning seems to be, that by rending out the part affected, he shall remove the leprosy, whether it have its seat in the warp or the woof.

INSTRUCTIONS.

3. Sin occasions a great variety of diseases, and will finally consign the body to the grave, and the soul, unless cleansed from its pollution, to perdition. All should therefore be solicitous to know whether they are under its power; and if so, to apply without delay to Him who can say with effect, I will; be thou clean. Matt. 8:3.

7. In doubtful cases, persons should not be hasty in deciding upon their own spiritual state. They should obtain all the light they can from experienced ministers and Christians; from self-examination, from the Scriptures, and religious books. Above all, they should go habitually to God, earnestly praying, Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Psa. 139:23, 24.

11. Old habits of sin, unless they are effectually renounced and forsaken, will revive and break out at times into flagrant transgression, and the last state of a man be worse than the first. Matt. 12:45.

17. Ministers of the gospel, and those who are called not only to judge of their own state, but to give directions to others, need great wisdom. They should be familiar with the Scriptures, well acquainted with themselves, and accustomed in every thing, by prayer and supplication with thanksgiving, to make known their requests unto God. Eph. 6:18; Phil. 4:6.

28. Not every sin of which a man may have been guilty, of itself merely, proves him to be in an unregenerate state; while no transgression of God's law, known, allowed, and persevered in, or not repented of and forsaken, can consist with a gracious and safe state.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.^e

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall sprinkle^f upon him that is to be cleansed from the leprosy seven times,^g and shall pronounce him clean, and shall let the living bird loose into the open field.^h

8 And he that is to be cleansed shall wash his clothes,ⁱ and shave off all his hair, and wash himself in water,^j that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off:^k and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs without blemish,^l and one ewe-lamb of the first year^m without blemish, and three tenth-deals of fine flour for a meat-offering,ⁿ mingled with oil, and one log of oil:

11 And the priest that maketh him clean shall present the man that is to be made clean,^o and those things, before the LORD, at the door of the tabernacle of the congregation.

^a upon the face of the field; ^b Job. 1:19; ^c 11:2; ^d Eph. 5:26; ^e 10:22; ^f 1 Pet. 3:2; ^g Rev. 1:5, 6; ^h Num. 6:9; ⁱ 7; ^j *ever*; ^k 23; ^l 14; ^m the daughter of her year; ⁿ 14; ^o 21; ^p Num. 15:14, 15; ^q Num. 8:11, 21; ^r 1 Pet. 3:26, 27; ^s Jude 21.

44. Persons may be free from one kind of sin, and yet deeply involved in another; and we are not to conclude that we are not under condemnation because we are not guilty of all sorts of transgressions, of sins which others practise, or which are known to our fellow-men; but we are to search out and forsake all iniquity; crying unto God, Cleanse thou me from secret faults, as well as, Keep me back from presumptuous transgressions. Psa. 19:12-14.

46. Sin is contagious, and all suitable efforts should be made to prevent one wicked person from corrupting others; we should not have for our companions any who lead us into sin. 1 Cor. 15:33; Psa. 1:1; Prov. 4:14, 15; 13:20.

57. We should avoid not only the commission of sin, but the occasions of it; and make whatever sacrifice is needful to be delivered from its power. Matt. 5:29, 30; 6:13.

CHAPTER XIV.

4 *Scarlet*; wool dyed red. *Hyssop*; a bushy plant of a spicy, fragrant smell, much used in ceremonial cleansings. Exod. 12:22.

5. *Running water*; living, fresh water, in distinction from that which is stagnant, or has been long standing.

6, 7. *Shall dip them—shall sprinkle—shall let the living bird loose*; the fragrant hyssop and cedar wood, the bright scarlet, and the running water, are all symbols of purity, as the blood is of cleansing. The sprinkling of the man with these is a sign of his purification. The living bird is first symbolically purified by being dipped in the blood and water, along with the hyssop, cedar wood, and scarlet. Then it is let go free, to signify that the leper thus purified is set free and restored to the camp. But he needs a further expiation before he can be restored to the privileges of the sanctuary, as the sacred writer proceeds to state.

10. *Three tenth-deals*; a tenth-deal, or an omer, is the tenth of an ephah. Exod. 16:36. *One log*; somewhat more than half a pint.

11. *Maketh him clean*; cleanses him ceremonially, as described in the following verses.

A. M. 2514.
B. C. 1490. 12 And the priest shall take one he-lamb, and offer him for a trespass-offering,^a and the log of oil, and wave them *for* a wave-offering before the LORD.^b

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priest's,^c so is the trespass-offering: it is most holy:

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed,^d and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed,^e and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.^f

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering:

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor,^g and cannot get^h so much; then he shall take one lamb *for* a trespass-offering to be waved,ⁱ to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.^h

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of the trespass-offering,ⁱ and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that is in his left hand seven times before the LORD:

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

29 And the rest of the oil that is in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves,^j or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.^k

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession,^l and I put the plague of leprosy in a house of the land of your possession;^m

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there* is as it were a plague in the house.ⁿ

36 Then the priest shall command that they empty^o the house, before the priest go *into it* to see the plague, that all that is in the house be not made unclean: and afterwards the priest shall go in to see the house:

37 And he shall look on the plague, and behold, *if* the plague be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:^o

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:^p

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again,^q and break

^a Ch. 5:18; 6:6. ^b Exod. 29:24. ^c ch. 7:7. ^d ch. 8:23. ^e ver. 14. ^f ch. 4:26; 5:6. ^g ch. 5:7; 12:8. ^h Heb. his hand reach not. ⁱ Heb. for a waving. ^j ver. 12. ^k ver. 14, 17. ^l ver. 22; ch. 15:14, 15. ^m Ps. 72:12-14;

Matt. 11:5. ⁿ Gen. 12:7; 13:17; 17:8; Deut. 32:49. ^o Prov. 3:33. Amos 6:11. ^p Ps. 91:10; Prov. 3:33; Zech. 5:4. ^q Or. prepare. ^r ch. 13:50. ^s Rev. 22:15. ^t Heb. 6:4-5; 2 Pet. 2:20, 22; Jude 12.

17, 18. Ear—thumb—toe—head: in token that all his members and faculties need cleansing through the efficacy of the atonement, by the Holy Spirit; and should all be consecrated to the service of God.

37. If the plague be in the walls; this has been supposed to be something corrosive, which caused the walls to moulder away. Lower than the wall; indentations or hollow places in the wall.

out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and behold, if the plague be spread in the house, it is a fretting leprosy in the house:^a it is unclean.

45 And he shall break down the house,^b the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.^c

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in,^d and look upon it, and behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean,^e because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop;^f

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house;^g and it shall be clean.

44. *Fretting leprosy*; eating away the walls, or causing them to decay.

53. *Let go the living bird*; signifying that the house, thus purified, is free to the use of its owner. See above on ver. 6, 7.

INSTRUCTIONS.

2. When any one has reason to believe that he is delivered from the reigning power of sin, he should make it known, and seek admission to the fellowship of the church.

8. He who is really cleansed from the pollution of sin, will gratefully acknowledge his indebtedness for the blessing to the grace of God in Jesus Christ, and will seek to purify himself more and more, and to perfect holiness in the fear of God.

12. The change which has been wrought in a sinner when he becomes pious, is never to be ascribed to himself or to creatures, but always to God, and the glory to be given to Him.

21. Although a man who repents and forsakes his sins, is pardoned through faith in Christ, yet, to be saved, he must devote his powers of body and mind as an offering of gratitude to his service.

32. None are excluded from the benefits of Christ's salvation on account of their poverty; nor can any be saved except through faith in him, and consecration to his service and glory.

45. Not only our souls, but our bodies, and all that we possess, are affected by sin. Moth and rust corrupt;

54 This is the law for all manner of plague ^{A M 2014} of leprosy,^h and scall,ⁱ ^{B C 1600}

55 And for the leprosy of a garment,^j and of a house;^k

56 And for a rising,^l and for a scab, and for a bright spot:

57 To teach when it is unclean,^m and when it is clean:ⁿ this is the law of leprosy.

CHAPTER XV.

1 The uncleanness of men in their issues. 13 The cleansing of them. 19 The uncleanness of women in their issues. 28 Their cleansing.

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue^o out of his flesh,^p because of his issue he is unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing,^q whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes,^r and bathe himself in water, and be unclean until the even.

6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes,^s and bathe himself in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.

unclean, and in the day of the clean. 1 Or, running of the reins. m ch. 22 1; Num. 5 2; 2 Sam. 3 29; Matt. 9 20; Mark 7 30-33. h Heb. vessel. n ch. 11 25; 17 15. o Isa. 1 16; Jas. 4 8.

thieves break through and steal. The earthly house of this tabernacle must be dissolved; the earth and all in it burnt up. Happy they, and they only, who have a building of God, a house not made with hands, eternal in the heavens.

CHAPTER XV.

1. *The Lord spake*; the evils about which he speaks in this chapter, and which have prevailed more or less in all ages and countries, may some of them have resulted from natural diseases, and others from diseases occasioned by vicious indulgence. All either directly or indirectly spring from sin; and should teach us the necessity, in order to escape endless death, of being delivered from the power of sin.

3. *Be stopped*; he speaks not of a healthy, but of an unnatural stoppage.

INSTRUCTIONS.

7. With depraved hearts, and in a world of temptation, we are always exposed to contract moral pollution; and need to be kept, by the restraining and purifying grace of God, from its defiling power.

15. Nothing can avail to the pardon of sin, and the sanctification of the soul, but the atoning blood of Christ efficaciously applied by the Holy Ghost.

22. Sin is contagious; and all occasions of being defiled with it, in thought, word, or deed, should be carefully guarded against, and the prayer offered to God continually, "Lead us not into temptation; but deliver us from evil."

A. M. 2514.
B. C. 1490. 9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the vessel of earth,^a that he toucheth which hath the issue, shall be broken:^b and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing,^c and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle doves, or two young pigeons,^d and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.^e

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall both bathe *themselves* in water,^f and be unclean until the even.

19 ¶ And if a woman have an issue,^g and her issue in her flesh be blood, she shall be put apart^h seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him,ⁱ he shall be unclean seven

days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation,^j or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue,^k then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness;^l that they die not in their uncleanness, when they defile my tabernacle that is among them.^m

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAPTER XVI.

1 How the high-priest must enter into the holy place. 11 The sin-offering for himself. 13 The sin-offering for the people. 20 The scape-goat. 29 The yearly feast of the expiations.

AND the LORD spake unto Moses after the death of the two sons of Aaron,ⁿ when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark;^o that he die not: for I will appear in the cloud upon the mercy-seat.^p

3 Thus shall Aaron come into the holy place;^q with a young bullock for a sin-offering, and a ram for a burnt-offering.^r

4 He shall put on the holy linen coat, and he

^a Ch. 6:29; 11:33. ^b Psa. 2:9. ^c Lev. 22:5. ^d Ch. 11:8. Num. 10:11, 12. ^e Ch. 11:29-31. ^f Ch. 22:4; Deut. 23:10. ^g Exod. 19:15, 18am. 21:4; Psa. 51:5; 1 Cor. 6:18. ^h 1 Thess. 4:3-5; Heb. 13:4. ⁱ Ch. 12:2. ^j Heb. in her separation. ^k Ch. 20:18; Ezek. 18:6, 22:10. ^l Mark 5:25; Luke 8:43.

^m Jer. 13:15. ⁿ Ch. 11:47; Ezek. 44:23; Heb. 12:15. ^o Ch. 19:30; 21:23; Num. 5:3; 19:13, 20; Ezek. 5:11; 23:38; 44:5-7; Dan. 9:27; 1 Cor. 3:17. ^p Ch. 10:1, 2. ^q Exod. 30:10; Heb. 9:7, 8; 10:19. ^r Exod. 25:22; 1 Kings 8:10; Psa. 11:11. ^s Heb. 9:7, etc. ^t Ch. 4:3.

31. The great object of God in his regulations is, that men may be holy in body and spirit, and offer unto him acceptable service, through Jesus Christ, their strength and Redeemer.

CHAPTER XVI.

In this chapter are described the solemn rites connected with the great day of atonement. On this day alone

the high-priest was allowed to enter the Holy of Holies. Thus the people were constantly reminded that the way by which sinners can approach a holy God was not yet made manifest. Heb. 9:8. At our Lord's crucifixion the veil that covered the Most Holy place was rent in twain from the top to the bottom, Matt. 27:51; the Holy Ghost thus signifying that now the way of approach to God was laid open to all through the blood of Christ.

shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired:^a these are holy garments; therefore shall he wash his flesh in water, and so put them on.^b

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.^c

6 And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house.^d

7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat.^e

9 And Aaron shall bring the goat upon which the LORD's lot fell,^f and offer him for a sin-offering.

10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him,^g and to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

12 And he shall take a censer^h full of burning coals of fire from off the altar before the LORD,ⁱ and his hands full of sweet incense beaten small,^h and bring it within the veil:

13 And he shall put the incense upon the fire before the LORD,^j that the cloud of the incense may cover the mercy-seat that is upon the testimony;^j that he die not:

14 And he shall take of the blood of the bullock,^k and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ^l Then shall he kill the goat of the sin-offering,^l that is for the people, and bring his blood within the veil,^m and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

^a ch. 6:10; Exod. 28:39-41; Ezek. 41:17; Matt. 22:11, 12. ^b ch. 6:6; Exod. 30:20. ^c ch. 4:11. ^d ch. 9:7; Heb. 5:2, 3; 7:27, 28; 9:7. ^e Heb. 10:2. ^f 1 Heb. *goat up*; ^g 1a. 3:6, 6; 2 Heb. 5:21; Heb. 7:27, 9:23, 25; ch. 10:1; Num. 10:18, 40. ^h 1a. 6:6, 7. ⁱ Exod. 30:34-38; Rev. 8:3, 4. ^j Exod. 30:38. ^k Exod. 25:21. ^l 1a. 4:5, 6; Heb. 9:13-25; 1a. 5:20. ^m ver. 2; Heb. 6:19; 9:3, 7, 12. ⁿ Exod. 29:36; Ezek. 45:18; Heb. 9:22, 23.

5. Two kids—for a sin-offering; both the goats constituted together one expiatory offering, though but one of them was sacrificed.

6. Shall offer his bullock; this is spoken by anticipation; its actual sacrifice is described by ver. 11.

8. For the Lord; that is, to be sacrificed to the Lord.

9. Offer him for a sin-offering; this also is spoken by anticipation. See ver. 15.

10. To make an atonement with him; in the Hebrew, to make an atonement upon him, namely, by typically laying upon his head the sins of the people, to be borne away by him. Ver. 20-22.

11. Make an atonement for himself; being a sinner, he must first offer his own sin-offering, before he could present that of the people. Heb. 7:27.

15. Bring his blood within the veil; into the Holy of Holies.

16 And he shall make an atonement for ^{A. M. 2916.} the holy place,^a because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth^b among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place,^c until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar ^{there is} before the LORD, and make an atonement for it;^d and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.^e

20 ^f And when he hath made an end of reconciling the holy place,^f and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel,^g and all their transgressions in all their sins, putting them upon the head of the goat,^h and shall send him away by the hand of a fit manⁱ into the wilderness:

22 And the goat shall bear upon him all their iniquities^j unto a land not inhabited;^l and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.^w

¹ Heb. *des Beth*. ^a Exod. 34:3; Heb. 9:7. ^b Exod. 30:10. ^c Ezek. 43:18-22. ^d Ezek. 45:20; Col. 1:20. ^e ch. 26:40; Psal. 52:5; Prov. 2:13; Rom. 10:10. ^f 1a. 3:26. ^g 1a. a man of opportunity. ^h 1a. 33:11, 12. ⁱ John 1:20. ^j Heb. 9:22; 1 Pet. 2:24. ^k Heb. of separation. ^l 1a. 103:12. ^m ch. 4:8-10.

This beautifully typifies Christ entering into the presence of God with his own blood, and presenting it before the Father as a perfect atonement for the sins of his people. Heb. 9:23, 24.

16-19. Because of the uncleanness of the children of Israel; thus signifying that so deep and universal is the pollution of sinners, that all their services, and every thing with which they have to do, needs purifying by the blood of Christ.

20. Reconciling the holy place—the tabernacle—the altar; making atonement for them, according to ver. 16.

21. Putting them upon the head of the goat; typically transferring them to him; as if he were to carry them away, and thus the people be delivered from them and their consequences: thus pointing to Christ and his salvation. Isa. 53:4-12; John 1:29; Rom. 4:25; 1 Pet. 2:24; 3:18; 1 John 2:2. A fit man; or, a man ready at hand.

A. M. 2514.
R. C. 1401. 26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water,^a and afterward come into the camp.

27 And the bullock *for the sin-offering*, and the goat *for the sin-offering*, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp;^b and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that in the seventh month,*^c on the tenth day of the month, ye shall afflict your souls,^d and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to cleanse you,^e *that ye may be clean from all your sins before the LORD.*

31 *It shall be* a sabbath of rest unto you,^f and ye shall afflict your souls, by a statute for ever.

32 And the priest,^g whom he shall anoint, and whom he shall consecrate^h to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even the holy garments*:

33 And he shall make an atonement for the holy sanctuary,ⁱ and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you,^j to make an atonement for the children of Israel for all their sins once a year.^k And he did as the LORD commanded Moses.

^a Ver 24, ch. 15: 5; Gen. 1: 12, 21; 6: 30; Heb. 13: 11. ^b ch. 23: 27; Exod. 30: 10; Num. 29: 7. ^c Isa. 58: 3, 5; Dan. 10: 3, 12. ^d Psa. 51: 2; Jer. 33: 4; Ezek. 30: 23; Eph. 5: 25; Heb. 9: 13, 14; 10: 1, 2; 1 John 1: 7, 9. ^e ch. 23: 32. ^f ch. 4: 1-16. ^g Heb. *fit his hand*. ^h ver. 16; Exod. 29: 35, 37. ⁱ ch. 23: 31.

26. *Shall wash his clothes*; being typically defiled by contact with the scape-goat upon which the sins of the people had been laid. So, ver. 28, he that burns the flesh of the two sin-offerings without the camp, is commanded to do the same thing.

29. *Seventh month*; Tishri; answering to the last part of September and the first part of October. It was the first month of the civil, and the seventh of the ecclesiastical year.

31. *Afflict your souls*; mourn over, confess, and forsake their sins.

34. *An everlasting statute*; perpetual, to the end of the Jewish dispensation.

INSTRUCTIONS.

2. In the dealings of God with men, his justice is no less conspicuous than his mercy. Those who approach him must do it not only with filial confidence, but with reverence and holy fear—in the way of his appointment, and for the purpose of honoring him as well as of obtaining benefits for themselves and their fellow-men.

6. Often are we taught that the most holy men, in their most holy duties, need the influence of atoning blood, and the life-giving communications of the Holy Ghost.

15. Christ has not only made a full atonement for sin, and procured the blessings of the Holy Spirit, but has entered into heaven itself, and there ever lives to make effectual intercession for all who come unto God through him.

22. As far as the east is from the west, so far he removes the transgressions of all who trust in him; so

CHAPTER XVII.

1 The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden, 15 and all that dieth alone or is torn.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel,^k that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man,^l he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field,^m even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at the door of the tabernacle of the congregation,*ⁿ and burn the fat for a sweet savor unto the LORD.^o

7 And they shall no more offer their sacrifices unto devils,^p after whom they have gone a whoring.^q This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel,^r or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

^j Exod. 30: 10; Heb. 9: 7, 25. ^k Deut. 12: 5, 6, 21. ^l Rom. 5: 13. ^m Gen. 31: 54; 2 Chr. 25: 4; Ezek. 20: 24; 22: 9. ⁿ ch. 3: 2. ^o Exod. 29: 13. ^p Deut. 32: 17; 2 Chr. 11: 15; Psa. 106: 37; 1 Cor. 10: 20; Rev. 9: 20. ^q ch. 20: 3; Ezek. 23: 5. ^r ver. 4.

that they will never rise in this world to their shame, nor in the future to their condemnation.

28. The perpetual offerings of blood, and the perpetual applications of water, under the Old Testament dispensation, show our perpetual need of pardoning mercy through Christ, and of the cleansing influences of his Spirit, in order to preparation for heaven.

34. Stated seasons, according to divine appointment, of rest from worldly business, cares, and amusements, to search out and confess their sins, acknowledge and adore Jehovah, and seek his blessing on themselves and others, have been observed by the people of God, and been seasons of great comfort and benefit to them in all ages of the world.

CHAPTER XVII.

3. *That killeth an ox, or lamb, or goat*; some understand these words to mean, that whoever would kill for food any animal used in sacrifice, should bring it to the door of the tabernacle, and offer to the Lord that part prescribed for a peace-offering; the object of this law being to prevent secret sacrifices to devils, ver. 7. But since it is expressly said that this shall be "a statute for ever," while, in Deut. 12: 4-16, they are required, after their entrance into Canaan, to bring only their sacrifices to the tabernacle, and have full liberty to "kill and eat flesh in all their gates," others suppose that the present passage also refers only to sacrifices.

4. *He hath shed blood*; is to be accounted as a murderer. Compare Isa. 66: 3.

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 * And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood;^a I will even set my face against that soul that eateth blood,^b and will cut him off from among his people.

11 For the life of the flesh is in the blood;^c and I have given it to you upon the altar to make an atonement for your souls:^d for it is the blood that maketh an atonement for the soul.^e

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth* and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof,^f and cover it with dust.^g

14 For *it is* the life of all flesh;^h the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that* which died of itself,ⁱ or that which was torn with beasts, whether it be one of your own country, or a stranger;^j he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.^k

CHAPTER XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, I am the LORD your God.^l

3 After the doings of the land of Egypt,^m wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein:ⁿ I am the LORD your God.

5 Ye shall therefore keep my statutes, and my

^a Gen. 9: 4. ^b Lev. 7: 26, 27; Deut. 12: 16, 23; Ezek. 41: 7. ^c Ezek. 14: 5. ^d Lev. 17: 14. ^e Matt. 26: 28; Rom. 5: 9; Eph. 1: 7; Heb. 13: 12; Rev. 1: 5. ^f Heb. 9: 22. ^g Heb. 12: 17. ^h Deut. 15: 23. ⁱ Ezek. 24: 7. ^j Lev. 11: 31. ^k Heb. 9: 22. ^l Gen. 22: 8; Deut. 14: 21; Ezek. 4: 14; 44: 31. ^m Lev. 11: 23. ⁿ Num. 19: 19, 20. ^o Exod. 6: 7. ^p Isa. 106: 33; Ezek.

10. *Eateth any manner of blood*; the eating of blood was forbidden, to produce a more sacred regard to human life, and to the atonement of which blood was the emblem. Ver. 11-14.

INSTRUCTIONS.

4. In all things, especially things connected with the worship of God, we should be careful to follow his directions, and avoid both the reality and the appearance of worshipping any one but Jehovah.

7. Worship presented to any but Jehovah is peculiarly offensive in his sight, and exposes those who render it to his indignation.

12. God requires, and in various ways inculcates, a sacred regard to human life; and especially to the great atonement which he has made by the shedding of that blood

judgments: which if a man do, he shall live in them: I am the LORD. A. M. 2514
B. C. 1491

6 * None of you shall approach to any that is near of kin* to him, to uncover *their* nakedness: I am the LORD.

7 The nakedness of thy father,^o or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover:^p it is thy father's nakedness.

9 The nakedness of thy sister,^q the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother; thou shalt not approach to his wife: she is thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter-in-law:^r she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife:^s it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18 Neither shalt thou take a wife to her sister* to vex her;^t to uncover her nakedness, besides the other in her life-time.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.^u

20 Moreover thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.^v

20: 7; Eph. 5: 11. ^o Deut. 4: 1, 2; 6: 1; Ps. 119: 4; Ezek. 36: 27. ^p Heb. 9: 13. ^q Gen. 31: 32. ^r Deut. 22: 24. ^s 1 Cor. 5: 1. ^t 2 Sam. 13: 11, 12. ^u Gen. 38: 18. ^v Deut. 25: 5; Matt. 22: 24. ^w 1 Cor. 7: 1. ^x 1 Sam. 1: 6-8; Matt. 24: 14, 15. ^y Ezek. 18: 6; 22: 10. ^z Exod. 20: 14; Prov. 6: 25, 33; Matt. 5: 27.

without which there could be no remission of sin. Heb. 9: 22.

16. In this world of impurity, we must have recourse to the great Purifier, whom clean water represents, or we shall live and die in pollution, and bear for ever the sad consequences of our sins.

CHAPTER XVIII.

2. The doings; the sinful practices.

4. Judgments; Exod. 21: 1; Deut. 4: 1, 2; 6: 1.

7. The nakedness of thy father, or—of thy mother; the Hebrew may be rendered, the nakedness of thy father, and the nakedness of thy mother; because they were one flesh, and the dishonor done to her was done to him also. Compare verse 8.

A. M. 2514.
B. C. 1490. 21 And thou shalt not let any of thy seed pass through the *fire*^a to Molech,* neither shalt thou profane the name of thy God: I am the LORD.

22 Thou shalt not lie with mankind,^b as with womankind: it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these things:^c for in all these the nations are defiled which I cast out before you:

25 And the land is defiled:^d therefore I do visit the iniquity thereof upon it,^e and the land itself vomiteth out her inhabitants.^f

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you;

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also,^g when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye commit not any of these abominable customs,^h which were committed before you, and that ye defile not yourselves therein:ⁱ I am the LORD your God.^j

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.^k

^a Deut. 12:31; 1st 10; 2 Kings 16:3; Psa. 106:37; Jer. 7:31. * Called *Molech*, Acts 7:43. ^b Rom. 1:27. ^c Lev. 6, etc. ^d Deut. 1:12. ^e Jer. 5:9, 29; Hos. 2:13; 9:9. ^f Lev. 25; ch. 20:22. ^g Deut. 18:9. ^h Lev. 24:1 ver. 2, 4. ⁱ ch. 11:44; 20:7, 26; Amos 3:3; 1 Pet. 1:16. ^j Exod. 10:12. ^k Exod. 20:8; 31:13; Isa. 58:13. ^l ch. 26:1; Exod. 20:4; 1 Cor. 10:14;

21. *Thy seed*; children or posterity. *Pass through the fire to Molech*; be offered to that idol. *Profane the name of thy God*; by giving that worship to another which is due to Him alone.

24. *The nations—which I cast out*; the Canaanites, which he would cast out.

25. *Vomiteth out her inhabitants*; a strong expression, to denote their loathsomeness in the sight of God.

28. *It spued out*; would spue out or eject the inhabitants.

30. *I am the Lord your God*; this is often mentioned as a strong and conclusive reason why they should in all things obey him.

INSTRUCTIONS.

5. The sinful maxims and customs of this world we must forsake, and be guided, in our connections and intercourse with others, by the revealed will of God, or be shut out of heaven.

6. Marriage is an institution of God, and when it is entered into, and its duties discharged according to his will, it is honorable in all, a means of rich blessings to the persons concerned, and of great usefulness to others; and the violation of his will with regard to it, is a crime tending to the greatest guilt, debasement, and wretchedness in this life and the life to come.

3 ¶ Ye shall fear every man his mother, and his father,^l and keep my sabbaths:^m I am the LORD your God.

4 ¶ Turn ye not unto idols,ⁿ nor make to yourselves molten gods: I am the LORD your God.

5 ¶ And if ye offer a sacrifice of peace-offerings unto the LORD,^o ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 ¶ And when ye reap the harvest of your land,^p thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

11 ¶ Ye shall not steal,^q neither deal falsely, neither lie one to another.^r

12 ¶ And ye shall not swear by my name falsely,^s neither shalt thou profane the name of thy God:^t I am the LORD.

13 ¶ Thou shalt not defraud thy neighbor, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.^u

14 ¶ Thou shalt not curse the deaf, nor put a stumbling-block before the blind,^v but shalt fear thy God:^w I am the LORD.

15 ¶ Ye shall do no unrighteousness in judgment;^x thou shalt not respect the person of the poor, nor honor the person of the mighty:^y *but* in righteousness shalt thou judge thy neighbor.

1 John 5:21. ^a ch. 7:16, 17. ^b ch. 23:22; Deut. 24:19-21; Ruth 2:15-17. ^c Exod. 20:15. ^d Eph. 4:25; Col. 3:9. ^e ch. 6:3; Exod. 20:7; Jas. 5:12. ^f ch. 11:21; Ezek. 36:20-23. ^g Mal. 3:5; Jas. 5:4. ^h Deut. 27:18. ⁱ ch. 25:17. ^j Deut. 16:19. ^k Prov. 24:23; Jas. 2:9.

21. The strong tendency to idolatry, and its great prevalence for so long a time and in so many nations, is conclusive evidence that men do not naturally like to retain the knowledge and worship of Jehovah, or to walk in his ways.

25. That it should ever be needful for God to prohibit practices so unnatural and detestable as are here referred to, or that men should be disposed to degrade and sink themselves so low, is demonstration that madness, defilement, and death are in their hearts; and that except they be quickened, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of God, they can never see the kingdom of heaven.

CHAPTER XIX.

3. *Fear—mother—father*; honor, reverence, esteem, and in all things right, please them. Exod. 20:12; Matt. 19:19.

5. *At your own will*; or, that ye may be accepted, namely, when ye comply with all the divine precepts concerning it.

7. *It is abominable*; the eating of it in opposition to the command of God was wicked, and incurred the divine displeasure.

15. *In judgment*; in deciding cases of right between man and man.

16 ¶ Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am the LORD.

17 ¶ Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor,^a and not suffer sin upon him.^b

18 ¶ Thou shalt not avenge:^c nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind:^d thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee.

20 ¶ And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to a husband, and not at all redeemed, nor freedom given her; she^e shall be scourged:^f they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD,^g unto the door of the tabernacle of the congregation, even a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD^h *withal*.ⁱ

25 And in the fifth year shall ye eat of the fruit

thereof, that it may yield unto you the ^{A. M. 2536} increase thereof: I am the LORD your God. ^{E. C. 1580}

26 ¶ Ye shall not eat *any thing* with the blood,^k neither shall ye use enchantment,^l nor observe times.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.^m

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

29 ¶ Do not prostituteⁿ thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary:^o I am the LORD.

31 ¶ Regard not them that have familiar spirits,^p neither seek after wizards, to be defiled by them: I am the LORD your God.

32 ¶ Thou shalt rise up before the hoary head, and honor the face of the old man,^q and fear thy God:^r I am the LORD.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex^s him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just balances,^t just weights,^u a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them:^v I am the LORD.

^a 1 Tim. 5: 20. ^b Ex. 22: 1. ^c 1 Cor. 13: 11. ^d 1 Pet. 2: 5. ^e 1 Tim. 5: 11. ^f 1 Tim. 5: 20. ^g 1 Sam. 22: 9, 11. ^h 1 Cor. 13: 11. ⁱ 1 Pet. 2: 5. ^j 1 Tim. 5: 11. ^k 1 Tim. 5: 20. ^l 1 Tim. 5: 20. ^m 1 Tim. 5: 20. ⁿ 1 Tim. 5: 20. ^o 1 Tim. 5: 20. ^p 1 Tim. 5: 20. ^q 1 Tim. 5: 20. ^r 1 Tim. 5: 20. ^s 1 Tim. 5: 20. ^t 1 Tim. 5: 20. ^u 1 Tim. 5: 20. ^v 1 Tim. 5: 20.

¹ 1 Tim. 5: 20. ² 1 Tim. 5: 20. ³ 1 Tim. 5: 20. ⁴ 1 Tim. 5: 20. ⁵ 1 Tim. 5: 20. ⁶ 1 Tim. 5: 20. ⁷ 1 Tim. 5: 20. ⁸ 1 Tim. 5: 20. ⁹ 1 Tim. 5: 20. ¹⁰ 1 Tim. 5: 20. ¹¹ 1 Tim. 5: 20. ¹² 1 Tim. 5: 20. ¹³ 1 Tim. 5: 20. ¹⁴ 1 Tim. 5: 20. ¹⁵ 1 Tim. 5: 20. ¹⁶ 1 Tim. 5: 20. ¹⁷ 1 Tim. 5: 20. ¹⁸ 1 Tim. 5: 20. ¹⁹ 1 Tim. 5: 20. ²⁰ 1 Tim. 5: 20. ²¹ 1 Tim. 5: 20. ²² 1 Tim. 5: 20. ²³ 1 Tim. 5: 20. ²⁴ 1 Tim. 5: 20. ²⁵ 1 Tim. 5: 20. ²⁶ 1 Tim. 5: 20. ²⁷ 1 Tim. 5: 20. ²⁸ 1 Tim. 5: 20. ²⁹ 1 Tim. 5: 20. ³⁰ 1 Tim. 5: 20. ³¹ 1 Tim. 5: 20. ³² 1 Tim. 5: 20. ³³ 1 Tim. 5: 20. ³⁴ 1 Tim. 5: 20. ³⁵ 1 Tim. 5: 20. ³⁶ 1 Tim. 5: 20. ³⁷ 1 Tim. 5: 20.

16. *Stand against the blood*; take a course suited to procure the death of the innocent. 1 Sam. 22: 9, 18; 1 Kings 21: 13; Mark 14: 57.

17. *Hate thy brother in thy heart—rebuke thy neighbor*; instead of cherishing a secret grudge against our neighbor, it is our duty frankly to reprove him, wherein we think he has done wrong. *Not suffer sin upon him*; better, as in the margin, not bear sin on his account, that is, by neglecting our duty towards him.

20. *She shall be scourged*; literally, there shall be scourging—as is supposed, of the man, as well as the woman. *Not be put to death*; Deut. 22: 23-27.

23. *As uncircumcised*; that is, unclean and not suitable to be eaten by them. Ver. 24.

26. *Observe times*; or, practise magic arts. See note to ver. 31.

27. *Round—mar the corners*; according to the superstitious observances of the heathen.

28. *Cuttings in your flesh*; in mourning for the dead.

31. *Them that have familiar spirits*; those who profess to have intercourse with demons or the spirits of the dead, and by their aid to foretell future events and do other supernatural things. *Wizards*; who profess to have supernatural power by the aid of magic arts. Sorcery and witchcraft existed among the ancients in a great variety of forms. Those who practised them are called in the holy Scriptures, wizards, diviners, enchanters, soothsayers, etc. Of these, some professed simply to interpret signs and omens, and thus to draw from them a knowledge of the future; others, by means of certain mysterious words and forms, to call up demons or the spirits of the dead, that they might obtain from them supernatural

revelations, or accomplish through their aid supernatural deeds. All such practices are essentially idolatrous, as they withdraw men's faith and love from God and his word to things that cannot profit them. See Instruction to ver. 28.

35. *Meteyard*; measure of lengths. *Measure*; of liquids.

36. *Ephah—hin*; names of different measures. Chap. 5: 11; Exod. 16: 36; 29: 40.

INSTRUCTIONS.

2. As God is holy, so must we be in order to meet his approbation or enjoy his presence.

3. Due subordination and affection in families is inseparably connected with the right keeping of the Sabbath; and the neglect of the one tends directly and powerfully to the destruction of the other.

4. That men should ever forsake Jehovah for gods of their own making, is demonstration of their strong and active opposition to him.

8. To meet the approbation of God, men must not only be cheerful and hearty in serving him, but must be guided in their efforts by his directions.

10. God requires, and holiness leads men, to be not only pious, but benevolent; to be disposed, as there is opportunity and ability, to help the poor; and one of the best ways of helping them, is to lead them to help themselves.

12. Falsehood is intimately connected with theft; and profane swearing with both. Let a man be guilty of one of these sins, and you have no security that he will not commit any sin to which he may be tempted.

13. Refusing promptly to pay just wages for labor, and robbing men by fraud or violence of their dues, are sins

A. M. 2514.
B. C. 1490.

CHAPTER XX.

1 Of him that giveth of his seed to Molech. 4 Of him that favoureth such a one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of bestiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the LORD spake unto Moses, saying,
2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel,^a or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man,^b and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;^c

5 Then I will set my face against that man, and against his family,^d and will cut him off, and all that go a whoring after him,^e to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits,^f and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.^g

7 ¶ Sanctify yourselves therefore, and be ye holy:^h for I *am* the LORD your God.

8 And ye shall keep my statutes,ⁱ and do them:^j I *am* the LORD which sanctify you.^k

9 ¶ For every one that curseth his father or his mother shall be surely put to death;^l he hath

cursed his father or his mother; his blood *shall be* upon him.^m

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.ⁿ

11 And the man that lieth with his father's wife hath uncovered his father's nakedness:^o both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter-in-law,^p both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 If a man also lie with mankind, as he lieth with a woman,^q both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take a wife and her mother,^r it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast,^s he shall surely be put to death; and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister,^t his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness,^u and shall uncover her nakedness;

^a ch. 18:21. ^b ch. 17:10; Ezek. 14:4. ^c Deut. 17:2-5. ^d Exod. 20:5. ^e ch. 17:7; Jer. 3:2; Hos. 2:5, 13. ^f ch. 19:31. ^g Rev. 22:15. ^h ch. 19:2. ⁱ ch. 19:37. ^j ch. 21:8. ^k Exod. 31:13; Ezek. 37:28; 1 Cor. 1:30. ^l Exod.

21:17; Prov. 10:30. ^m 1 ver. 11, 13. ⁿ Deut. 22:22. ^o Deut. 27:20. ^p ch. 1:13. ^q ch. 18:22; Deut. 23:17. ^r ch. 18:17. ^s ch. 18:23; Deut. 27:21.

^t Deut. 27:22. ^u ch. 15:24; 18:19; Ezek. 18:6.

which God abhors, and against which he denounces his dreadful curse. Jas. 5:2-5.

14. To reproach or despise men, or to bring any evil upon them, on account of any natural infirmity or calamity, is mean, ungrateful, and wicked.

15. Partiality in judicial decisions, and injustice under the cover of law, are an abomination in the sight of Jehovah, and expose those who are guilty of them to his vengeance.

16. Tattlers, those who go about retailing scandal, and delight in accusing, ridiculing, or depreciating others, especially the good, are following Satan the great accuser, and in a way which leads to his place of torment.

18. Real love, such as God requires and holiness of heart produces, leads men to desire and strive to deliver others from all evil, especially from sin, and to do them all the good in their power. Let this love fill all hearts, and it will make earth resemble heaven.

22. Without repentance and faith in the atoning blood of Christ, none to whom he is made known can be forgiven, or escape the just punishment of their sins.

25. Jehovah is the God of providence as well as of grace; the giver of all temporal as well as spiritual blessings, which should be received as from him, and used for his glory and the good of his kingdom.

28. There are means of sin, as well as of holiness. Among them are all pretended intercourse with evil or departed spirits, sorcery, enchantments, jugglery, fortune-telling, and every thing which tends to lead men away from God as their portion, from his word as their guide, from his service as their employment, and his favor as their reward. All such things should be avoided, and

only such occupy the attention of men as tend to make them holy, and lead them to love, trust in, and obey God.

30. Stated, regular, conscientious attendance on public worship, when God gives opportunity, is an essential part of the right keeping of the Sabbath; and highly promotive of all the social, civil, and religious interests of men.

31. Those who pretend to wisdom they do not possess, especially to receiving it from disembodied spirits, or intercourse with invisible agents, and thus to be able to reveal secrets and foretell future events, are morally defiled and defiling, and should be treated accordingly.

32. Respect to the aged is a mark of wisdom, and essential to virtue; a source of comfort, and a means of usefulness; an ornament to character, and a passport to influence, reputation, and honor.

34. Kindness to strangers is a dictate of true religion, and peculiarly grateful to persons in a strange country. It so much resembles the kindness of God, that it is one of the best means of leading men to love him, and thus show their gratitude to him for his love. Eph. 2:19.

36. Strict honesty in trading, and in all business transactions, and the doing to others as we ought to wish others to do to us, is a duty required by God, by our own good, and the good of all.

CHAPTER XX.

2. *Molech*; an idol of the Ammonites to whom children were sacrificed. According to the Rabbins his statue was of brass and hollow; and this being heated from below, the children to be sacrificed were put into its arms.

8. *Sanctify you*; separate them from other nations, and set them apart for himself. Ver. 24, 26.

he hath discovered* her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister,^a nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.^b

21 And if a man shall take his brother's wife,^c it is an unclean thing:[†] he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them:^d that the land, whither I bring you to dwell therein, spue you not out.^e

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.^f

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey:^g I am the LORD your God, which have separated you from other people.^h

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean:ⁱ and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth[†] on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD am holy,^j and have severed you from other people, that ye should be mine.^k

27 ¶ A man also or woman that hath a familiar spirit,^l or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.

CHAPTER XXI.

1 Of the priests' mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 17 The priests that have blemishes must not minister in the sanctuary.

AND THE LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto

them, There shall none be defiled for the dead among his people:^m

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, *being* a chief man among his people,ⁿ to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God:^o for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.^p

7 They shall not take a wife that is a whore,^q or profane; neither shall they take a woman put away from her husband:^r for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.^s

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.^t

10 And he that is the high-priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments,^u shall not uncover his head,^v nor rend his clothes;

11 Neither shall he go in to any dead body,^w nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him:^x I am the LORD.

13 And he shall take a wife in her virginity.^y

14 A widow, or a divorced woman, or profane, or a harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people:^z for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish,^{aa} let him not approach to offer the bread[†] of his God.^{ab}

band among his people, he shall not defile himself for his wife, etc. See Ezek. 24:16, 17. ^a ch. 19:12. ^b Isa. 62:11. ^c Ezek. 44:22. ^d Deut. 24:1-4. ^e ch. 20:7. ^f Gen. 28:21. ^g Exod. 29:30, 30. ^h ch. 10:6, 7. ⁱ Num. 19:14. ^j ch. 8:9-12. ^k Exod. 29:6, 7. ^l Gen. 18:19. ^m Ezra 2:62. ⁿ ch. 22:25. ^o Or food; ch. 3:11. ^p ch. 10:3.

delivered from it by the mighty power of God. 1 Cor. 6:9-11; Eph. 1:19, 20.

CHAPTER XXI.

1. *Priests—defiled for the dead*; by touching dead bodies, going where they were, or assisting in burying them, except in the case of near relatives, mentioned ver. 2, 3; and the high-priest might not do it even for them. Ver. 10-12.

4. *Being a chief man among his people*; see marginal version, which is to be preferred.

5. *Not make baldness*; in token of mourning.

15. *Profane his seed*; render his sons unfit for the priesthood, by disregarding these divine directions.

17. *Hath any blemish*; the priest, as well as the victims he offered, must be without blemish, to typify the moral perfection which God's service demands; and especially, to shadow forth the perfect priesthood of Christ.

23. Cast out; shall cast out.

INSTRUCTIONS.

2. Capital punishment by the hand of magistrates is sometimes not only right, but a duty which they owe to God and their fellow-men. It is a needful means of restraining iniquity; and the people, when God commands it, are bound to see that it is executed.

5. If the magistrates and people neglect to prosecute criminals, and to punish the guilty, they encourage crime, incur guilt, and expose themselves to divine judgments.

9. That laws should be needful to keep parents from destroying children, and children from cursing parents; and people to whom Jehovah is known from forsaking him for idols, and committing the most polluting and degrading abominations, shows the strength and malignancy of sin, and the necessity, in order to salvation, of being

A. M. 2514.
B. C. 1499.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous;^a

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a dwarf,^{*} or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;^b

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy,^c and of the holy.^d

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries:^e for I the LORD do sanctify them.^f

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 The priests in their uncleanness must abstain from the holy things.
6 How they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish.
26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel,^g and that they profane not my holy name^h *in those things* which they hallow unto me:ⁱ I am the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him,^j that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron is a leper, or hath a running issue;^k he shall not eat of the holy things, until he be clean.^l And whoso toucheth any thing that is unclean by the dead,^m or a man whose seed goeth from him;ⁿ

^a Ch. 22:23. ^{*} Or, too slender. ^b Deut. 23:1. ^c ch. 2:3, 10; 6:17, 29; 7:1; 21:9; Num. 1:9. ^d ch. 22:10-12; Num. 1:19. ^e ver. 12. ^f ver. 3. ^g Num. 6:3. ^h ch. 17:21. ⁱ Exod. 22:35; Num. 18:32; Deut. 15:19. ^j ch. 7:20. ^k Heb. of the rears. ^l ch. 15:2. ^m ch. 15:13. ⁿ Num. 19:11, 12. ^o ch. 15:16. ^o ch. 11:24, 43. ^p ch. 15:7, 19. ^q Hag. 2:13. ^r ch. 15:15.

22. He shall eat the bread of his God; though the blemishes mentioned disqualified them from offering sacrifices, they did not exclude them from performing such duties as were suited to their condition, and receiving a support.

INSTRUCTIONS.

6. Ministers of religion should be distinguished for sobriety, purity, and elevation of character, and for the faithful discharge of their appropriate duties; that to their instructions they may add the weight of their example.

13. Ministers of religion, even those most distinguished, should in all ordinary cases be married; and their wives should in all cases be examples of purity, propriety, and excellence.

23. All should avoid engaging in duties for which they are disqualified, and be diligent in the discharge of such as are suited to their condition, and by which they may honor God, and benefit themselves and their fellow-men.

5 Or whosoever toucheth any creeping thing,^o whereby he may be made unclean,^p or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even,^q and shall not eat of the holy things, unless he wash his flesh with water.^r

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because *it is* his food.^s

8 That which dieth of itself, or is torn *with beasts*,^t he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it,^u and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or a hired servant, shall not eat of the holy thing.

11 But if the priest buy *any* soul with his money,^v he shall eat of it, and he that is born in his house: they shall eat of his meat.^w

12 If the priest's daughter also be married unto a stranger,^x she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house,^y as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat of the holy thing unwittingly,^z then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel,^{aa} which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass,^{ab} when they eat their holy things:ⁱ for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,
18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever *he be* of the house of Israel, or of the strangers in Israel,^{ac} that will offer his oblation for

Heb. 10:22. ^o ch. 21:22; Num. 18:11, 13. ^p Exod. 22:31; Ezek. 44:31. ^q Exod. 22:43. ^r Heb. the purchase of his money. ^s Num. 18:11, 13. ^t Heb. a man, a stranger. ^u Gen. 38:11. ^x ch. 5:15, 16. ^y Num. 18:32. ^z ver. 9. ^{aa} Heb. made themselves with the iniquity of trespass in their eating. ^{ab} Num. 15:14.

CHAPTER XXII.

2. Separate themselves from the holy things; abstain from partaking of them when they were ceremonially unclean, and could not partake without defiling them. Ver. 3-7.

3. Hallow; consecrate.

7. Eat of the holy things; that part of them which belonged to the priests.

11. He shall eat of it; because he belonged to the family, and was entitled to its privileges.

14. Unwittingly; not knowing that it was holy, or consecrated to God. The fifth—give it unto the priest; he should pay for what he ate and one fifth part more. This was designed to make them careful not to offend ignorantly.

16. Or suffer them to bear the iniquity; more literally, laid them with the iniquity of trespass, namely, by eating of their offerings in an unlawful way. For the priests acted in behalf of the people, and their sins would bring God's displeasure upon the congregation of Israel.

all his vows, and for all his freewill-offerings, which they will offer unto the Lord for a burnt-offering :

19 *You shall offer* at your own will a male without blemish,^a of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish,^b *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings^c unto the LORD to accomplish *his* vow,^d or a freewill-offering in beeves or sheep,^e it shall be perfect to be accepted: there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen,
or scurvy, or scabbed, ye shall not offer these unto
the LORD, nor make an offering by fire of them
upon the altar unto the LORD.

23 Either a bullock or a lamb[†] that hath any thing superfluous or lacking in his parts,^e that mayest thou offer *for* a freewill-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these;^f because their corruption is in them, and blemishes be in them;^g they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam;^h and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be cow or ewe,*[†] ye shall not kill it and her young both in one day.ⁱ

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD.^j

31 Therefore shall ye keep my commandments,
and do them:^k *I am* the LORD.

32 Neither shall ye profane my holy name;¹ but I will be hallowed among the children of Israel:^m I *am* the LORD which hallow you,ⁿ

33 That brought you out of the land of Egypt,
to be your God:^v *I am* the LORD.

CHAPTER XXIII.

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The feast of first-fruits. 15 The feast of Pentecost. 22 Offerings to be set for the altar. 24 The feast of trumpets. 26 The day of atonement. 34 The feast of tabernacles.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say
unto them, *Concerning* the feasts of the LORD,^p
which ye shall proclaim *to be* holy convocations,^q
even these are my feasts.

3 Six days shall work be done:^r but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work *therein*: it is the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth *day* of the first month at even is the LORD's passover.^s

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf^s of the first-fruits of your harvest unto the priest:^t

11 And he shall wave the sheaf before the LORD,^a to be accepted for you: on the morrow after the sabbath the priest shall wave it.

John 1:3, b Deut. 15:21; Mal. 1:8, 14; Eph. 5:27; 1 Pet. 1:19. c ch. 3:1,
Num. 15:3, - * *in gentes*; 1 Or. *kal* c ch. 21:18. f Num. 16:10,
Eph. 2:12, 1 John 5:19. h 1, 2 Cor. 22:30; 1 Or. *she-gent*. i Deut. 29:1,
7:12-13; Ps. 107:22, Amos 4:5. k ch. 19:37, Num. 15:40; Deut.

4:40. 1 ch. 18:21. m ch. 10:3. n ch. 20:8. o ch. 11:45. p ver. 4, 37.
q Exod. 32:5. Pa s 1:3. r ch. 19:3; Exod. 20:9. s Exod. 12:6, etc.; 13:3,
10, 31-8; Num. 9:2-3; Deut. 16:1-8. Josh. 5:10. t Heb. *omer*, or *hand-
ful*. u Exod. 22:29; 23:19. 34:26; Prov. 3:9; Ezek. 44:30. v Exod. 22:24

19. *At your own will*; rather, for your acceptance; and so ver. 29. The expressions, for acceptance, for your acceptance, it shall be accepted, etc., are often added to signify that the offerer is to comply with the rules of the Levitical law. So in the present chapter, in the Hebrew, ver. 19, 20, 21, 23, 25, 27, 29.

27. *Under the dam; with its mother.*

32. *Profane my holy name*; by disregarding his directions. *Hallowed*; revered, honored, obeyed.

means to reclaim them, and bring them in future to know and obey the truth.

21. God justly requires that which is perfect; and the best that we offer can be accepted only through the atonement, righteousness, and intercession of Christ.

31. Notwithstanding all that Christ has done, no one is or can be saved by him, unless as he is made willing heartily to obey God's commands.

CHAPTER XXIII.

3. Known and allowed iniquity, secret or open, unfits a man for the acceptable discharge of sacred duties; and without repentance and reformation he will be excluded from the holy society and worship of heaven.

9. Neglect of the ordinances of God, or a profane attendance on them, exposes men to punishment for their iniquity.

13. Those who minister in holy things have a right to support, not only for themselves, but for their families.

16. Ministers of religion should labor to enlighten the people as to the will of God, that they may not sin ignorantly : and if they have so sinned, should use all suitable

2. *Holy convocations*: assemblies for religious purposes.

5. *First month*; Abib or Nisan, the first month of the ecclesiastical and the seventh of the civil year; answering to the last part of March and the first part of April. *The Lord's passover*: Exod. 12:3-17.

10. Shall bring a sheaf of the first-fruits; this sheaf, as well as the accompanying offerings, ver. 12, 13, was presented to the Lord by the priest in the name of the whole congregation. It is thought to have been a sheaf of barley, which begun to be ready for the harvest at the pass-over.

11. *Wave the sheaf*; as a sign of consecration to the Lord. *On the morrow after the sabbath*; the Jews under-

A. M. 2514.
B. C. 1490. 12 And ye shall offer that day when ye wave the sheaf a he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil,^a an offering made by fire unto the LORD for a sweet savor: and the drink-offering thereof *shall be* of wine, the fourth part of a hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:^b

16 Even unto the morrow after the seventh sabbath shall ye number fifty days;^c and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baked with leaven; *they are* the first-fruits unto the LORD.^d

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams:^e they shall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire, of sweet savor unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin-offering,^f and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.^g

21 And ye shall proclaim on the selfsame day, *that* it may be a holy convocation unto you: ye shall do no servile work therein: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harvest of your land,^h thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor,ⁱ and to the stranger: I am the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

^a Num. 23:14-16. ^b ch. 23:5. ^c Exod. 34:22, Deut. 16:9. ^d Acts 2:1. ^e Lev. 10:10; Num. 15:20; 28:26, etc. ^f Mal. 1:13, 14. ^g ch. 4:23. ^h Num. 18:12; Deut. 18:4; 1 Cor. 9:14. ⁱ ch. 19:9; Deut. 24:19. ^j Ruth 2:15, etc. ^k Ps. 41:1-3; 112:9; 119:21, 23; Isa. 5:7-10; Luke 11:41; 2 Cor. 9:5-12; 1 Tim. 5:17, 22; 1 Pet. 4:1; 1 John 2:15, 16; 2 John 1:10, 11; 3 John 7:37. ^l Heb. day of restraint.

stood the Sabbath here to mean not the weekly Sabbath, but the first day of unleavened bread, which was kept as a Sabbath, ver. 7. As this fell on the fifteenth of the month Abib, the sheaf was presented on the sixteenth.

14. Bread—parched corn—green ears; that is, of the new crop.

15. From the morrow after the sabbath; see note to ver. 11. Seven sabbaths; seven weeks or forty-nine days. These with the preceding day, the first day of unleavened bread, made fifty days. Hence this was called the feast of Pentecost, a Greek word meaning, *The fiftieth*. It was a feast of thanksgiving at the close of the harvest, which began about the time of the passover. It also coincided with the giving of the law on Sinai, and was afterwards made memorable by the gift of the Holy Spirit. Acts 2:1.

24 Speak unto the children of Israel, saying, In the seventh month,^j in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets,^k a holy convocation.

25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth day of this seventh month *there shall be* a day of atonement:^l it shall be a holy convocation unto you; and ye shall afflict your souls,^m and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day,ⁿ he shall be cut off from among his people.^o

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.^p

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the *ninth* day of the month at even, from even unto even, shall ye celebrate^q your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD.^r

35 On the first day *shall be* a holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you,^s and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly;^t and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:^u

38 Beside the sabbaths of the LORD,^v and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD.

Num. 29:7. ^m Ezra 8:21. ⁿ Dan. 10:3. ^o Isa. 22:12; Jer. 31:9; Ezek. 7:16. ^p Gen. 17:14. ^q Ps. 20:3-6. ^r Heb. rest. ^s Exod. 23:16; 34:22; Num. 29:12; Deut. 16:13; Ezra 3:4; Neh. 8:14; Zech. 14:16-19; John 7:2; Heb. 11:9. ^t Num. 29:32. ^u Num. 1:1. ^v 1 John 7:37. ^w Heb. day of restraint. ^x Deut. 16:7; 2 Cor. 7:9; Joel 1:14; 2:15. ^y 1 Cor. 3:1. ^z Num. 29:30.

16. A new meat-offering; made of the new flour.

17. Bring out of your habitations; the people seem to have generally brought, on this occasion, offerings of flour made from the new corn. From a portion of these, two loaves were made and offered by the priest, with the accompanying sacrifices and oblations, ver. 18, 19, in the name of the whole congregation.

24. The seventh month, Tishri. Chap. 16:29.

27. Afflict your souls; by fasting and confession of sin.

31. A statute; a law that the tenth day of Tishri should be observed as a sabbath, or day of atonement, of rest, and of religious worship. It was a day of annual fasting, humiliation, and prayer.

34. Feast of tabernacles; in commemoration of their having dwelt in tabernacles during forty years in the wilderness.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land,* ye shall keep a feast unto the LORD seven days: on the first day *shall be a sabbath*, and on the eighth day *shall be a sabbath*.

40 And ye shall take you on the first day the boughs* of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.[†]

41 And ye shall keep it a feast unto the LORD seven days in the year:[‡] *it shall be a statute for ever in your generations*; ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations[§] may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.[¶]

CHAPTER XXIV.

† The 1 for the lamps. ‡ The show-bread. § The son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; 12 And they put him in ward, that the mind of the LORD might be showed them.[¶] 13 And the LORD spake unto Moses, saying, 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.[¶] 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. 16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD shall be put to death. 17 ¶ And he that killeth any man shall surely be put to death.[¶] 18 And he that killeth a beast shall make it good; a beast for a beast.[¶] 19 And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him.[¶] 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.[¶]

AND the LORD spake unto Moses, saying, 2 Command the children of Israel,[†] that they bring unto thee pure oil-olive beaten for the light, to cause[‡] the lamps to burn continually.[§]

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be a statute for ever in your generations*.

4 He shall order the lamps upon the pure candlestick before the LORD continually.[¶]

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof:[†] two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.[‡]

7 And thou shalt put pure frankincense upon each

row, that it may be on the bread for a memorial, *even an offering made by fire unto the LORD*.

8 Every sabbath he shall set it in order before the LORD continually,[§] *being taken from the children of Israel by an everlasting covenant*.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place:[¶] for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed.[¶] And they brought him unto Moses;[‡] and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:

12 And they put him in ward,[§] that the mind of the LORD might be showed them.[¶]

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.[¶]

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death,[†] and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD shall be put to death.

17 ¶ And he that killeth any man[‡] shall surely be put to death.[¶]

18 And he that killeth a beast shall make it good;[‡] a beast for a beast.[¶]

19 And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him:[¶]

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.[¶]

42. Booths; temporary dwellings, made of boughs or other slight materials.

INSTRUCTIONS.

3. No other seasons or occasions of public worship are ever to set aside, supersede, or lead any to neglect the habitual and holy observance of the weekly Sabbath.

5. The reasons why believers in Christ are passed over or spared, and made partakers of the riches of grace, should ever be remembered, and the love which procured their salvation be celebrated according to his command, with gratitude and joy. Luke 22:19; 1 Cor. 5:7; 11:24.

14. The blessings of providence, as well as of grace, are from the Lord. They should all be acknowledged as his gifts, and used to his glory.

21. After gathering in the fruits of the earth, a day of annual thanksgiving, appropriately observed by all the people in commemoration of the goodness of God, is suited to honor him and benefit them.

31. A day annually, of humiliation, fasting, and prayer,

when labor and amusements are suspended, and the people unite in confessing and forsaking their sins and imploring divine mercy, is highly proper, and has often been blessed.

40. Deliverances from great evils, as well as the reception of great favors, call for peculiar gratitude to God, and should be celebrated with special thanksgiving.

CHAPTER XXIV.

5. Two tenth-deals; two omers, or tenths of an ephah; between six and seven quarts. Exod. 16:36.

8. Every sabbath; the bread was taken away and eaten by the priests, and the frankincense was burnt as an offering by fire to the Lord; and new bread and frankincense were put in their place.

12. Ward; prison, or safe custody.

17. Killeth; murdereth.

20. Breach for breach; this was a law for the magistrate in punishing crimes, not for private persons. It was in

A. M. 2514.
B. C. 1390. 21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country:^a for I am the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAPTER XXV.

1 The sabbath of the seventh year. 8 The jubilee in the fiftieth year.
14 Of oppression. 18 A blessing of clodiness. 23 The redemption of land. 29 Of houses. 35 Compassion of the poor. 39 The usage of bondmen. 47 The redemption of servants.

AND the LORD spake unto Moses, in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep^a a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;^b

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which growth of its own accord of thy harvest thou shalt not reap,^c neither gather the grapes of thy vine^d undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle and for the beast that are in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee^e to sound on the tenth day of the seventh month,^f in the day of atonement shall ye make the trumpet sound throughout all your land.^g

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof:^h it shall be a jubilee unto you; and ye shall return every man unto his possession,ⁱ and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.^j

14 And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another:^k

15 According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God:^l for I am the LORD your God.

18 ¶ Wherefore ye shall do my statutes,^k and keep my judgments, and do them; and ye shall dwell in the land in safety.^l

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year,^m and it shall bring forth fruit for three years.

^a Num. 15:16. ^b Heb. rest. ^c Lev. 23:10; 2 Cor. 3:6, 21. ^d 2 Kings 19:20. ^e Heb. separation. ^f Heb. Land of sound. ^g Lev. 25:21, 27. ^h Num. 10:10. ⁱ Lev. 25:11, 2, 30-34; Jer. 34:15-17, Zech. 9:11, 12, Luke 4:19-21.

Jer. 14, Num. 36:4. ^j Lev. 10, ch. 27:17-24. ^k Lev. 17; ch. 19-23, Mat. 2:2, 3. ^l 1 Cor. 6:8. ^m Gen. 42:15, Jer. 29:16. ⁿ Isa. 103:18. ^o Deut. 12:10, Ps. 4:7, Prov. 1:33, Jer. 23:6, Ezek. 34:25-28. ^p Deut. 28:5.

accordance with the general usage of those times, and applied only to malicious injuries.

INSTRUCTIONS.

4. Ministers of religion should constantly endeavor, from the word, the Spirit, and the providences of God, to enlighten the minds of men as to their duty, and set before them the motives to obedience which God has revealed.

16. Blasphemy against God is great and aggravated wickedness; and under the Jewish dispensation, was, as treason, punished with death.

23. The execution, at the command of God, of notorious criminals, is a solemn duty, the performance of which is suited to give timely warning to the wicked and exercise upon them salutary restraint. By commanding that some should thus be put to death in this world, God gives indications of the terrible punishment which awaits the perseveringly wicked in the world to come. Hence a reason why some who deny punishment in the future world, are opposed to capital punishment in this: because one fore-shadows the other.

CHAPTER XXV.

5. Not reap, neither gather; as in other years, but share what grew with others as they might need, and with the beast of the field. Ver. 6, 7, 11, 12.

6. The sabbath of the land; the spontaneous produce of the sabbatical year.

9. The day of atonement; chap. 23:27-32.

10. Hallow; keep sacred as a season of rejoicing.

16. According to the multitude—and—the fewness; the price of what they sold was to be regulated according to the distance of time from the year of jubilee, when it would revert to its former owner. Ver. 10, 23.

21. For three years; these words refer not to the year of jubilee, but to the regular sabbatical year. This must have begun, not in the spring, when the crops were yet standing, but in the fall, after the fruits of the year had been gathered in. The day for its commencement seems to have been the tenth of the seventh month, Tishri, when the jubilee plainly began, ver. 9. But Moses here computes the years from the first month Abib, Exod. 12:2. The crop, then, sown on the sixth year, which is the one that

22 And ye shall sow the eighth year,^a and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23 ^a The land shall not be sold for ever:^{*} for the land is mine;^b for ye are strangers and sojourners with me.^c

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ^a If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it,^d then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;^e

27 Then let him count the years of the sale thereof,^f and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.^g

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed,^h and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites,ⁱ and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites,^j then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the

^a 2 Kings 19:29. ^{*} Heb. for cutting off. ^b Heb. quite out of. ^c 2 Chr. 7:20. ^d Lev. 25:12. ^e 1 Kings 2:20. ^f Jer. 32:7. ^g Heb. has land hath attained and royal highness up. ^h Lev. 25:25. ⁱ 1 Chr. 13. ^j Heb. redemption throughout unto etc. ^k Num. 35:2. ^l Josh. 21:1, etc. ^m Or, one of the Levites redeem them. ⁿ Lev. 24:26. ^o Gen. 2:10. ^p 1 Sam. 3:17. ^q Heb.

God promises shall serve for three years, would be reaped at the beginning of the seventh year. The sabbatical year beginning in the fall of the same year, there would be no sowing, and consequently no harvest at the beginning of the next, the eighth year. But in the fall of the eighth year, after the sabbatical year was closed, they would sow, and gather the harvest at the beginning of the ninth year, using the corn sown on the sixth year till this work was accomplished. For the year of jubilee no special directions are given. As it occurred but once in fifty years, special provision could be easily made for it as it approached.

23. *Not be sold for ever*; so as to be alienated from its original owner for ever. It must return to him at the year of jubilee; for it belongs to Jehovah, and he will not allow any one to take perpetual occupation of it.

27. *Count the years*; from the time he sold it to that date, and also to the year of jubilee, and give accordingly. If he sold it twenty years before the year of jubilee, and ten of them had expired, he would, for the redemption, give half as much as he sold it for; if but five years had passed, he would give three quarters; and so in proportion for any length of time. Ver. 50-55.

houses of the cities of the Levites *are* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

34 But the field of the suburbs of their cities may not be sold:^h for it is their perpetual possession.

35 ^a And if thy brother be waxen poor,ⁱ and fallen in decay^j with thee; then thou shalt relieve^k him:^l *yea, though he be a stranger,^k or a sojourner;* that he may live with thee.

36 Take thou no usury of him,ⁱ or increase: but fear thy God;^m that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 ^a I am the LORD your God,ⁿ which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 ^a And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant.^o

40 But as a hired servant,^o and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt:^p they shall not be sold as bondmen.^q

43 Thou shalt not rule over him with rigor;^q but shalt fear thy God.^r

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover, of the children of the strangers that do sojourn among you,^s of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you,^t to inherit them for a pos-

^a 1 Kings 15:5. ^b 1 Chr. 22:32. ^c 1 Chr. 22:32. ^d 1 Chr. 22:32. ^e 1 Chr. 22:32. ^f 1 Chr. 22:32. ^g 1 Chr. 22:32. ^h 1 Chr. 22:32. ⁱ 1 Chr. 22:32. ^j 1 Chr. 22:32. ^k 1 Chr. 22:32. ^l 1 Chr. 22:32. ^m 1 Chr. 22:32. ⁿ 1 Chr. 22:32. ^o 1 Chr. 22:32. ^p 1 Chr. 22:32. ^q 1 Chr. 22:32. ^r 1 Chr. 22:32. ^s 1 Chr. 22:32. ^t 1 Chr. 22:32.

35. *Relieve him*; by taking no interest, or increase, for what was needful for the poor man's support. Ver. 36, 37.

39. *Sold unto thee*; becomes obligated to yield service. Ver. 42.

INSTRUCTIONS.

6. God requires that we should in all things feel our constant dependence on him; and he so orders things in his providence as to supply the wants of those who trust in and obey him.

17. God is the friend of justice and mercy, and the eternal enemy of covetousness and oppression. None can obtain his favor without doing justly, loving mercy, and walking humbly with him. Micah 6:8.

22. For individuals and for nations, obedience to God is the sure means of competence and safety.

37. God has special regard for the poor, sympathizes with them in distress, and requires that such as have the means, and know their condition, should relieve their wants.

53. Jehovah is a God of kindness and compassion. These traits of character he requires in all his people; and without them none can meet his approbation or enjoy the blessings of his everlasting favor.

A. M. 2514.
B. C. 1490. session; they shall be your bondmen* for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.^a

47 ¶ And if a sojourner or stranger wax rich^b by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee,^b or to the stock of the stranger's family;

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of a hired servant shall it be with him.^c

51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigor over him in thy sight.

54 And if he be not redeemed in these years,^d then he shall go out in the year of jubilee, both he, and his children with him.

55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: ^a I am the LORD your God.

CHAPTER XXVI.

1 Of idleness. 2 Righteousness. 3 A blessing to them that keep the commandments. 11 A curse to those that break them. 40 God promiseth to remember them that repent.

YE shall make you no idols nor graven image,^e neither rear you up a standing image,^f neither shall ye set up any image of stone^g in your land, to bow down unto it: for I am the LORD your God.

2 ¶ Ye shall keep my sabbaths,^h and reverence my sanctuary: I am the LORD.

3 ¶ If ye walk in my statutes,ⁱ and keep my commandments, and do them;

4 Then I will give you rain in due season,^j and

the land shall yield her increase,^k and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage,^l and the vintage shall reach unto the sowing-time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land,^k and ye shall lie down, and none shall make you afraid: and I will rid^l evil beasts out of the land,^l neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase a hundred,^m and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you,ⁿ and make you fruitful,^o and multiply you,^p and establish my covenant with you.

10 And ye shall eat old store,^q and bring forth the old because of the new.

11 And I will set my tabernacle among you:^r and my soul shall not abhor you.^s

12 And I will walk among you,^t and will be your God, and ye shall be my people.^u

13 I am the LORD your God,^v which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke,^w and made you go upright.

14 ¶ But if ye will not hearken unto me,^x and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant;^y

16 I also will do this unto you: I will even appoint over^z you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain,^z for your enemies shall eat it.^a

17 And I will set my face against you, and ye shall be slain before your enemies:^b they that hate you shall reign over you; and ye shall flee when none pursueth you.^c

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power;^d and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain:^e

* Heb. ye shall serve yourselves with them; ver. 39. ^a ver. 43. ^f Heb. his hand obtain; ver. 26. ^b Neh. 5:5. ^c Job 7:1; Isa. 16:14. ^d Or, by these means. ^e ver. 42. ^f Deut. 16:22; 27:15. ^g Or, pillar. ^h Heb. a stone of picture, or figured stone. ⁱ ch. 19:30. ^j Deut. 11:13-15; 28:1-14. ^k Isa. 30:21; Ezek. 34:26. ^l Ps. 67:6. ^m Amos 9:13. ⁿ Ps. 147:14. ^o Heb. cause to cease. ^p Ps. 67:6. ^q 2 Kings 17:25; Ezek. 5:17. ^r Deut. 32:30. ^s Exod. 2:25;

2 Kings 14:23. ^t Neh. 9:23. ^u Ps. 107:38. ^v ch. 25:22. ^w Ps. 70:2; Ezek. 37:26-28; Rev. 21:3. ^x Deut. 32:19. ^y Ps. 78:59. ^z 2 Cor. 6:16. ^a Ezek. 11:30. ^b ver. 25:38-42. ^c Jer. 2:20. ^d Deut. 2:15, 68. ^e Ezek. 16:59. ^f Heb. upon. ^g Mic. 6:15. ^h Neh. 9:36; 37. ⁱ Jer. 19:7. ^j Prov. 28:1. ^k Isa. 25:11. ^l Ps. 137:1.

CHAPTER XXVI.

In this chapter and the twenty-eighth of Deuteronomy, is recorded a most wonderful prophecy of the future history of God's covenant people, the fulfilment of which through so many centuries is an irrefragable proof of the divine inspiration of the record that contains it.

8. Five—a hundred—ten thousand; definite numbers are here used for indefinite.

10. Bring forth the old; from their granaries, to make room for the new crop.

11. Set my tabernacle; continue to dwell among them

with his visible presence on the mercy-seat, and to do them good.

13. Made you go upright; delivered you from bowing down under oppression or in despondency.

16. Appoint over you; as the executioners of my wrath.

18. Seven times; the number seven is a symbol of completeness. Out of the inexhaustible storehouse of his omnipotence, God will continually bring upon them new plagues in full measure.

19. As iron, and—as brass; the clouds would give no rain, any more than if they were iron, and the earth no fruit, any more than if it were brass. Ver. 20.

for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ^a And if ye walk contrary unto me,^a and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you,^a which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate.^b

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you,^c and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant:^d and when ye are gathered together within your cities, I will send the pestilence among you;^e and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread,^f ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat, and not be satisfied.^g

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.^h

30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols,ⁱ and my soul shall abhor you.^j

31 And I will make your cities waste,^k and bring your sanctuaries unto desolation,^l and I will not smell the savor of your sweet odors.^m

32 And I will bring the land into desolation:ⁿ and your enemies which dwell therein shall be astonished at it.^o

33 And I will scatter you among the heathen,^p and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths,^q as long as it lieth desolate, and ye be in your enemies'

land; *even* then shall the land rest, and *ye* shall enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies;^r and the sound of a shaken^s leaf shall chase them;^t and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another,^u as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.^v

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands;^w and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity,^x and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts^y be humbled,^z and they then accept of the punishment of their iniquity;^{aa}

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember;^{ab} and I will remember the land.^{ac}

43 The land also shall be left of them, and shall enjoy her sabbaths,^{ad} while she lieth desolate without them: and they shall accept of the punishment of their iniquity;^{ae} because, even because they despised my judgments,^{af} and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away,^{ag} neither will I abhor them, to destroy them utterly, and to break my covenant with them:^{ah} for I *am* the LORD their God.

45 But I will for their sakes^{ai} remember the cov-

^a Or, at all advantage without. ^b 2 Kings 17:24; Ezek. 5:17. ^c Lam. 1:4. ^d Isa. 18:26; Lam. 6:19. ^e Job. 2:32, 35; Ezek. 29:37. ^f Jer. 21:10. ^g Isa. 1:16. ^h Hag. 1:6. ⁱ Lam. 1:10. ^j Ezek. 5:13. ^k Jer. 39:24. ^l Jer. 2:2. ^m 2 Chron. 36:19. ⁿ Jer. 2:2. ^o Isa. 1:13. ^p Jer. 25:11, 18. ^q Jer. 29:10. ^r Isa. 14:11. ^s 2 Cor. 6:21. ^t Ezek. 21:7, 15. ^u Heb. derived. ^v Job 15:21. ^w Isa. 10:14. ^x Jer. 2:11. ^y Lam. 1:9; Ezek. 4:17. ^z 1 Kings

8:33, etc.; Neh. 9:2, etc.; Prov. 28:13; Luke 18:18; 1 John 1:9. ^{aa} Jer. 9:26; Acts 7:51; Rom. 2:29. ^{ab} 2 Chron. 12:6, 7, 12. ^{ac} Isa. 39:5, 51:3, 4; Dan. 9:7. ^{ad} Isa. 16:16; Ezek. 16:1, 1:12. ^{ae} Jer. 34:37. ^{af} Jer. 11:1. ^{ag} 2 Chron. 36:16. ^{ah} Isa. 54:14. ^{ai} Lam. 3:31; Rom. 11:2. ^{aj} Isa. 59:32. ^{ak} Rom. 11:28.

22. *Your highways shall be desolate;* men would not travel in them, on account of the danger. Judges 5:6; 2 Chron. 15:5; Isa. 33:8.

25. *Avenge the quarrel of my covenant;* in the Hebrew, *avenge the avenging of my covenant*, that is, execute vengeance upon you for breaking it.

26. *Ten women—bake—in one oven;* on account of the small quantity they would have to bake. *By weight;* each man shall have a small portion weighed out to him, as is the custom in extreme want.

29. *Eat the flesh of your sons, and—daughters;* on account of the scarcity of food. 2 Kings 6:29; Lam. 4:10; Josephus, Jewish Wars, B. 7, c. 2.

35. *It shall rest, because it did not rest;* in four hundred and ninety years, the time from the reign of Saul to the Babylonian captivity, there would be seventy years of sabbaths, and also seventy sabbatical years—equal to the number of years the land lay desolate during their captivity in Babylon; and, as some have supposed, equal to the

number of sabbatical years the observance of which they had neglected. 2 Chron. 36:21; Jer. 25:8-11.

38. *Eat you up;* consume them: many would die in their enemies' country.

41. *Accept of the punishment;* feel and acknowledge that God was just in punishing them, and humbly submit themselves to his disposal.

42. *Remember my covenant;* granting them the blessings promised in it. *Remember the land;* cause it again to be inhabited by the seed of Abraham, Isaac, and Jacob.

INSTRUCTIONS.

2. One of the most effectual means of preservation from idolatry, and all sins, secret and open, personal and national, is the due observance of the Sabbath, with habitual attendance on public worship.

12. Obedience to divine commands is not only the surest, but the only way to personal and national excellence, and permanent prosperity, happiness, and glory.

A. M. 2314.
B. C. 1780. enant of their ancestors,^a whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

CHAPTER XXVII.

1 He that maketh a singular vow must be the Lord's. 2 The estimation of the person. 3 Of a beast given by vow. 4 Of a house. 10 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow,^b the persons *shall be* for the LORD by thy estimation.^c

3 And thy estimation shall be of the male from twenty years old even unto sixty years old,^d even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.^e

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if it *be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if it *be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if it *be* from sixty years old and above; if it *be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.^f

9 And if it *be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good

for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it *be* a sacrifice unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest,^g so shall it be.

13 But if he will at all redeem it,^h then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house to be holy unto the LORD,ⁱ then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.^j

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it,^k and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: a homer^l of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain,^m even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it,ⁿ then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee,^o shall be holy unto the LORD, as a field devoted;^p the possession thereof shall be the priest's.^q

22 And if a *man* sanctify unto the LORD a field

^a Luke 1: 72, 73. ^b Num. 6: 2, Jude 11: 20, etc. ^c 1 Sam. 1: 11, 28. ^d Exod. 5: 4, 5. ^e 1 Num. 18: 16. ^f Exod. 30: 13. ^g Lev. 5: 7. ^h Heb. according to thy estimation. ⁱ O priest. ^j Lev. 15: 19. ^k Psal. 101: 2, 7. ^l 1 ver. 12. ^m Lev.

13. ⁿ Or, the land of a homer. ^o Lev. 25: 13, 16. ^p 1 ver. 13. ^q m ch. 25: 10, 25. ^r ver. 28. ^s Num. 18: 14, Exod. 41: 29.

13. God speaks of deliverance from bondage as a blessing which lays those who receive it under peculiar obligations to love and obey him.

24. The reason why God sets himself against individuals or nations, or ever punishes them, is because they oppose him, and act in opposition to what he directs, and what their good and the great interests of his kingdom require.

29. The dreadful evils which sin often occasions in this world, are indications of evils still more dreadful which it will occasion in the world to come; but neither in this nor the future world will any sinners suffer more or greater evils than their iniquities deserve.

35. The desecration of Sabbaths, or the neglect to observe them according to divine appointment, is highly offensive to God and injurious to men. It is treasuring up wrath against the day of wrath, and exposes both individuals and nations to desolating judgments.

39. Children often suffer greatly in consequence of the sins of their parents; but not more than their own sins deserve, nor more than, if they repent of and forsake them, will be overruled for their good.

45. A deep conviction and hearty confession of the righteousness of God in all the evils he brings upon us, humble submission to his will, and true devotion to his

service, will end in deliverance from all evil, and the everlasting enjoyment of all needed good.

CHAPTER XXVII.

2. *Make a singular vow*; in the Hebrew, set apart a vow; that is, set apart one's self or any thing belonging to him by a vow, as given to the Lord. Men might thus devote themselves to Jehovah, or their children, as Hannah did Samuel, 1 Sam. 1: 28, or a portion of their property. By a wise regulation they had the right of redeeming themselves, or the person or thing vowed, at a certain estimation, as given in this chapter. *The persons—for the Lord by thy estimation*; the persons thus devoted shall belong to the Lord, to be redeemed at the estimation ordered by Moses in God's name.

9. *Shall be holy*; it could not be reclaimed, but must continue devoted to the object to which it was consecrated, provided it was a thing suitable to be offered in sacrifice to God. If not, then he must pay the value of it, according to the estimation of the priest, and one fifth part more. Ver. 13–15, 19, 27.

14. *Sanctify*; set apart, to be devoted to the service of the sanctuary.

16. *According to the seed*; the seed that it would take to sow the field, or which the field would produce. *A homer*; ten ephahs, or a little less than eleven bushels.

which he hath bought, which is not of the fields of his possession;^a

23 Then the priest shall reckon unto him the worth of thy estimation,^b *even* unto the year of the jubilee; and he shall give thine estimation in that day as a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought,^c *even* to him to whom the possession of the land *did* belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 ¶ Only the firstling* of the beasts, which should be the LORD's firstling,^d no man shall sanctify it, whether it be ox or sheep: it is the LORD's.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto:^e or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he

hath, *both* of man and beast, and of the ^{A M 2514} field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.¹

29 None devoted, which shall be devoted of men, shall be redeemed;² *but* shall surely be put to death.

30 And all the tithe of the land,³ *whether* of the seed of the land, or of the fruit of the tree, is the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth part thereof.⁴ 32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it:⁵ and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments,¹ which the LORD commanded Moses for the children of Israel^m in mount Sinai.ⁿ

^a 17, 25-27. ^b Lev. 15: 27. ^c 11: 13, 25-28. ^d 11: 13. ^e Exod. 1: 12. 12, 22-29. Num. 15: 17. Deut. 15: 19. ^f ver. 11-14. ^g 1 Sam. 6: 19. ^h Num. 21: 2, 3. 1 Sam. 15: 1-23. ⁱ Gen. 28: 22. Num. 18: 21, 24. 2 Chr. 31: 5, 6.

12, Num. 13: 12; Mal. 3: 8, 10. ² ver. 13. ³ Jer. 33: 13. Ezek. 20: 37. Mic. 7: 14. ⁴ ver. 10. ⁵ Job. 29: 46. ^m Mal. 1: 4. ⁿ Exod. 19: 2, 3, 25.

25. *Twenty gerahs*; a gerah was about two and a half cents.

26. *It is the Lord's*; Exod. 13:2, 12-15.

28. *Devoted thing*; a thing irrevocably devoted by the offeror to God, which could not be redeemed, but must be applied to the object to which it was devoted. In this respect it differed from the things previously mentioned, and is expressed in the original by a different word.

29. *Devoted of men*; it is not to be understood that a private person could thus devote to destruction a member of his family. The cases mentioned in Scripture are such as that recorded in Numbers 21:2, 3, where the Israelites devoted to destruction a Canaanitish people that had made war upon them; or where God himself ordered such a devotion to be made, as in the case of Jericho and all its possessions. Josh. 6:17-19.

31. *Tithes*; a tenth part of the products of the land, after the first-fruits had been deducted. This the Israelites were bound to give for the support of the ministers of religion. Ver. 30-33; Num. 18:21-32. Another tenth of what remained was to be brought to Jerusalem and used for offerings and for the support of the worshipers while there. Deut. 12:5-7; 14:22-29.

32. *The rod*; which had some coloring matter on the end, by which one tenth part was marked as a tithe to be devoted to the Lord.

INSTRUCTIONS.

2. It is good to be ready and zealous in good things, but

wisdom and discretion are also needful. Persons sometimes devote themselves or others to services for which they are not wanted, or are unfit. In such cases it is better for them to aid the cause of Christ in some other way. Their money may be more useful than their personal service, or their services more useful in some other employment than that to which they aspire.

10. Rash promises, and inconstancy in performing such as are right, should be carefully avoided.

19. All our possessions belong to the Lord, and should be used in such a manner as will please him; some part of them should be devoted especially to the support and extension of his worship. The proportion which should be thus devoted is not now definitively prescribed, and the manner in which persons feel, judge, and act in the use of property, is one of the prominent indications and evidences of their character, and one which will have a momentous influence on their future condition. Matt. 25:35-46.

25. Strict integrity towards God and men is a duty, the desire and conscientious endeavor to practise which, is essential, in the sight of God, to the character of an honest man.

33. An honest man will not retain, or appropriate to his own use, what he knows of right belongs to another, in opposition to the known will of the owner, whether human or divine; but he will be disposed to render to all what rightfully belongs to them. It is a great thing to be truly honest. Mic. 6:8; Matt. 22:21; Luke 16:10-13.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

THIS book receives its name from the two *numberings* of the Israelites which it records. In it are found the rules for the order of marching and encamping in the wilderness, with various repetitions of laws previously recorded, and some new enactments. The book also contains many interesting narratives: as the murmuring of Israel at Taberah; the sedition of Miriam and Aaron; the mission of the twelve spies, and the consequent rebellion of Israel; the rebellion of Korah and his company; the sin of Moses and Aaron at Zin; the prophecies of Balaam; the destruction of the Midianites, etc. The narrative is brought down to the fortieth year of the sojourn in the wilderness.

A. M. 2514.
B. C. 1490.

CHAPTER I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of Sinai,^a in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel,^b after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.^c

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.^d

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon^e the son of Amminadab.^f

^a Ch. 10:12; Exod. 19:1. ^b ch. 26:2, 63; Exod. 30:12; 2 Sam. 24:2. ^c 1 Chr. 21:2. ^d Exod. 14:25; Josh. 22:14. ^e ch. 2:10, etc.; 7:30, etc.; 10:15, etc. ^f Called, *Nasson*, Matt. 1:4; Luke 3:32. ^g Ruth 4:20. ^h Called

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim;

Elishama the son of Ammihud: of Manasseh; Gammaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.^g

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers,^h heads of thousands in Israel.ⁱ

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:^b

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.^l

19 As the LORD commanded Moses,^j so he numbered them in the wilderness of Sinai.

^{ed} Reuel, ch. 2:14. ^l ch. 7:2; 1 Chr. 27:16, etc. ^m Exod. 12:21, 25. ⁿ Rev. 7:1, etc.; Isa. 43:1; John 10:3. ^o ver. 20, etc. ^p ver. 2.

CHAPTER I.

1. *The second month*; called Zif; answering to the last part of April and the first part of May.

2. *Take ye the sum of all the congregation*; the Hebrew civil division was into thousands, hundreds, fifties, and tens, Exod. 18:25; Deut. 1:15; and this served also as the basis of the military division, 1 Sam. 8:12; 22:7. The present numbering was an enrolment of the men of war in regular military array. A numbering had been made of the people a few months before. Exod. 30:11, 12; 38:25, 26. The tables prepared on that occasion seem to have served for the present enrolment, the men appointed to

oversee it simply filling up the vacancies occasioned by death from those who had in the meanwhile reached the age of twenty years. Hence the sum is in both cases the same, namely, six hundred and three thousand five hundred and fifty. It is to be noticed further, that with the single exception of the tribe of Gad, ver. 25, no divisions lower than hundreds are reckoned.

16. *Renowned of the congregation*; rather, "the called of the congregation;" that is, men of standing and influence, who were regularly called to the assemblies of the people; for these assemblies consisted not of the whole mass of the people, but of certain representatives from each family.

18. *Their pedigrees*; the line of their forefathers.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph,^b *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manassah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manassah, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These are those that were numbered, which Moses and Aaron numbered,^c and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.^d

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.^e

48 For the LORD had spoken unto Moses, saying, 49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels

^a 2 Chr. 17:11. ^b Deut. 33:17. ^c ch. 26:64. ^d ch. 2:32; 26:61; Ex. 1

12:37, 38-20; Deut. 10:22. ^e ch. 2:63, chs. 3, 4; 1 Chron. ch. 6; 21:6

20-25. *Reuben—Simeon—Gad*; the tribes are grouped in threes, according to their encampment, as described in the following chapters, these three tribes having their place on the south side of the tabernacle.

45, 46. *All that were able to go forth to war in Israel—were six hundred thousand*; the number able for war shows that the whole people must have amounted to more than two millions.

A. M. 2314.
B. C. 1490.
thereof, and over all things that *belong to it*:^a they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.^b

51 And when the tabernacle setteth forward, the Levites shall take it down;^c and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.^d

52 And the children of Israel shall pitch their tents, every man by his own camp,^e and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony,^f that there be no wrath upon the congregation of the children of Israel:^g and the Levites shall keep the charge of the tabernacle of testimony.^h

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAPTER II.

The order of the tribes in their tents.

AND THE LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard,ⁱ with the ensign of their father's house: far off about^j the tabernacle of the congregation shall they pitch.^k

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.^l

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah were a hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall first set forth.^m

53. *Keep the charge of the tabernacle of testimony; guard the tabernacle from the approach of all improper persons, and thus keep them from the punishment threatened in ver. 51.*

INSTRUCTIONS.

46. From the great increase of the Israelites in their bondage, and from their deliverance according to the divine prediction, we have evidence of the faithfulness of God, and are encouraged to trust in him for the fulfilment of all his promises.

10 ¶ On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel.ⁿ

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were a hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.^o

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp:^p as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were a hundred thousand and eight thousand and a hundred, throughout their armies: and they shall go forward in the third rank.^q

25 ¶ The standard of the camp of Dan shall be on the north side by their armies: and the cap-

against. ⁱ Josh. 3:4. ^j ch. 1:7. etc.: 10:14; 1 Chron. 2:10; Matt. 1:4; Luke 3:32; 33. ^k ch. 10:11. ^l Called Reuel, ch. 1:14; 7:42; 47, 10:20. ^m ch. 10:18. ⁿ ch. 10:17, 21. ^o ch. 10:22.

CHAPTER II.

2. *Standard—ensign;* the standard was that belonging to each grand division, embracing three tribes: the ensigns are generally understood to have been those of single tribes, perhaps also of the subdivisions of these tribes.

9. *The camp of Judah;* a division of the main host, consisting of three tribes, of which Judah was the head.

16. *The camp of Reuben;* the division of which this tribe was the head.

24. *Of Ephraim;* of which Ephraim was the head.

tain of the children of Dan *shall be* Abiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* a hundred thousand and fifty and seven thousand and six hundred: they shall go hindmost with their standards.^a

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.^b

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses:^c so they pitched by their standards,^d and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER III.

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the first-born. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gersonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Aaron. 40 The first-born are freed by the Levites. 44 The overplus are redeemed.

THESE also *are* the generations of Aaron and Moses, in the day *that* the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the first-born,^e and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the

a ch. 10:25. b ch. 1:46, 47; 11:21. Exod. 3:26. c 1st. 119:6. d ch. 21:2. e Exod. 6:23. f Exod. 25:11. Lev. 8:2. g Heb. *whose hand he held*. h ch. 26:61. Lev. 10:1, 2. i 1st. 21:2. j ch. 8:6. k 2. etc. l 2nd. 33:19. Mal. 2:1. m 1st. 20:20, 22. n ch. 1:50. o ch. 19:18; 6, 7.

31. The camp of Dan; this made four divisions into which the tribes were divided, and they were arranged in the order above mentioned.

33. Not numbered; not numbered as men of war, from which they were exempted by their office.

INSTRUCTIONS.

2. The Lord appoints the habitation and circumstances of all as seems good in his sight. If these are favorable, we should be grateful; if trying, submissive; and in all things seek to honor him.

34. Jehovah is a God of order, requiring each one to take and to keep his proper place, by the faithful discharge of duty. Thus he will not only most honor God, but be most happy himself and most useful to others.

priests which were anointed,^f whom he <sup>A. M. 2314.
B. C. 1490.</sup> consecrated^g to minister in the priest's office.

4 And Nadab and Abihu died before the LORD,^h when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near,ⁱ and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge,^j and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.^k

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons:^k they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.^l

11 And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel:^m therefore the Levites shall be mine;

13 Because all the first-born *are* mine;ⁿ for on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be: I am the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.^o

16 And Moses numbered them according to the word^p of the LORD, as he was commanded.

17 And these were the sons of Levi by their names;^p Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families;^q Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izebar, Hebron, and Uzziel.

1st. 38. Eph. 2:19. Heb. 10:19, 22. m ver. 41. n 8:16. o Exod. 13:2, 12; Lev. 27:26; Luke 2:23. p ver. 39; ch. 26:62. q Heb. *mouth*. r Gen. 46:11; Exod. 6:16. s Exod. 6:17-19.

CHAPTER III.

4. In the sight of Aaron; under his direction.

6. Minister unto him; wait upon and assist him in the service of the sanctuary. Ver. 7-9.

7. And they shall keep his charge; shall perform, under his direction, the services entrusted to their care. The charge of the whole congregation; the services of the sanctuary which belonged to the whole congregation, being performed by the Levites in their behalf.

10. The stranger; not of the seed of Aaron, and not appointed by God to the priest's office.

12. Be mine; consecrated to the service of the sanctuary.

13. Hallowed unto me; set apart for his particular service. Exod. 12:29, 30; 13:11-15.

A. M. 2514.
B. C. 1190. 20 And the sons of Merari, by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.^a

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation^b *shall be* the tabernacle,^c and the tent,^d the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court,^e and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it,^f for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites:^g these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.^h

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their chargeⁱ *shall be* the ark,^j and the table,^k and the candlestick, and the altars,^l and the vessels of the sanctuary wherewith they minister, and the hanging,^m and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, and *have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites:ⁿ these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the

families of Merari *was* Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.^o

36 And *under* the custody and charge^p of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.^q

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel,^r and the stranger that cometh nigh shall be put to death.^s

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.^t

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel from a month old and upward, and take the number of their names.^u

41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the first-born among the children of Israel: and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.^v

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, *were* twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle;^w and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel,^x which are more than the Levites;^y

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them;^z (the shekel is twenty gerahs:)^{aa}

^a Exod. 1:51. ^b Exod. 1:24-26. ^c Exod. 25:9. ^d Exod. 25:1, etc. ^e Exod. 25:10, etc. ^f Exod. 34:13. ^g 1 Chron. 26:23. ^h Exod. 1:33. ⁱ Exod. 4:14. ^j Exod. 25:10. ^k Exod. 25:23, 24. ^l Exod. 27:1; 30:1. ^m Exod. 26:32. ⁿ 1 Chron. 26:19. ^o Exod. 1:51. ^p Heb. the office of the charge. ^q Exod. 1:31, 32.

25. The charge of the sons of Gershon; the things committed to their particular care.

31. The hanging; the veil that hung immediately before the ark, and separated the inner from the outer sanctuary. Exod. 26:31-33.

39. Twenty and two thousand; the sum of the Gershonites, Kohathites, and Merarites, as separately given above. ver. 22, 28, 34, amounts to twenty-two thousand three hundred. It is supposed that from these Moses deducted the first-born, amounting to three hundred, who, as already devoted to God, could not be taken in exchange for an equal number of first-born from the other tribes.

^q ver. 7, 8. ^r ver. 10. ^s Exod. 21:62. ^t ver. 15. ^u ver. 12, 45. ^v ver. 41. ^w Exod. 13:15; Exod. 13:19. ^x ver. 30-43. ^y Exod. 12:16; Lev. 27:6. ^z Exod. 30:13; Lev. 27:25; Ezek. 45:12.

43. All the first-born males; that is, since the destruction of the first-born in Egypt; as the smallness of the number, in comparison with the sum of the whole congregation, shows. It was from that event that the first-born were to be reckoned as devoted to God.

47. Five shekels; about two dollars and a half.

INSTRUCTIONS.

12. The ministers of religion should be in a peculiar sense devoted to God; not entangling themselves with the affairs of this life, but employing their time and talents in the discharge of the appropriate duties of their office.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.^a

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons,^b according to the word of the LORD, as the LORD commanded Moses.^c

CHAPTER IV.

1 The age and time of the Levites' service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The manner of removing it. 17 The offering of the priests. 24 The carrying of the vessels thereof. 29 The carrying of the Mirrors. 34 The manner of the Kohathites, 38 of the Gersonites, 42 and of the Merarites.

AND THE LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old,^d all that enter into the host, to do the work in the tabernacle of the congregation.

4 This shall be the service of the sons of Kohath in the tabernacle of the congregation,^e about the most holy things.^f

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil,^g and cover the ark of testimony with it;^h

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.ⁱ

7 And upon the table of show-bread^j they shall spread a cloth of blue,^k and put thereon the dishes, and the spoons, and the bowls, and covers to cover^l withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

^a Ver. 49, 47. ^b Ver. 48. ^c Mat. 14. ^d Job. 8:24; 1 Chr. 23:3, 24, 27. ^e Ver. 49. ^f Exod. 25:31; ver. 25, 7. ^g Ver. 51. ^h Exod. 25:10-16. ⁱ Exod. 25:17-20. ^j Exod. 25:30. ^k Exod. 25:17-20. ^l Exod. 25:17-20.

38. The Lord appoints to all their places and their work; and as it is his will that there should be division of labor, each one should strive to fill the place assigned him, and faithfully perform the duties to which he is called.

51. Different persons are called to promote the cause of God in different ways; some by their personal services, others by their property, and all by their prayers, their influence, and their example. If from love to him they employ what he gives them in his service, they will all be accepted in Christ, and receive an abundant reward.

CHAPTER IV.

3. From thirty years old and upward; in chap. 8:24 it is said, "From twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation." But this seems to have been an introductory admission to a sort of apprenticeship, while the full service was reserved for the age between thirty and fifty.

9 And they shall take a cloth of blue, and ^a cover the candlestick of the light,¹ and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue,^m and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry,ⁿ wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof,^o wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the basins,^p all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it:^q but they shall not touch any holy thing,^r lest they die.^s These things are the burden of the sons of Kohath in the tabernacle of the congregation.^t

16 ¶ And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light,^u and the sweet incense,^v and the daily meat-offering,^w and the anointing oil,^x and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things:^y Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

^a Exod. 38:3. ^b Exod. 1:10. ^c Exod. 38:3. ^d Exod. 38:3. ^e Exod. 38:3. ^f Exod. 38:3. ^g Exod. 38:3. ^h Exod. 38:3. ⁱ Exod. 38:3. ^j Exod. 38:3. ^k Exod. 38:3. ^l Exod. 38:3. ^m Exod. 38:3. ⁿ Exod. 38:3. ^o Exod. 38:3. ^p Exod. 38:3. ^q Exod. 38:3. ^r Exod. 38:3. ^s Exod. 38:3. ^t Exod. 38:3. ^u Exod. 38:3. ^v Exod. 38:3. ^w Exod. 38:3. ^x Exod. 38:3. ^y Exod. 38:3.

4. About the most holy things; rather, even the most holy things; that is, the charge and bearing of them; for these were committed to their care.

5. The covering veil; between the Holy and Most Holy places. See note to chap. 3:31. Cover the ark; the covering of the ark, with other things committed to their care, was designed to hide them from the eyes of the people. Thus was signified their sacredness as devoted to God's immediate service, and reverence was fostered in the hearts of the Israelites.

7. Covers to cover withal; or, vessels for libation.

15. The burden of the sons of Kohath; the things connected with the tabernacle, which they were to carry. Chap. 3:31.

16. The daily meat-offering; see Exod. 29:40.

18. Cut ye not off—the Kohathites; by suffering them to see the holy things which they were to carry, and thus incur the penalty of death. Ver. 20.

A. M. 2514. B. C. 1490. 20 But they shall not go in to see when the holy things are covered,^a lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From thirty years old and upward until fifty years old shalt thou number them;^b all that enter in to perform the service,^c to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for burdens:^d

25 And they shall bear the curtains of the tabernacle,^e and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it,^f and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court,^g and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords,^h and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointmentⁱ of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.^j

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them,^k every one that entereth into the service,^l to do the work of the tabernacle of the congregation.

31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation;^m the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof;ⁿ

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments,^o and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.^p

^a Exod. 19:21; Lev. 10:2, 1 Sam. 6:19. ^b Exod. 3:4. ^c Heb. *near the year*. ^d 1 Chr. 9:7, 1 Tim. 1:18. ^e Or, *carriage*. ^f Ch. 3:22, 26. ^g Exod. 24:14. ^h Exod. 27:9. ⁱ Exod. 34:15. ^j Heb. *month*. ^k Exod. 33:38, ^l Exod. 3:4.

32. By name ye shall reckon the instruments—of their burden; keep an exact inventory of them. This was especially necessary in respect to the pins, cords, and sockets, which were very numerous, and needed to be carefully counted upon each removal.

47. Service of the ministry; all the other labor belonging to the charge of the Merarites distinct from that of bearing the burdens. As their service included the heaviest articles, four wagons were assigned to them, while the Gershonites had but two. Chap. 7:7, 8.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:^q

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon,^r of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.^s

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old,^t every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,^u

^q Heb. *near the year*. ^r Exod. 21:1. ^s Exod. 26:15. ^t Exod. 27:9. ^u 1 Chr. 23:1, 27:50.

3. Maturity of body and mind, and thorough preparation, are needful to the proper discharge of the duties of the ministry; and none unprepared or uncalled should assume the responsibilities of the sacred office. 1 Tim. 3:6.

15. Sacred things should be treated with reverence, and we should not attempt to reveal or discover what God designed to conceal.

19. We should use all suitable means to prevent others

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden:^a thus were they numbered of him, as the LORD commanded Moses.^b

CHAPTER V.

1 The unclean are removed out of the camp. 5 Restitution is to be made for trespasses. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel that they put out of the camp every leper,^c and every one that hath an issue,^d and whosoever is defiled by the dead:^e

3 Both male and female shall ye put out, without the camp shall ye put them;^f that they defile not their camps, in the midst whereof I dwell.^g

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ^h And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD,^h and that person be guilty;

7 Then they shall confess their sin which they have done:ⁱ and he shall recompense his trespass with the principal thereof,^j and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering* of all the holy things of the children of Israel, which they bring unto the priest, shall be his.^k

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

^a Ver. 15, 24, 31. ^b Ver. 1, 21. ^c ch. 12:14, Lev. 13:3, 46; Deut. 24:8-9. ^d Lev. 15:2-7. ^e ch. 9:6, 10, 19:14-15; 31:18; Lev. 21:1. ^f 2 Kings 7:3. ^g 2 Cor. 25:2. ^h Lev. 26:11, 12, 2 Cor. 6:16. ⁱ Lev. 6:2. ^j Lev. 5:6; 24:19. Josh. 7:10; Job 34:27; Prov. 32:5; Prov. 25:13, 1 John 1:9. ^k Lev. 6:17, 7:7. * Or, *heave-offering*. ^l ch. 18:8, 9, 19. Exod. 29:28; Lev.

from committing sin, lest, by our neglect, we become the occasion of their ruin.

47. While men should not enter the ministry too young, they should also not continue to sustain its responsibilities, and attempt to discharge its duties, when they are too old; but the Scriptures do not fix the age at which the public ministry now should cease. Different duties are suited to different periods of life, and wisdom from above is needful in order to judge rightly as to what are appropriate duties, and also as to the time and manner of performing them.

CHAPTER V.

6. *A trespass against the Lord*; by defrauding his fellow-men.

8. *If the man have no kinsman*; if the injured man were dead, and he had no relative to receive restitution, then it was to be made to the Lord by being given to the priest. Ver. 9, 10.

10. *Shall be his*; shall be at the disposal of the offerer to

11 ^l And the LORD spake unto Moses, ^{A. M. 2614. B. C. 1490.} saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally,¹ and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be no witness against her*, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him,^m and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her,ⁿ the tenth part of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.^o

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water.

18 And the priest shall set the woman before the LORD,^p and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath,^q and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband,^r be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thy husband:

21 Then the priest shall charge the woman with an oath of cursing,^s and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people,^t when the LORD doth make thy thigh to rot,^u and thy belly to swell;

6:17, 18; 7:6-14; Deut. 18:3, 4; Ezek. 44:29, 30; Mal. 3:8-10; 1 Cor. 9:13. ¹ Lev. 18:20, 29; 20:10, 13, 17; 22:10. ² Lev. 5:11. ³ 1 Kings 17:18; Ezek. 22:10, 11; 16:10, 13. ⁴ 16:13, 14. ⁵ Rom. 2:19-23. ⁶ Matt. 26:63. ⁷ Heb. *under the power of thy husband*. ⁸ Josh. 6:26, 1 Sam. 14:24; Neh. 10:29. ⁹ Job. 29:22. ¹⁰ 16:11. ¹¹ Job. 19:20.

give to the priest who presents his offering. *It shall be his*; shall be the priest's.

15. *Barley-meal—no oil—nor put frankincense*; the coarseness of the material and the absence of oil and frankincense well represent the design of the offering, which is not to give thanks for past mercies nor obtain future blessings; but to bring upon the woman, if guilty, a dreadful curse. *Bringing iniquity to remembrance*; that is, before the Lord, by appealing to him to punish the woman if guilty.

16. *Near*; near to the holy place, where the Lord dwelt upon the mercy-seat.

17. *Holy water*; water from the laver in the tabernacle; called holy because devoted to a sacred or religious use. Exod. 30:18.

18. *The bitter water*; so called from its effects.

21. *Charge the woman with an oath of cursing*; lay upon her an oath which brings with it an awful curse if she swear falsely. *A curse and an oath*; an accursed person by whom men shall swear, saying, The Lord make thee like that woman. Compare Jer. 29:22.

CHAPTER VI.

1 The law of the Nazarites. 22 The form of blessing the people.

A. M. 2514.
B. C. 1490. 22 And this water that causeth the curse shall go into thy bowels,^a to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, Amen, amen.^b

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and *become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the LORD,^c and offer it upon the altar:

26 And the priest shall take a handful of the offering, *even* the memorial thereof,^d and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and *become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.^e

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.^f

29 This is the law of jealousies, when a wife goeth aside to *another* instead of her husband,^g and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.^h

^a Ps. 109:18. ^b Deut. 27:15. ^c Lev. 1:17. ^d Lev. 2:2, 9. ^e Deut. 22:37; Isa. 63:15; Jer. 24:9; 29:18, 22; 42:18; Zech. 8:13. ^f Ps. 113:9. ^g *See* ver. 19; Isa. 37:36. ^h Lev. 20:17-20. ⁱ Or, *make themselves Nazarites*. ^j Judg. 13:5; Acts 21:23, 24. ^k Jer. 35:6-8; Amos 2:12; Luke 1:15. ^l Or, *Nazariteship*. ^m Heb. *vine of the wine*. ⁿ Judg. 16:17, 19; 1 Sam. 1:11. ^o ch. 9:6; 19:11, 16; Lev. 21:1, 2, 11. ^p Heb. *separation*. ^q 2 Cor. 6:17, 18. ^r Acts 15:13. ^s Lev. 5:7; 14:22; 15:14, 29.

22. *Amen*; be it so.

23. *In a book*; on parchment, or on something from which it could be washed off. *Shall blot them out with the bitter water*; the original Hebrew implies that he does this by dipping the writing into the water, and thus symbolically infusing the curse into it, that she may drink it down with the water. Compare Ps. 109:18.

28. *She shall be free*; from all harm.

INSTRUCTIONS.

3. As Jehovah is holy, and requires men to be holy, all causes of mental and moral defilement, and especially whatever tends to increase and extend it, should be carefully avoided.

7. Unjustly to obtain or keep possession of another's property, is a sin which God abhors. No professed repentance, which does not lead a man who is conscious of this sin to forsake it, and, if in his power, make restitution, will deliver him from divine wrath.

13. Adulterers and adulteresses are highly criminal, and exposed to the vengeance of God. Though their crime may be known only to him and themselves, he will reveal it—if not in this world, in the world to come—and will visit them with his terrible indignation.

27. The diseases which the licentious often suffer, and with which they infect and torment each other, are a manifestation of divine wrath against their sin, and a warning that, unless they repent and become pure and

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite,^a to separate *themselves* unto the LORD;¹

3 He shall separate *himself* from wine and strong drink,² and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation³ shall he eat nothing that is made of the vine-tree,⁴ from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head:⁵ until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.⁶

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration⁷ of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.⁸

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing,⁹ on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles,¹⁰ or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and

riteship. ¹ Heb. *vine of the wine*. ² Judg. 16:17, 19; 1 Sam. 1:11. ³ ch. 9:6; 19:11, 16; Lev. 21:1, 2, 11. ⁴ Heb. *separation*. ⁵ 2 Cor. 6:17, 18. ⁶ Acts 15:13. ⁷ Lev. 5:7; 14:22; 15:14, 29.

holy, the curses of God will sooner or later overwhelm them.

31. Satan tries hard to promote domestic jealousy, because it tends to destroy family peace, religion, and usefulness; all should therefore avoid occasions of producing it, and withstand all temptations to indulge it. If any are unjustly suspected, they should in calmness, patience, and well-doing, commit themselves to the disposal of God, and in due time he will remove suspicions, or overrule them for the advancement of his glory and the good of his kingdom.

CHAPTER VI.

2. *A Nazarite*; the Nazarite was one specially consecrated to God by his parents or himself, and that either for life or for a limited term. See note to Lev. 27:2. In this chapter the case of those only whose Nazariteship continued for a limited time is considered.

4. *Eat nothing that is made of the vine-tree*; this was a symbol of sobriety, and of abstinence from all the intoxicating pleasures of sin.

7. *He shall not make himself unclean*; by approaching the dead body. The Jews said that he was required to abstain from the customary signs of mourning, as in the case of the high-priest. This and all the other regulations were designed to impress upon his mind the sacredness of his peculiar relation to God, and the deadness to worldly joys and sorrows demanded by it.

make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering:^a but the days that were before shall be lost,^b because his separation was defiled.

13 ^c And this is the law of the Nazarite: when the days of his separation are fulfilled,^b he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering,^c and one ram without blemish for peace-offerings.^d

15 And a basket of unleavened bread, cakes of fine flour mingled with oil,^e and wafers of unleavened bread anointed with oil,^f and their meat-offering, and their drink-offerings.^g

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation,^h and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram,ⁱ and one unleavened cake out of the basket,^j and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after the hair of his separation is shaven:

20 And the priest shall wave *them* for a wave-offering before the LORD: this is holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, besides *that*, that his hair shall get:

^a Lev. 5:6. ^b Heb. fall. ^c Acts 21:26. ^d Lev. 4:3, 28, 32; Mal. 1:13, 14; 1 Pet. 1:19. ^e Lev. 3:6. ^f Lev. 2:4. ^g Exod. 29:2. ^h ch. 15:3, 7, 10. ⁱ Lev. 21:1. ^j 1 Sam. 2:15. ^k Exod. 29:32-35. ^l Lev. 9:22; Deut. 10:8, 21:5; Josh. 8:33; 1 Chr. 23:13. ^m Isa. 131:3. ⁿ Isa. 121:7; John 17:11. ^o Psa. 31:16; 67:1; 80:3, 7, 19; 119:135; Dan. 9:17. ^p Gen. 43:29; Exod.

12. *Days—shall be lost*: they would not be counted as a part of the time of his Nazariteship, but he must begin again.

14. *His offering*: these offerings were an acknowledgment that in his best services he needed the efficacy of atoning blood and of the purifying Spirit, and also tokens of gratitude for the goodness of God.

15. *Meat-offering—drink-offerings*: those accompanying the sacrifices mentioned in the preceding verse. See chap. 15:3-10.

19. *Sodden shoulder*: the boiled shoulder, which was the left shoulder, the right with the wave-breast having been given to the priest by a general law. Lev. 7:32, 33.

21. *That his hand shall get*: such free-will-offerings as he shall be able to make.

24-26. This threefold divine benediction is supposed by many interpreters to contain an intimation of the Trinity in the godhead.

27. *Put my name*: call Israel by my name, and teach them to obey me as my peculiar people.

according to the vow which he vowed, so ^{A. M. 2514. B. C. 1490.} he must do after the law of his separation.

22 ^q And the LORD spake unto Moses, saying, 23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel,^r saying unto them,

24 The LORD bless thee,^s and keep thee:^m

25 The LORD make his face shine upon thee,ⁿ and be gracious unto thee:^o

26 The LORD lift up his countenance upon thee,^p and give thee peace.^q

27 And they shall put my name upon the children of Israel,^r and I will bless them.^s

CHAPTER VII.

1 The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

AND it came to pass on the day that Moses had fully set up the tabernacle,^t and had anointed it,^u and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel,^v heads of the house of their fathers, who were the princes of the tribes, and were^t over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:^w

8 And four wagons and eight oxen he gave unto the sons of Merari,^x according to their service, under the hand of Ithamar the son of Aaron the priest.

33:19; Mal. 1:9. ^p Psa. 4:6; 89:15. ^q Psa. 29:11; Isa. 26:3, 12; John 14:27; Phil. 4:7; 2 Thess. 3:16. ^r Deut. 28:10; 2 Chr. 7:14; Isa. 43:7; Dan. 9:16, 19. ^s ch. 23:30; Gen. 12:3; Psa. 5:12; 67:7; 115:13, 13; Act. 3:26; Eph. 1:3. ^t Exod. 40:18. ^u Lev. 8:10, 11. ^v ch. 1:4, etc. ^w Heb. who stand. ^x ch. 4:24-25. ^y ch. 4:29-33.

INSTRUCTIONS.

8. Holiness to the Lord is the badge of his people, and should ever be their peculiar characteristic. They should abstain from fleshly lusts, which war against the soul, moderate their desires for earthly things, place their affections on things above, and regulate all their acts by the will of God.

20. We are always exposed in this world to moral defilement, and in our best services need the application of the blood of Christ and the purifying influences of his Spirit, in order that our offerings may be acceptable in his sight.

27. The blessing of Jehovah, in the love of the Father, the grace of the Son, and the communion of the Holy Ghost, bestowed upon his believing, obedient people, will make them all for ever truly and perfectly blessed.

CHAPTER VII.

2. The princes of Israel; chap. 1:16.

3. Their offering; these were voluntary offerings in addition to those which were commanded.

A. M. 2514.
B. C. 1490. 9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that they should bear upon their shoulders.*^a

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed,^b even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day *was Nahshon the son of Amminadab,*^c of the tribe of Judah:

13 And his offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;^d both of them *were* full of fine flour mingled with oil for a meat-offering:^e

14 One spoon of ten *shekels* of gold, full of incense:^f

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:^g

16 One kid of the goats for a sin-offering:^h

17 And for a sacrifice of peace-offerings,ⁱ two oxen, five rams, five he-goats, five lambs of the first year: *this was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar,^j prince of Issachar, did offer:

19 He offered *for his* offering one silver charger,^k the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering.

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: *this was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon,^l prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: *this was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur,^m prince of the children of Reuben, *did offer:*

31 His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;ⁿ both of them full of fine flour mingled with oil for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: *this was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai,^o prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;^p both of them full of fine flour mingled with oil for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: *this was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel,^q prince of the children of Gad, *offered:*

43 His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary;^r both of them full of fine flour mingled with oil for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: *this was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud,^s prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;^t both of them full of fine flour mingled with oil for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

^a Ch. 4:1-15. ^b Deut. 20:5; 1 Kings 8:63; 2 Chron. 7:5, 9; Ezra 6:16; Neh. 12:27; Ps. 30, title. ^c ch. 1:7; 2:3. ^d Exod. 30:13. ^e Lev. 2:1. ^f Exod. 30:34. ^g Lev. 1:2, 3. ^h Lev. 4:23. ⁱ Lev. 3:1. ^j ch. 1:8; 2:5.

^k ver. 13, etc. ^l ch. 1:9; 2:7. ^m ch. 1:5; 2:10. ⁿ ver. 13, etc. ^o ch. 1:6; 2:12. ^p ver. 13, etc. ^q Called Reuel, ch. 2:14. ^r ch. 1:11; 2:14. ^s ver. 13, etc. ^t ch. 1:10; 2:18. ^u ver. 13, etc.

9. Bear upon their shoulders: the ark and the sacred things which they were to carry. Chap. 3:31.

11. Each prince on his day; by this orderly arrangement increased solemnity was given to the transaction, and the great truth that God notices and rewards the gifts of his servants individually was taught in a very forcible way.

13. His offering *was* one silver charger; the word in the original denotes a deep dish or bowl. Its weight shows it to have been of a large size. A hundred and thirty *shekels*; nearly five and a half pounds. Exod. 38:24. One silver bowl; a sacrificial bowl for receiving the blood of the victims.

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day offered Gamaliel the son of Pedahzur,^a prince of the children of Manasseh: His offering was one silver charger of the weight of a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary;^b both of them full of fine flour mingled with oil for a meat-offering:

56 One golden spoon of ten shekels, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni,^c prince of the children of Benjamin, offered:

61 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary;^d both of them full of fine flour mingled with oil for a meat-offering:

62 One golden spoon of ten shekels, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Abiezer the son of Ammishaddai,^e prince of the children of Dan, offered:

67 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary;^f both of them full of fine flour mingled with oil for a meat-offering:

68 One golden spoon of ten shekels, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Abiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran,^g prince of the children of Asher, offered:

73 His offering was one silver charger, the weight

whereof was a hundred and thirty shekels, ^{A. M. 1694} _{B. C. 1693} one silver bowl of seventy shekels, after the shekel of the sanctuary;^h both of them full of fine flour mingled with oil for a meat-offering:

74 One golden spoon of ten shekels, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan,ⁱ prince of the children of Naphtali, offered:

79 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary;^j both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten shekels, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Ahira the son of Enan.

84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver weighing a hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary:

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was a hundred and twenty shekels.

87 All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering twelve.

88 And all the oxen for the sacrifice of the peace-offerings were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.^k

89 And when Moses was gone into the tabernacle of the congregation to speak with him,^l then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony,^m from between the two cherubim: and he spake unto him.

^a Ch. 1:10, ² 20. ^b ver. 13, etc. ^c ch. 1:11; ² 22. ^d ver. 13, etc. ^e ch. 1:25. ^f ver. 13, etc. ^g ch. 1:13; ² 27. ^h ver. 13, etc. ⁱ ch. 1:13; ² 29. ^j ver. 13, etc. ^k ver. 1. ^l That is, God. ^m ch. 12:8; Exod. 33:9, 11. ⁿ Exod. 25:22.

89. *Him*; God, to whom the altar and tabernacle had been dedicated. *The voice of one*; Exod. 25:22.

INSTRUCTIONS.

2. Those who are truly devoted to God, and thankful for his mercies, will not be satisfied with doing merely what is specifically commanded, but will make voluntary offerings of time, talents, and property, from love to him and his cause, and to promote his glory and the good of their fellow-men.

5. None need be discouraged when called to great and

laborious services; God will provide for them, that as their duties are, their strength and all needful mercies may be.

11. Jehovah would have all things, especially with regard to his worship, conducted with propriety, and in such a way that the personal responsibility of each worshipper shall be made manifest, and thus the greatest blessing upon the whole be secured.

13. They whom God has blessed with wealth, or elevated to stations of honor and influence, should esteem it not only their duty but their privilege to be examples of liberality in his service.

A. M. 2514.
B. C. 1493.

CHAPTER VIII.

1 How the lamps are to be lighted. 5 The consecration of the Levites.
23 The age and time of their service.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and say unto him, When thou lightest the lamps,^a the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the candlestick *was* of beaten gold;^b unto the shaft thereof, unto the flowers thereof, *was* beaten work;^c according unto the pattern which the LORD had showed Moses,^d so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them,^e and let them shave^f all their flesh, and let them wash their clothes, and *so* make themselves clean.^g

8 Then let them take a young bullock with his meat-offering,^h *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation;ⁱ and thou shalt gather the whole assembly of the children of Israel together.^j

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:^k

11 And Aaron shall offer^l the Levites before the LORD^k for an offering^l of the children of Israel, that they may execute^l the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel:¹ and the Levites shall be mine.^m

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.ⁿ

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead* of the first-born of all the children of Israel, have I taken them unto me.^o

17 For all the first-born of the children of Israel *are* mine, both man and beast:^p on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And I have given the Levites *as* a gift¹ to Aaron and to his sons from among the children of Israel,² to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel,³ when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes;⁴ and Aaron offered them *as* an offering before the LORD;⁵ and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons:⁶ as the LORD had commanded Moses concerning the Levites,⁷ so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service⁸ of the tabernacle of the congregation:⁹

^a Exod. 25:37; 40:25. ^b Exod. 25:31. ^c Exod. 25:18. ^d Exod. 25:40. ^e ch. 19:9, 17, etc. ^f Heb. *cause a razor to pass over*, etc. ^g Lev. 14:9, 9. ^h Lev. 2:1. ⁱ Exod. 29:4, etc.; 40:12. ^j Lev. 8:3. ^k Lev. 1:4. ^l Heb. *separate*. ^m ver. 15. ⁿ Heb. *warfare-offering*. ^o Heb. *be to execute*. ^p ch. 16:9. ^q ch.

345. ¹ *a vessel*. 11, 17. ² ch. 3:12, 45. ³ ch. 3:13; Exod. 13:2, 12-15; Luke 9:31. ⁴ Heb. *green*. ⁵ ch. 3:9. ⁶ ch. 1:33; 16:46; 18:5; 2 Chr. 24:16. ⁷ ver. 7. ⁸ ver. 11, 12. ⁹ ver. 15. ¹⁰ ver. 5, etc. ¹¹ Heb. *war the warfare*; 1 Chr. 9:7. ¹² ch. 4:3; 1 Chr. 23:3, 27.

84. That which is publicly given for God's service and the advancement of his cause, should be managed in an orderly way, and a careful account kept of it, that nothing may be lost, and no scandal given to the cause of truth. John 6:12; 2 Cor. 8:20, 21.

88. Jehovah is a bountiful God, and is delighted with liberality in his people. Much may be devoted to the support of his worship, and when so used, it is not wasted or unprofitably employed, but is spent to the highest advantage. Psa. 145:16; Prov. 11:25; Isa. 32:8; 2 Cor. 9:13.

CHAPTER VIII.

2. Over against the candlestick; the meaning of these words, which occur also in Exod. 25:37, is doubtful. The candlestick stood on the south side of the sanctuary over against the table of show-bread on the north side. Exod. 40:24. Some suppose the direction to be, that the lamp-cups should be so arranged that their wicks should incline towards the north, and thus throw their light towards the table of show-bread; others, that the six wicks of the

branches should all incline towards the central lamp, called here the candlestick by way of distinction.

6. Levites; those of the tribe of Levi not descended from Aaron. These assisted the priests, Aaron's sons, in various services about the tabernacle, and afterwards about the temple.

7. Sprinkle water of purifying upon them; the preparation of which is described in ch. 19:1-19. Compare Heb. 9:13, 14.

11. Offer the Levites; consecrate them to the service of the Lord in the various duties of the sanctuary. Ver. 14-19.

19. To make an atonement for the children of Israel; to make propitiation for the children of Israel, in whose behalf they acted; that is, to avert from them the judgments that would come upon them if they should presume to meddle with the sacred things. Chap. 1:53; 18:1-5.

24. Twenty and five years old; at this age they began to wait upon the priests, learn their duties as Levites, and do some things about the tabernacle; but they did not enter fully on their work as Levites till they were thirty. See note to chap. 4:3.

25 And from the age of fifty years they shall cease waiting upon the service thereof,* and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge,^a and shall do no service.^b Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

1 The passover is commanded again. 6 A second passover allowed for those that were unable to attend. 15 The cloud guides the removers and campings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.^c

3 In the fourteenth day of this month,^d at even,^e ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai:^f according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man,^g that they could not keep the passover on that day: and they came before Moses and before Aaron on that day.^h

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

* Heb. return from the warfare of the service; 2 Tim. 4:7. * ch. 1:53; 18:1. 1 Chron. 24:32. Ezek. 44:11. b 1 Tim. 4:15. c Exod. 12:3; Deut. 16:1. d 2 Chron. 36:15. e 1 Heb. between the two evenings. Exod. 12:6. f Josh. 6:10. g ch. 35:2; 19:11, 16; John 18:28. h ch. 37:2, 5; Exod. 18:15.

26. *Keep the charge, and—do no service;* after the age of fifty, they had the general charge of the sanctuary, assisted their younger brethren in various ways, and instructed the people; but were released from the most laborious duties of their offices, especially the bearing of the sacred things.

INSTRUCTIONS.

3. Ministers of the gospel who communicate a knowledge of God and his will to men, shine as lights in the world holding forth the word of life; and multitudes who were in darkness, are, through their instrumentality, made light in the Lord, and prepared to shine as the brightness of the firmament and as the stars for ever.

6. The best of men need cleansing through faith in the blood of Christ, and by the influence of his Spirit, in order that their services may be accepted of God.

21. Though God is the author of spiritual cleansing, he accomplishes it through the means of his appointment; and men are bound to use these means according to his will, and thus cleanse themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. 2 Cor. 7:1; Isa. 1:16, 17; Ezek. 18:31.

26. After ministers of the gospel have become too old to perform the laborious duties of their office, they may still be very useful by wise counsel, judicious instruction,

9 ¶ And the LORD spake unto Moses, ^{A. M. 2514. B. C. 1620.} saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it,ⁱ and eat it with unleavened bread and bitter herbs.^j

12 They shall leave none of it unto the morning,^k nor break any bone of it:^l according to all the ordinances of the passover they shall keep it.

13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people:^m because he brought not the offering of the LORD in his appointed season,ⁿ that man shall bear his sin.^o

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.^p

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle,^q namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire,^r until the morning.

16 So it was always: the cloud covered it by day, and the appearance of fire by night.^s

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed:^t and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.^u

19 And when the cloud tarried^v long upon the

10. h ver. 3. i Exod. 12:5. j Exod. 12:10. k Exod. 12:46; John 19:36. l Exod. 12:15. m ver. 7. n ch. 5:30. o Exod. 12:49. p Exod. 40:34. q Exod. 13:21. 40:38. r Neh. 9:12, 19. s Isa. 7:34. t Deut. 1:33. u ch. 10:11, 33; Exod. 40:36-38. v 1 Cor. 10:1. w Heb. prolonged.

habitual prayer, and a holy example; and should be provided for to the end of life.

CHAPTER IX.

1. *The first month; Abib.*

2. *The passover; Exod. 12:2-14.*

11. *The fourteenth day of the second month;* this was in the month Zif, and one month after the usual time of keeping the passover.

13. *Forbeareth to keep the passover;* at the usual time.

18. *At the commandment of the Lord;* as manifested by the moving or resting of the cloud.

INSTRUCTIONS.

3. As the death of Christ is the procuring cause of the salvation of his people, it is his will that they should from time to time celebrate it according to his appointment, with humility, penitence, gratitude, and joy. Matthew 26:26-28; Luke 22:19; 1 Cor. 11:23-26.

13. To obey God, we must neither neglect to commemorate the death of Christ, nor do it in an unholy manner; but must examine ourselves and see whether we believe on him, feel our need of his salvation, and make it our great object in all things to do his will. 1 Cor. 11:27-30.

A. M. 2514.
B. C. 1490. tabernacle many days, then the children of Israel kept the charge of the LORD,^a and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud abode^a from even until the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.^b

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD,^c at the commandment of the LORD by the hand of Moses.^d

CHAPTER X.

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is entreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

AND the LORD spake unto Moses, saying,
2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly,^e and for the journeying of the camps.

3 And when they shall blow with them,^f all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel,^g shall gather themselves unto thee.

5 When ye blow an alarm,^h then the camps that lie on the east parts shall go forward.ⁱ

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey:^j they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets;^k and they shall be to you for

an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you,^l then ye shall blow an alarm with the trumpets;^m and ye shall be remembered before the LORD your God,ⁿ and ye shall be saved from your enemies.^o

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings;^p that they may be to you for a memorial before your God:^q I am the LORD your God.

11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.^r

12 And the children of Israel took their journeys out of the wilderness of Sinai;^s and the cloud rested in the wilderness of Paran.^t

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.^u

14 ¶ In the first place went the standard of the camp of the children of Judah according to their armies:^v and over his host was Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

17 And the tabernacle was taken down;^w and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.^x

18 ¶ And the standard of the camp of Reuben set forward according to their armies:^y and over his host was Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary:^z and the other^{aa} did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies:^{ab} and over his host was Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasse was Gamaliel the son of Pedahzur.

^a Ch. 1:34; 3:8; Zech. 3:7. ^b H-b says. ^c Exod. 40:36, 37. ^d ver. 19. ^e 4 Ps. 77:20. ^f Isa. 1:13. ^g Jer. 4:5; Joel 2:15. ^h ch. 1:16; Exod. 18:21. ⁱ Joel 2:1. ^j ch. 2:3; 2 ch. 2:10. ^k ch. 3:16; Josh. 6:4; 1 Chr. 13:24; 2 Chr. 13:12. ^l Judg. 2:1; 10:8, 13; 1 Sam. 13:14. ^m 2 Chr. 13:14. ⁿ Gen. 8:1; 1 Sam. 10:6; 136:23. ^o Luke 1:70, 71. ^p ch. 29:1; Lev. 23:24; 1 Chr.

15:24; 2 Chr. 5:12; 7:6. 29:36; Ezra 3:10; Neh. 12:35; Ps. 81:3; 89:15. ^q Exod. 28:29; Acts 30:1. ^r ch. 9:12-20; Exod. 40:36, 37. ^s Exod. 19:1. ^t ch. 12:16. ^u ch. 2:9-34. ^v ch. 2:3-8. ^w ch. 1:51. ^x ch. 4:38; 7:9-8. ^y ch. 2:10, 16. ^z ch. 4:14-15. ^{aa} That is, the Gershonites and the Merarites; ver. 17. ^{ab} ch. 2:15, 24.

23. If we are disposed to obey God, he will, by his word, his Spirit, and his providence, make so plain the path of duty, that in walking in it we shall be safe, useful, and happy.

CHAPTER X.

5. Blow an alarm; this was done by blowing long and loud with a broken, interrupted sound.

10. May be to you for a memorial before your God; may, as it were, remind him of his engagements to you as his covenant people. Compare ver. 9.

12. Paran; between Sinai and Palestine, west and south-

west of Edom, there were two intervening encampments. Chap. 11:35; 12:16; 33:16-18.

14. The standard of the camp of—Judah; that of the first grand division of three tribes. See chap. 2.

17. Set forward, bearing the tabernacle; the Gershonites and Merarites followed immediately after the first division, that they might have time to set up the tabernacle before the Kohathites came.

21. Bearing the sanctuary; that is, the most holy things, as the ark, the altar of incense, the candlestick, etc. See chap. 3:31. The other; the Gershonites and Merarites.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideon.

25 ¶ And the standard of the camp of the children of Dan set forward,^a *which was* the rearward of all the camps throughout their hosts:^b and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel^c the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you:^c come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.^d

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.^e

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.^f

33 ¶ And they departed from the mount of the LORD three days' journey:^g and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting-place for them.^h

34 And the cloud of the LORD *was* upon them by day,ⁱ when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered;^j and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands^k of Israel.

^a Ch. 2:25, 31. ^b Josh. 6:9. ^c Isa. 58:8. ^d Heb. *These*. ^e Reuel, Exod. 2:18. ^f Gen. 12:7. ^g Exod. 6:7. ^h S. ⁱ Job 29:15. ^j 1 Jud. 1:16. ^k 4:11. ^l Exod. 3:1. ^m Deut. 1:34. ⁿ Josh. 3:2-6. ^o Exod. 13:21. ^p Neh. 9:12, 19. ^q Job 68:1, 2; 132:8. ^r Heb. *ten thousand thousands*; Deut. 1:10. ^s 4 Cr. *as were as it were complainers*. ^t Exod. 9:22. ^u Heb. *it was cast in the ears of*.

29. Raguel; supposed to be the same as Reuel and Jethro. Exod. 2:18; 3:1; 18:1.

31. *Be to us instead of eyes*; Hobab was acquainted with the country, and could assist on their journey.

33. *Three days' journey*; namely, from Sinai to the wilderness of Paran. Ver. 11-13.

INSTRUCTIONS.

8. Christian ministers are placed as watchmen, and should give the people counsel and warning from God. When they speak, it should be with such plainness as to be understood, and with such affection as is best suited to persuade the people to follow their directions. 1 Cor. 14:6-19; Eph. 4:15.

13. All men are on a journey through this world. Jehovah offers to be their guide, and if they follow him he will direct them to the Canaan of eternal rest. If they reject him, and continue to walk in their own way, they will wander in darkness and find no rest for ever.

29. Those who have chosen God for their guide, and are on their way to heaven, should urge others, especially their relatives and friends, to accompany them, and pre-

CHAPTER XI.

A. M. 2514.
B. C. 1490.

1 The burning at Taberah quenched by Moses' prayer. 4 The people fight for flesh, and become marvellous. 10 Moses complaineth of his charge. 16 Glad divinity his burden unto seventy elders. 31 Quails are sent in wrath at Kibroth-dathavai.

AND when the people complained,^a it displeased^b the LORD: and the LORD heard it; and his anger *was* kindled;^c and the fire of the LORD burnt among them, and consumed them *that were* in the uttermost parts of the camp.^d

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire *was* quenched.^e

3 And he called the name of the place Taberah:^f because the fire of the LORD burnt among them.^g

4 ¶ And the mixed multitude that *was* among them felt a lusting:^h and the children of Israel also wept again,ⁱ and said, Who shall give us flesh to eat?^j

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

6 But now our soul is dried away:^k *there is* nothing at all, besides this manna, before our eyes.

7 And the manna *was* as coriander-seed, and the color thereof as the color^l of bdellium.^m

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it *was* as the taste of fresh oil.ⁿ

9 And when the dew fell upon the camp in the night, the manna fell upon it.^o

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD *was* kindled greatly;^p Moses also *was* displeased.^q

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom,^r as a nursing-father beareth the

^a Psa. 7:21. ^b Lev. 10:2, 2 Kings 1:12. ^c Heb. *sunk*. ^d That is, *a burning*. ^e Heb. *lusted a lust*. ^f Exod. 12:38. ^g Heb. *returned and wept*. ^h 1 Cor. 10:6. ⁱ Gen. 21:5. ^j Heb. *eye of it as the eye*. ^k Gen. 2:12. ^l Exod. 16:31. ^m Exod. 16:14. ⁿ ver. 1, Isa. 5:25. ^o Psa. 139:21. ^p Isa. 40:11.

sent as a motive the good which God has promised to those who follow him.

32. Those who are journeying towards heaven need help not only from God, but also from one another; and they may be of great assistance to each other in guarding from danger, and guiding in the way of safety, usefulness, and peace.

36. However much assistance the people of God may receive from men, their desires can never be fully met, nor their wants satisfied, without the permanent presence and favor of God.

CHAPTER XI.

1. *The fire of the Lord*; a miraculous fire proceeding from Jehovah's presence. Compare Lev. 10:2.

3. *Taberah*; a burning.

4. *Mixed multitude*; Exod. 12:38. *Fell a lusting*; impatiently desired other kinds of food.

6. *Our soul is dried away*; we languish and are suffering for want of other food.

7. *As coriander-seed*; a small round seed. *Bdellium*; according to some, the pearl; according to others, a gummy secretion of a yellowish-white color.

A. M. 2514.
B. C. 1490. sucking child,^a unto the land which thou
swarest unto their fathers?^b

13 Whence should I have flesh to give unto all
this people?^c for they weep unto me, saying, Give
us flesh, that we may eat.

14 I am not able to bear all this people alone,^d
because *it is too heavy* for me.

15 And if thou deal thus with me, kill me, I pray
thee,^e out of hand, if I have found favor in thy
sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto
me seventy men of the elders of Israel,^f whom thou
knowest to be the elders of the people, and officers
over them; and bring them unto the tabernacle of
the congregation, that they may stand there with
thee.

17 And I will come down and talk with thee
there;^g and I will take of the spirit which *is* upon
thee,^h and will put *it* upon them; and they shall
bear the burden of the people with thee, that thou
bearest *it* not thyself alone.

18 And say thou unto the people, Sanctify your-
selves against to-morrow;ⁱ and ye shall eat flesh:
for ye have wept in the ears of the LORD,^j saying,
Who shall give us flesh to eat?^k for *it was* well
with us in Egypt: therefore the LORD will give
you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor
five days, neither ten days, nor twenty days;

20 But even a whole month,^l until it come out
at your nostrils, and it be loathsome unto you:^m
because that ye have despised the LORD which *is*
among you, and have wept before him, saying,
Why came we forth out of Egypt?

21 And Moses said, The people, among whom I
am, are six hundred thousand footmen;ⁿ and thou
hast said, I will give them flesh, that they may eat
a whole month.

22 Shall the flocks and the herds be slain for
them, to suffice them?^o or shall all the fish of the
sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's
hand waxed short?^p thou shalt see now whether
my word shall come to pass unto thee or not.^q

24 ¶ And Moses went out, and told the people
the words of the LORD, and gathered the seventy
men of the elders of the people, and set them round
about the tabernacle.

25 And the LORD came down in a cloud,^r and
spake unto him, and took of the spirit that *was*
upon him, and gave *it* unto the seventy elders: and
it came to pass, that, when the spirit rested upon
them, they prophesied,^s and did not cease.

26 But there remained two of the men in the
camp, the name of the one *was* Eldad, and the
name of the other Medad: and the spirit rested
upon them; and they *were* of them that were writ-
ten, but went not out unto the tabernacle: and
they prophesied in the camp.^t

27 And there ran a young man, and told Moses,
and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of
Moses, one of his young men, answered and said,
My lord Moses, forbid them.^u

29 And Moses said unto him, Enviest thou for
my sake? would God that all the LORD's people
were prophets,^v and that the LORD would put his
spirit upon them!

30 And Moses gat him into the camp, he and the
elders of Israel.

31 ¶ And there went forth a wind from the
LORD, and brought quails from the sea,^w and let
them fall by the camp, as it were a day's journey^x
on this side, and as it were a day's journey on the
other side, round about the camp, and as it were
two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all
that night, and all the next day, and they gathered
the quails: he that gathered least gathered ten
homers;^y and they spread *them* all abroad for
themselves round about the camp.

33 And while the flesh *was* yet between their
teeth,^z ere it was chewed, the wrath of the LORD
was kindled against the people, and the LORD
smote the people with a very great plague.

34 And he called the name of that place Kib-
roth-hattaavah:^{aa} because there they buried the
people that lusted.

^a Isa. 49:23; 1 Thess. 2:7. ^b Gen. 13:15; 26:3. ^c Matt. 15:31. ^d Exod. 13:18; Deut. 1:9-12. ^e 1 Kings 19:1; Jon. 1:3. ^f Exod. 24:1, 9. ^g 5 ver. 25; Gen. 11:5; 18:21; Exod. 19:20. ^h 2 Kings 2:9, 15; Isa. 41:3; Joel 2:28. ⁱ Exod. 19:10. ^j Exod. 16:7. ^k ver. 4, 5. ^l Heb. month of days. ^m 1 Sam. 7:29; 100:15. ⁿ ch. 1:46; Exod. 12:37. ^o 2 Kings 7:2; Mark 8:4; John

6:7, 9. ^p Isa. 50:2; 59:1. ^q Ezek. 12:25; 24:14. ^r ver. 17. ^s 1 Sam. 10:5, 6, etc. ^t Jer. 36:5, 6. ^u Luke 9:49; John 3:26. ^v 1 Cor. 14:5. ^w Exod. 16:13; Psa. 78:26-29; 105:40. ^x Heb. the way of a day. ^y Exod. 16:36. ^z Psa. 78:30, 31. ^{aa} That is, the graves of lust; Deut. 9:22.

15. Out of hand; at once, now.

17. Put it upon them; furnish them with the special influences of my Spirit, as I have furnished thee, to fit them for their work.

18. Sanctify yourselves; by the customary rites, Exod. 19:10. These signified and demanded of the people inward purification.

20. Come out at your nostrils; they would eat flesh till they were not only satisfied, but made sick by it and loathed it.

23. Waxing short; is God unable to do what he has promised?

25. Prophesied; prophecy is here used in the widest sense, as often in the New Testament, to denote all religious discourse delivered under immediate inspiration. Compare 1 Cor. 12:10; 14:3-5. In the same sense it is also employed elsewhere in the Old Testament. 1 Sam. 10:9-13.

28. Forbid them; Joshua seems to have thought that, in

remaining behind, they had been guilty of disrespect towards Moses. But Moses rejoiced in every gift of God's Spirit, though some irregularity might be connected with it. Compare Luke 9:49, 50.

31. From the sea; that is, from Africa beyond the Red sea, where quails are found at the present day in prodigious numbers. Two cubits high; that is, in heaps about two cubits high.

32. Ten homers; an ephah is estimated to have contained about one and one-twelfth bushels, and a homer was ten ephahs. We are not, however, to understand ten homers for each individual, but rather, for each head of a household. Some propose to render "ten heaps," as the word is elsewhere used, Exod. 8:14; but the sacred writer plainly means to indicate a definite quantity. This immense provision showed not only the abundance of the quails, but also the inordinate lust for which God punished the people.

34. Kibroth-hattaavah; that is, the graves of lust.

35. And the people journeyed from Kibroth-hat-taavah unto Hazeroth;* and abode at Hazeroth.

CHAPTER XII.

1. Heb. 3:17. * Heb. they were in. † Or, Cushite. ‡ Heb. taken. § Exod. 2:21. || Exod. 15:20. ¶ Num. 6:1. †† Gen. 11:1. ††† Isa. 94:7-9. †††† Isa. 47:1. ††††† Ezek. 37:12, 13. †††††† Jer. 1:1. ††††††† Gen. 15:1. †††††††† Job 34:15. ††††††††† Luke 1:1, 2; Acts 10:11, 17. †††††††††† Gen. 31:11; 1 Kings 3:5; Job 33:15.

AND Miriam and Aaron spake against Moses because of the Ethiopian* woman whom he had married: for he had married† an Ethiopian woman.‡

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?c And the LORD heard it.†

3 Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses,c and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud,† and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision,§ and will speak unto him in a dream.‡

7 My servant Moses is not so, who is faithful† in all my house.†

* Heb. 3:17. † Heb. they were in. ‡ Or, Cushite. † Heb. taken. § Exod. 2:21. || Exod. 15:20. ¶ Num. 6:1. †† Gen. 11:1. ††† Isa. 94:7-9. †††† Isa. 47:1. ††††† Ezek. 37:12, 13. †††††† Jer. 1:1. ††††††† Gen. 15:1. †††††††† Job 34:15. ††††††††† Luke 1:1, 2; Acts 10:11, 17. †††††††††† Gen. 31:11; 1 Kings 3:5; Job 33:15.

35. Hazeroth; a place still farther on the way towards Canaan.

INSTRUCTIONS.

1. Discontentment with the dealings of God is unwise and wicked. Those who indulge in it provoke him, and expose themselves to his wrath.

2. The wicked are more indebted to the righteous than they are apt to imagine, and in their distresses they often feel this, and look to them for help.

6. We are apt to depreciate and undervalue the blessings we have, and to magnify and overrate those which we desire.

11. The best of men are but partly sanctified; and not unfrequently in their hearts, and sometimes in words, they find fault with God.

15. Those who kill themselves, or ask God or men to kill them, are not in a proper state to die. Did they feel right, whatever their trials, they would say, All the days of my appointed time will I wait, till my change come. Not my will, but thine be done. Job 14:14; Luke 22:42.

17. God is often kind and gracious in withholding from men what in their wickedness they desire, and in giving them what they need. If he calls them to great and difficult services, they have no reason to complain or to despond; if they trust in him he will provide for them, that as their duties are, their ability may also be.

20. What people impatiently and wickedly desire, God sometimes suffers them to have, and to abuse to their ruin.

23. It needs stronger faith than good men often have, or without the influences of the Holy Spirit would ever have, to believe that God will do all that he has promised.

29. It is natural for men to envy others on account of the blessings which God gives them; but divine grace teaches us to rejoice in the blessings of others, and to desire that, if consistent, such blessings may be given to all.

33. God may in wrath give men what they desire, to show them and others the wickedness and folly of wish-

8 With him will I speak mouth to mouth,* and he shall see my face: apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?†

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow;‡ and Aaron looked upon Miriam, and behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.‡

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.‡

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days,‡ and after that let her be received in again.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

* Heb. 3:2, 5. † 1 Tim. 3:15; 1 Peter 2:4, 5. ‡ Exod. 33:11; Deut. 34:10. § 2 Peter 2:19. || Deut. 24:9. ¶ 2 Kings 5:27. †† 2 Cor. 26:19-21. ††† 2 Sam. 21:10. †††† Prov. 30:32. ††††† Job 3:15. †††††† Lev. 13:16.

ing to have their own way, and refusing to be guided and governed by him.

34. Lust, and the use of things lusted after, are plagues which have opened and filled many graves.

CHAPTER XII.

1. Miriam; the sister of Moses and Aaron. Exod. 15:20. Ethiopian woman; supposed by some to be Zipporah, called an Ethiopian, or, as in the original, a Cushite, because a native of that part of Arabia which was settled by the descendants of Cush. Exod. 2:16, 21. Others suppose that she was a Cushite woman whom Moses had married after the death of Zipporah.

3. Meek; not easily provoked or disposed to complain, not proud or self-sufficient, but humble, patient, and submissive.

6. In a vision—in a dream; that was the usual way in which he communicated with prophets.

8. Mouth to mouth; the same as face to face, Exod. 33:11; Deut. 34:10. Apparently; in open vision. Similitude; form, Exod. 33:23; 34:5-8; Ezek. 1:26.

14. Spit in her face; an eastern way of administering a very severe rebuke. Be ashamed seven days; manifest her sense of shame and humiliation by a separation of seven days from the ordinary privileges and society of the family. The inference is, that much more should Miriam be separated ten days from God's household—the camp of Israel—when he has so rebuked her.

INSTRUCTIONS.

1. The most inoffensive character, and the most useful life, may not secure persons from being blamed, even by their nearest relatives; but, if humble, patient, and submissive, the Lord will plead their cause, and in due time bring forth their righteousness as the light, and their judgment as the noonday. Psa. 37:1-11.

2. The Lord hears all that men say; and he is especially displeased with those who, without good reason, talk against and find fault with his people.

A. M. 2514.
B. C. 1490.

CHAPTER XIII.

1 The names of the men who were sent to search the land. 17 Their instructions. 21 Their acts. 26 Their relation.

AND the LORD spake unto Moses, saying,
2 Send thou men, that they may search the land of Canaan,^a which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran:^b all those men were heads of the children of Israel.

4 And these were their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Hoshea the son of Nun.^c

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea the son of Nun Jehoshua.^d

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward,^e and go up into the mountain:^f

18 And see the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong-holds;

20 And what the land is, whether it be fat or lean,^g whether there be wood therein, or not. And be ye of good courage,^h and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zinⁱ unto Rehob,^j as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak,^k were. Now Hebron^l was built seven years before Zoan in Egypt.^m

23 And they came unto the brookⁿ of Eshcol,^o and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook^p Eshcol,^q because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh;^r and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey;^s and this is the fruit of it.^p

28 Nevertheless the people be strong that dwell in the land,^t and the cities are walled, and very great: and moreover we saw the children of Anak there.^u

29 The Amalekites dwell in the land of the south:^v and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses,^t and said, Let us go up at once, and possess it; for we are well able to overcome it.^u

31 But the men that went up with him said, We

^a Ch. 32:8. ^b Deut. 1:23. ^c ver. 16. ^d ver. 8; Exod. 17:9. ^e ver. 22. ^f Gen. 14:10; Deut. 1:24; Judges 1:9, 19. ^g Neh. 9:25, 33; Ezek. 31:11. ^h Deut. 31:6, 7, 23. ⁱ Josh. 15:1. ^j Josh. 19:28. ^k Josh. 11:21. ^l Josh. 21:11. ^m Ps. 78:12; Isa. 19:11. ⁿ Or, valley. ^o That is, a cluster of grapes.

ⁱ Or, valley. ^j That is, a cluster of grapes. ^k ch. 20:1, 16. ^l Exod. 33:3. ^m Deut. 1:25, etc. ⁿ Deut. 9:1, 2. ^o ver. 33. ^p ch. 14:43; Exod. 17:8. ^q Josh. 14:7, 9. ^r Rom. 8:37.

8. Those who wickedly oppose such as God loves and peculiarly favors, have great cause to fear; for he views what is done to them as in a sense done to him. Matt. 25:40.

10. Sin is sometimes visited with immediate punishment.

11. To commit known sin is foolish, because it always tends not only to dishonor God, but also to injure those who commit it.

14. However great the sins of transgressors, when they truly repent and turn to the Lord he will forgive them. His people, so far as they have his Spirit, will do the same; and desire for such the greatest blessings. Matt. 18:21-35.

CHAPTER XIII.

2. Send thou men; this was no command originally given by Jehovah. He would have had the people go immediately forward under his all-sufficient guidance, Deut. 1:20, 21. But when the people proposed first to search the land, he was pleased to permit the measure, and to

give directions respecting the manner of executing it. Deut. 1:22, 23.

16. Hoshea; salvation. Jehoshua; Jehovah is salvation. The Greek form of this name is Jesus, of whom Joshua was appointed to be an eminent type.

20. Fat or lean; fruitful or barren. Time of the first ripe grapes; about the month of August.

21. Wilderness of Zin; lying south of Canaan. Rehob; a city near the north part of Canaan. Hamath; a city of Syria, lying still further north.

22. Hebron; a city in the south part of Canaan, about twenty miles from Jerusalem. Anak; son of Arba, a distinguished man, after whom Hebron was called Kirjath-Arba, or the city of Arba. Gen. 23:2; Josh. 14:15.

23. Eshcol; a fruitful valley near Hebron.

24. Called the brook Eshcol; Eshcol meaning a cluster.

26. Kadesh; Kadesh-barnea, Deut. 1:19. It lay on the south border of Canaan, towards Edom.

28. Children of Anak; a family of giants.

be not able to go up against the people: for they are stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof;^a and all the people that we saw in it are men of a great stature.^b

33 And there we saw the giants, the sons of Anak,^c *which come of the giants*; and we were in our own sight as grasshoppers,^d and so we were in their sight.

CHAPTER XIV.

1 The people murmur at the news. 6 Joshua and Caleb labor to still them. 11 God threateneth them. 13 Moses persuadeth God, and obtaiueth pardon. 26 The murmurers are deprived of entering into the land. 39 The men who raised the evil report die by a plague. 40 The people that would invade the land against the will of God are smitten.

AND all the congregation lifted up their voice, and cried; and the people wept that night.^e

2 And all the children of Israel murmured against Moses and against Aaron:^f and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.^g

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.^h

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh,ⁱ *which were of them that searched the land*, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us,^j then he will bring

^a Deut. 1:28. ^b Heb. *giants*. ^c Deut. 9:2. ^d Gen. 22. ^e Isa. 40:22. ^f Zech. 8:23. Rom. 8:31. ^g Psal. 41:14. ^h Exod. 17:4. ⁱ Josh. 16:9, 42; 20:6. ^j Gen. 11:4. ^k Psal. 106:24, 25. ^l Deut. 17:16. ^m Neh. 9:17. ⁿ Acts 7:39. ^o Josh. 16:12. ^p 1 Cor. 10:38. ^q Deut. 10:15. ^r 2 Sam. 15:25, 26, 27, 29. ^s 1 Kings 10:9. ^t Psal. 117:11. ^u Gen. 13:27. ^v Deut. 9:24. ^w Deut. 20:3. ^x Gen. 24:5. ^y Heb. *shadow*. ^z Psal. 121:5. ^{aa} Gen. 4:21. ^{ab} Deut. 20:14. ^{ac} 31:6. ^{ad} Judg. 1:22. ^{ae} 2 Cor. 13:2. ^{af} 32:8. ^{ag} Psal. 46:7, 11. ^{ah} Isa. 8:9, 10; 41:10. ^{ai} Amos 5:11.

32. *Eateth up the inhabitants*; causing them to die from the unhealthiness of the climate, or some other cause. If this were so, it must have been strange that they were so large and strong.

INSTRUCTIONS.

3. God deals with men according to the measure of their faith; those counsels that have their origin in an unbelieving spirit must be expected to have a disastrous issue.

27. Those who trust the promises of God and follow his directions, will find that what he has promised is true, and their own experience will realize its fulfilment.

29. Men may do externally what God directs, and yet with such a spirit and for such a purpose as may tend to their ruin.

30. Different men may unite externally in doing the same things, and yet with a very different spirit and for totally different ends. Thus what is done may be to one a savor of life unto life, and to another a savor of death unto death. 2 Cor. 2:16.

us into this land, and give it us; a land ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

9 Only rebel not ye against the LORD,¹ neither fear ye the people of the land;^m for they are bread for us:ⁿ their defence^t is departed from them, and the LORD is with us:^o fear them not.^p

10 But all the congregation bade stone them with stones.^q And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.^r

11 ¶ And the LORD said unto Moses, How long will this people provoke me?^s and how long will it be ere they believe me,^t for all the signs which I have showed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.^u

13 ¶ And Moses said unto the LORD,^v Then the Egyptians shall hear it,^w for thou broughtest up this people in thy might from among them;

14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people,^x that thou LORD art seen face to face,^y and that thy cloud standeth over them,^z and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.^a

15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.^b

17 And now, I beseech thee, let the power of my Lord be great,^c according as thou hast spoken,^d saying,

18 The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression,^e and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.^f

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people,^g from Egypt even until now.^h

^a Zech. 8:23. ^b Rom. 8:31. ^c Psal. 41:14. ^d Exod. 17:4. ^e Josh. 16:9, 42; 20:6. ^f Zech. 8:14. ^g Heb. 3:16. ^h Psal. 106:24. ⁱ Job. 12:37. ^j Exod. 32:10. ^k Deut. 9:26-28. ^l Deut. 32:27. ^m Josh. 20:9, 11. ⁿ Josh. 2:9, 10. ^o Exod. 33:11. ^p Gen. 10:31. ^q Exod. 14:21, 22. ^r Psal. 78:14. ^s Deut. 9:28. ^t Josh. 7:9. ^u Mic. 3:8. ^v Matt. 9:6, 8. ^w Exod. 31:6, 7. ^x Micah 7:18. ^y Exod. 20:5. ^z Jer. 23:2. ^{aa} Jer. 7:28. ^{ab} Job. 40:10.

32. In making excuses for not doing their duty, and saying that they are not able to do what God requires and is ready to enable them to perform, men are often very inconsistent and contradict themselves.

CHAPTER XIV.

5. *Fell on their faces*; as a sign of their deep grief for the sin of the people, and their earnest intercession with God in their behalf.

6. *Rent their clothes*; thus they expressed deep sorrow and holy indignation for the unbelieving and rebellious spirit of the people.

9. *Are bread for us*; food for our swords. Compare chap. 24:8.

16. *Therefore he hath slain them*; this, Moses thought, would be greatly to God's dishonor.

17. *Let the power of my Lord be great*; be greatly manifested in forgiving their iniquity, and bringing them into the land of promise.

A. M. 2514.
B. C. 1490.

20 And the LORD said, I have pardoned according to thy word:^a

21 But as truly as I live, all the earth shall be filled with the glory of the LORD.^b

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see^c the land which I swear unto their fathers,^c neither shall any of them that provoked me see it:

24 But my servant Caleb,^d because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwell in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long shall I bear with this evil congregation,^e which murmur against me? I have heard the murmurings of the children of Israel,^f which they murmur against me.

28 Say unto them, *As truly as I live*, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness, and all that were numbered of you,^g according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land, concerning which I swear^h to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.ⁱ

32 But as for you, your carcases, they shall fall in this wilderness.^j

33 And your children shall wander^k in the wil-

derness forty years,^l and bear your whoredoms,^k until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* forty days,^l each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.^m

35 I the LORD have said,ⁿ I will surely do it unto all this evil congregation,^o that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,^p

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.^q

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.^r

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.^s

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD?^t but it shall not prosper.

42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD,^u therefore the LORD will not be with you.

44 But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the LORD,^v and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.^w

^a Psa. 106:23; Jas. 5:16. ^b Psa. 72:19; Isa. 66:18, 19. ^c Heb. *if they see*. ^d Matt. 1:35, etc.; Psa. 95:11; Ezek. 20:15; Heb. 3:17, 18. ^e ch. 32:11, 12. ^f Deut. 1:37, etc.; Exod. 16:12, 13; ch. 1:45. ^g Heb. *lifted up my hand*; Gen. 14:22. ^h Psa. 106:21. ⁱ 1 Cor. 10:5. ^j Or, *feed*. ^k ch. 32:13; Psa. 107:10.

^k Jer. 3:1, 2; Ezek. 23:35; Hos. 9:1. ^l ch. 13:25. ^m Or, *altering of my purpose*. ⁿ Jer. 18:9, 10; Lam. 3:31-33. ^o ch. 23:19. ^p ver. 37. ^q ch. 13:31, 32. ^r 1 Cor. 10:10; Heb. 3:17; Jude 5. ^s ch. 25:35; Josh. 14:6, 10. ^t Exod. 33:4; 1-Sa. 26:16. ^u ver. 25. ^v 2 Cor. 15:2. ^w ch. 10:33. ^x ch. 21:3; Judg. 1:17.

20. According to thy word; God so far hearkened to Moses as to spare the people for a time, and to bring their children into the promised land. Ver. 31.

21. But as truly as I live—filled with the glory of the Lord; though Jehovah, upon the intercession of Moses, would spare the people from immediate destruction, he would yet deal with them in such a way as to manifest to all the earth his glorious attributes, mingling justice with mercy.

22. Ten times; that is, often, a definite number for an indefinite.

25. Dwell in the valley; probably the valley at the foot of the hill mentioned ver. 40, 41, whence they could easily take possession of the hill-top. Ver. 43. These words are inserted by Moses in a parenthetical way, to explain the reason of the command that follows.

31. Ye said; ver. 3.

33. Bear your whoredoms; suffer the effects of their sins. Exod. 20:5. Apostasy from God is spiritual whoredom. Deut. 31:16. Forty years; from the time they left Egypt.

34. Know my breach of promise; or my turning away from you; that is, experience its bitter effects in your destruction.

39. These sayings; what God had told him. Ver. 29-35.

40. The mountain; which lies north-west of Kadesh.

45. Hormah; a place in the south part of Canaan, not many miles from Kadesh. It was before called Zephath. Chap. 21:3; Judg. 1:17.

INSTRUCTIONS.

1. A long course of bondage, whether bodily or spiritual, is suited to produce a weak and cowardly spirit; to degrade and debase the human mind, and unfit it for great and noble deeds.

9. Rebellion against God is the great cause of human sorrow. By trusting in him and doing his will, men may obtain all needed blessings, in the best way, at the right time, and with only those sacrifices which will in the end promote their highest good.

10. The most unreasonable men are most ready to use mob violence. Instead of answering their opponents, they attempt to kill them. Sometimes they for a time succeed, but often they bring ruin on themselves. Acts 7:59.

11. Men may see the most stupendous miracles, and receive the greatest temporal mercies, and yet remain enemies to God. No means, without the converting influences of his Spirit, will ever lead them to love and serve him.

16. Good men dread what will dishonor God more than

CHAPTER XV.

1 The law of the man that is not a descendant. 13, 20 The attainment of a son in the same way. 17 The law of the first of the death for a man that is not a descendant for man of a generation. 10 The punishment of a generation. 12 He that violated the sabbath is atoned. 15 The law of a house.

AND the Lord spake unto Moses, saying,

A 2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD,^a a burnt-offering, or a sacrifice in performing⁷ a vow,^b or in a freewill-offering, or in your solemn feasts,^c to make a sweet savor unto the LORD,^d of the herd, or of the flock :

4 Then shall he that offereth his offering unto the LORD bring a meat-offering of a tenth-deal of flour,^e mingled with the fourth *part* of a hin of oil^f

5 And the fourth *part* of a hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of a hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of a hin of wine, *for* a sweet savor unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or peace-offerings unto the LORD;^s

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half a hin of oil.^b

10 And thou shalt bring for a drink-offering half
a hin of wine, *for* an offering made by fire, of a
sweet savor unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.¹

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savor unto the LORD.

14 And if a stranger sojourn with you, v. 234.
or whosoever *be* among you in your generations, l. 140.
and will offer an offering made by fire, of a sweet
savor unto the LORD: as ye do, so he shall do.

15 One ordinance *shall be both* for the congregation, and also for the stranger that sojourneth *with you*,¹ an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,^k

19 Then it shall be, that, when ye eat of the bread of the land,¹ ye shall offer up a heave-offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough *for* a heave-offering:^m as *ye do* the heave-offering of the threshing-floor,ⁿ so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD a heave-offering in your generations.

22 ¶ And if ye have erred,^o and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations:

24 Then it shall be, if *ought* be committed by ignorance without the knowledge^f of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savor unto the LORD, with his meat-offering,^g and his drink-offering, according to the manner,^h and one kid of the goats for a sin-offering.ⁱ

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance:^r and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

a Lev. 12:3 * Heb. separating; Lev. 27:2 b Lev. 7:16; 22:18, 21
c Lev. 23:8, 12 d Exod. 29:18 e Exod. 29:10, Lev. 23:13 f ch. 28:5,
etc.; Lev. 14:10 g Lev. 7:11 h ch. 28:12, etc. i ch. 28: j ver. 29; ch.
9:11, Exod. 12:49. k Deut. 26:1, etc. l Josh. 5:11, 12. m Lev. 3:9, 11.

^a Lev. 23:10; ^b Lev. 4:2, etc.; ^c Heb. *from the eyes*; ^d ver. 8-10; ^e Or *ordinance*; ^f ch. 28-35; ^g Lev. 4:23; Ezra 6:17; ^h 35; ⁱ Acts 3:17, 19; 1 Tim. 1:13; Heb. 5:2.

any temporal evils, and desire the promotion of his glory more than the reception of all temporal mercies.

20. The righteous are often the means of averting great calamities from the wicked, and bringing upon them unspeakable good.

21. God will bestow mercy only in such a way as is consistent with justice, wisdom, goodness, and truth—only in such a way as will glorify himself, give a correct view of his character, and fill the hearts of all holy beings with admiration and delight.

24. Steadfastness in duty, however unpopular or dangerous, is the way to glory, honor, and blessedness.

28. God sometimes takes men at their word, and evils which they wickedly imprecate, he in righteous judgment brings upon them.

33. Many evils come upon children in consequence of the sins of parents; but, if they do not imitate their parents, nor disobey God, he will overrule these evils for their highest good. Ver. 31.

38. In due time, all will see the difference between the righteous and the wicked, between him that serveth God and him that serveth him not.

41. As the Lord never brings evils upon any but for the wisest and best reasons, when he does bring them, none should murmur against him, but all should cheerfully submit, feeling that he afflicts them less than their iniquities deserve, and saying, It is the Lord; let him do as seemeth good in his sight.

CHAPTER XV.

2. *Ye*; the children of those who were to die in the wilderness. Chap. 14:31. *The land of your habitations* Canaan. In the wilderness, which was a land not sown nor planted with vineyards, they would not all be able to comply with these requirements.

4. *A tenth-deal*—a *hin*; an ephah contained thirty-four and thirty-five quarts. A tenth-deal was the tenth, and a *hin* the seventh part of an ephah.

14. *As ye do, so he shall do*; not only to prevent the introduction of heathenish rites, but to convey the idea that there is one religion and one way of salvation for Jews and Gentiles.

24. *According to the manner*; the manner above directed for the meat-offering, ver. 9, 10.

A. M. 2514.
B. C. 1490. 26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

27 ¶ And if any soul sin through ignorance,^a then he shall bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him;^b and it shall be forgiven him.

29 Ye shall have one law for him that sinneth^c through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.^c

30 ¶ But the soul that doeth *ought* presumptuously,^d whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.^d

31 Because he hath despised the word of the LORD,^e and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.^f

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.^g

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward,^h because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death:ⁱ all the congregation shall stone him with stones without the camp.^j

36 And all the congregation brought him without the camp, and stoned him with stones, and he died;^k as the LORD commanded Moses.

^a Lev. 4:27, 28. ^b Lev. 4:35. ^c Heb. doeth. ^d Rom. 3:20, 29. ^e Heb. with a high hand. ^f Deut. 17:12; Psa. 19:13; Heb. 10:26; 2 Pet. 2:10. ^g 2 Sam. 12:9; Prov. 13:13; Acts 14:11; Heb. 10:25, 29. ^h Lev. 5:1; Psa. 38:1; Ezek. 1:20; 2 Pet. 2:21. ⁱ Exod. 35:2, 3. ^j Lev. 24:12. ^k Exod. 31:14, 15. ^l Lev. 24:14. ^m Josh. 7:25. ⁿ Deut. 22:12; Matt. 23:5. ^o Deut.

28. *Sinneth ignorantly*; through carelessness or inattention, violating some law without at the time being aware of it.

30. *Doeth ought presumptuously*; violates a known law by design, and in defiance, of Jehovah.

31. *His iniquity shall be upon him*; shall rest upon him unforgiven, requiring his punishment.

32. *Gathered sticks upon the sabbath-day*; presumptuously, in open defiance of God and his laws. Ver. 30, 31.

33. *A ribbon of blue*; to distinguish them as the true worshippers of God from their heathen neighbors, and to remind them of the law of God and their duty to keep it. In our Lord's day the Pharisees made this precept the occasion of vain ostentation; keeping it in the letter, but breaking it in the spirit. Matt. 23:5.

INSTRUCTIONS.

2. Though ever so many prove unfaithful to God, and cut themselves off from his blessings, it will not annul his faithfulness, or render his promises of no effect. Rom. 3:3, 4.

16. Persons of all nations may have access to God through Jesus Christ, and by faith in him may be freely pardoned, sanctified, and saved; whether they be Jews or Gentiles, high or low, bond or free.

21. God is the giver of all our mercies, and in partaking of them we should gratefully acknowledge and adore him. Prov. 3:6; Phil. 4:6.

37 ¶ And the LORD spake unto Moses, saying,
38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations,¹ and that they put upon the fringe of the borders a ribbon of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes,² after which ye use to go a whoring:³

40 That ye may remember, and do all my commandments,⁴ and be holy unto your God.⁵

41 I am the LORD your God,⁶ which brought you out of the land of Egypt, to be your God:⁷ I am the LORD your God.

CHAPTER XVI.

1 The rebellion of Korah, Dathan, and Abiram. 23 Moses separateth the people from the rebels' tents. 31 The earth swalloweth up Korah, and a fire consumeth others. 36 The censers are reserved to holy use. 41 Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron. 46 Aaron by incense stayeth the plague.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab,⁸ and On, the son of Peleth, sons of Reuben, took men:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:⁹

3 And they gathered themselves together against Moses and against Aaron,¹⁰ and said unto them, *Ye take too much upon you,¹¹ seeing all the congregation are holy,¹² every one of them, and the LORD is among them;¹³* wherefore then lift ye up yourselves above the congregation of the LORD?

29:19; Job 31:7; Jer. 9:14; Ezek. 6:9. ^a Psa. 73:27; 106:30. ^b Psa. 119:4. ^c Lev. 11:44, 45. ^d Lev. 22:33. ^e Heb. 11:16. ^f ch. 26:9; Exod. 6:21; Jude 11. ^g ch. 26:9. ^h Psa. 106:16. ⁱ Heb. It is much for you. ^j Exod. 19:6. ^k Exod. 29:45.

26. The law of God is exceeding broad. We often violate it through inattention, without at the time being aware of it; and are in continual need of pardoning mercy through Christ. Psa. 19:13.

30. The open transgression of known divine laws is a reproach upon their Author, and brings upon the soul his awful displeasure.

36. Wilful sabbath-breaking, in opposition to the known command of God, is a sin of presumption, and exposes those who practise it to be cut off for ever from his favor.

39. The disciples of Christ should be continually mindful of their high calling; and should endeavor to be so distinguished from the men of this world in their daily spirit and conduct, that all may recognize them as the true children of God.

40. All the directions of God are designed and adapted to make his people holy, to remind them of their obligations, and lead them so to keep his commandments as to receive the blessings of his everlasting love.

CHAPTER XVI.

2. *Famous in the congregation*; rather, "the called of the congregation." See note to chap. 1:16.

3. *Are holy*; they mean to say that they all stand in as near a relation to God as Aaron and Moses, and ought not to be excluded from priestly offices. *Above the congregation*; by acting as rulers and taking the direction of their concerns. Ver. 10, 13, 28.

4 And when Moses heard it, he fell upon his face:*

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will show who *are* his, and *who is* holy:^a and will cause him to come near unto him:^b even *him* whom he hath chosen:^c will he cause to come near unto him.^d

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he *shall be* holy:^e *ye take* too much upon you,^f ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Scmeth it but* a small thing unto you,^h that the God of Israel hath separated you from the congregation of Israel: to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to *him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?ⁱ

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey,^k to kill us in the wilderness, except thou make thyself altogether a prince over us?^l

14 Moreover, thou hast not brought us into a land that floweth with milk and honey,^m or given us inheritance of fields and vineyards: wilt thou put outⁿ the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering:^o I have not taken one ass from them,^p neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censor, and put incense in them, and bring ye before the LORD every man his censor,^q two hundred and fifty censers; thou also, and Aaron, each of *you* his censor.

18 And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.^r

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation,^s that I may consume them in a moment.^t

22 And they fell upon their faces;^u and said, O God, the God of the spirits of all flesh,^v shall one man sin, and wilt thou be wroth with all the congregation?^w

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men,^x and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works;^y for *I have not done them* of mine own mind.^z

29 If these men die the common death of all men;^{aa} or if they be visited after the visitation of all men;^{ab} *then* the LORD hath not sent me.

30 But if the LORD make a new thing,^{ac} and the earth open her mouth, and swallow them up,^{ad} with all that *appertain* unto them, and they go down quick into the pit;^{ae} *then* ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up,^{af} and their houses, and all the men that *appertain* unto Korah, and all *their* goods.

33 They, and all that *appertain* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

* Ch. 14 v. 20; 20 v. 6; Lev. 21:6, etc.; Heb. 12:14; 1 ch. 17:5; 2 ch. 1:10; Lev. 10:1, 2; 17:12; Ezek. 40:46; 44:15, 16; 1 Ezech. 1:1; 2 Heb. 5:4; 6 ver. 14; Isa. 7:13; 1 ch. 3:11, 45; 8:14; Deut. 19:8; 1 Exod. 16:8; 1 Sam. 8:7; Acts 5:4; 1 Cor. 3:5; k ver. 9; 1 Exod. 2:14; m Exod. 3:8; 1 Lev. 20:21; 2 Heb. bare out; n Gen. 4:5; Isa. 1:10-15; 1 Sam. 12:3; Acts 20:33; 2 ch. 7:2; 1 Sam. 12:7; q ch. 14:10; r ver. 45; Rev. 18:4.

† Heb. 12:23, 29; t ch. 14:5; u ch. 27:16; Job 12:10; Eccl. 12:7; Isa. 57:16; Zech. 12:1; Heb. 12:9; v Gen. 18:32; Josh. 7:1, etc.; Rom. 5:18; w Gen. 19:12, 14; Isa. 52:11; 2 Cor. 6:17; 1 Tim. 5:22; Rev. 18:4; x Exod. 3:12; Zech. 2:9; John 5:36; y Jer. 23:16; t Heb. as every man dieth. z Isa. 10:3; 1 Heb. create a creature; aa Job 31:3; b ver. 33; Psa. 55:15; c ch. 26:10, 11; Deut. 11:6; Psa. 106:17, 19.

4. *He fell upon his face*; expressing his deep sense of their guilt and danger.

5. *Will he cause to come near*; God would show whom he had chosen to be priest and leader in his worship.

7. *The man whom the Lord doth choose*; that is, as priest. This he will do by giving some token of approbation of his conduct. *He shall be holy*; acknowledged and treated as high-priest.

11. *Against the Lord*; their conduct was rebellion against his arrangement, and of course against him.

14. *Put out the eyes of these men*; treat them as blind, and attempt to lead them at pleasure.

15. *Respect not thou their offering*; regard it not with favor, but with just indignation.

30. *Quick*; alive. Ver. 33.

33. *All that appertain to them*; all that belonged to them and were with them. The children of Korah, who were manifestly not present in this seditious assembly, died not. Chap. 26:11. His posterity are subsequently mentioned among the servants of God. 1 Chr. 9:19; 26:1.

A. M. 2533. 35 And there came out a fire from the LORD,^a and consumed the two hundred and fifty men that offered incense.^b

36 ¶ And the LORD spake unto Moses, saying, 37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.^c

38 The censers of these sinners against their own souls,^d let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.^e

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

40 To be a memorial unto the children of Israel, that no stranger,^f which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron,^g saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it,^h and the glory of the LORD appeared.ⁱ

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation,^j that I may consume them as in a moment. And they fell upon their faces.^k

^a ch. 11:1; Lev. 10:2. ^b ver. 17. ^c Lev. 27:28. ^d Prov. 9:36; 29:2; Hab. 2:10. ^e ch. 17:10; Ezek. 14:8. ^f ch. 3:10; 2 Chr. 26:18. ^g ch. 14:2; Psa. 106:23, etc. ^h Exod. 40:31. ⁱ ver. 19. ^j ver. 21, 21. ^k ver. 22; ch. 20:6.

35. Two hundred and fifty men; verses 2, 17.

37. Out of the burning; from the fire that had destroyed the men. They are hallowed; the censers, or pans for incense, were set apart for the sacred purpose mentioned in verses 38-40.

46. Make an atonement for them; by offering the incense to the Lord, and supplicating his mercy; thus typifying the atonement and intercession of Christ.

48. The plague was stayed; expressive of the efficacy of the great atoning sacrifice and the all-prevalent intercession of Christ.

INSTRUCTIONS.

3. When some are raised to power and influence, others often overlook the hand of God in their elevation, and ascribe it all to men; and instead of being contented with the place which he assigns them, and seeking to discharge its duties, they envy and blame those above them, and, in so doing, find fault with God.

7. Servants of God, in the use of suitable means, are disposed to refer their cause, and that of their friends, to him; and in faith, patience, and prayer, to wait for his decision.

11. Men who ungratefully overlook the goodness of God to them, neglect the appropriate duties of their station, and ambitiously strive to usurp the places of those above them, are under the influence of pride and ripening for ruin.

15. When falsely charged with baseness and crime, conscious integrity, and the expectation that God will vindicate those who trust in and obey him, give unflin-

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD;¹ the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people:² and he put on incense, and made an atonement for the people.³

48 And he stood between the dead and the living;⁴ and the plague was stayed.⁵

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER XVII.

1 Aaron's rod among all the rods of the tribes only flourisheth. 10 It is left for a monument against the rebels.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers,^a of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.^b

5 And it shall come to pass, that the man's rod, whom I shall choose,^c shall blossom: and I will

¹ ch. 11:33; 1 S. 5; Lev. 10:6; 1 Chr. 27:34. ² Psa. 106:29. ³ Deut. 33:10. ⁴ Heb. 7:24, 25. ⁵ 1 Chr. 21:26, 27; Psa. 106:30. ^a Ezek. 37:16. ^b Exod. 25:22; 29:42, 43; 30:36. ^c ch. 16:5.

support, and prepare the soul to go forward in duty with firmness, courage, and success. Psa. 37:3-9.

26. All such connection with the wicked as tends to encourage them in sin, and all appearance of conniving at their transgressions, should be carefully avoided. 2 Cor. 6:17.

33. Though this is a state of trial rather than of retribution, God sometimes manifests his hatred of sin in such a manner as to show that he is a God that judgeth in the earth, and that the wages of sin is death. Psa. 58:11; Rom. 6:23.

41. Punishment of itself will not change the hearts of the wicked, or lead them to love and serve God. Such a change, whenever it takes place, is by the grace of God, through the influences of the Holy Spirit.

48. A good man is kind, compassionate, and forgiving; and does not desire the destruction of the wicked, however much they may have injured him.

49. No finite mind can fully comprehend the evil of sin. It has slain not only thousands, but millions and hundreds of millions. Deliverance from it is the greatest of blessings, and all who receive this blessing will be for ever indebted for it to the Father, the Son, and the Holy Ghost. None who continue to love and practise sin can escape perdition. Ezek. 33:11.

CHAPTER XVII.

5. Whom I shall choose; to be high-priest. Make to cease—the murmuring; about the priesthood, by showing his will with regard to it.

make to cease from me the murmurings of the children of Israel, whereby they murmur against you.^a

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one,^b according to their father's houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.^b

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded,^c and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels;^d and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.^e

13 Whosoever cometh^f any thing near unto the tabernacle of the LORD shall die:^g shall we be consumed with dying?

CHAPTER XVIII.

1 The charge of the priests and Levites. 8 The priests' portion. 24 The Levites' portion. 25 The heave-offering to the priests out of the Levites' portion.

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary;^h and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the

^a Gen. 16:11. ^b Heb. *and I gave* *princes, a rod for one prince*. ^c Exod. 38:21. ^d Apos. 7:14. ^e Heb. 110:2. ^f Heb. 19:12. ^g Heb. *children of rebels*. ^h Gen. 1:14. ⁱ Gen. 1:14. ^j Gen. 1:14. ^k Gen. 1:14. ^l Gen. 1:14. ^m Gen. 1:14. ⁿ Gen. 1:14. ^o Gen. 1:14. ^p Gen. 1:14. ^q Gen. 1:14. ^r Gen. 1:14. ^s Gen. 1:14. ^t Gen. 1:14. ^u Gen. 1:14. ^v Gen. 1:14. ^w Gen. 1:14. ^x Gen. 1:14. ^y Gen. 1:14. ^z Gen. 1:14. ^{aa} Gen. 1:14. ^{ab} Gen. 1:14. ^{ac} Gen. 1:14. ^{ad} Gen. 1:14. ^{ae} Gen. 1:14. ^{af} Gen. 1:14. ^{ag} Gen. 1:14. ^{ah} Gen. 1:14. ^{ai} Gen. 1:14. ^{aj} Gen. 1:14. ^{ak} Gen. 1:14. ^{al} Gen. 1:14. ^{am} Gen. 1:14. ^{an} Gen. 1:14. ^{ao} Gen. 1:14. ^{ap} Gen. 1:14. ^{aq} Gen. 1:14. ^{ar} Gen. 1:14. ^{as} Gen. 1:14. ^{at} Gen. 1:14. ^{au} Gen. 1:14. ^{av} Gen. 1:14. ^{aw} Gen. 1:14. ^{ax} Gen. 1:14. ^{ay} Gen. 1:14. ^{az} Gen. 1:14. ^{ba} Gen. 1:14. ^{bb} Gen. 1:14. ^{bc} Gen. 1:14. ^{bd} Gen. 1:14. ^{be} Gen. 1:14. ^{bf} Gen. 1:14. ^{bg} Gen. 1:14. ^{bh} Gen. 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10. *Their murmurings*; on account of the priesthood's being confined to the family of Aaron.

12. *We die—we all perish*; words of terror and despondency, in view of the severe and oft-repeated judgments which had fallen upon them.

INSTRUCTIONS.

5. To the clear manifestations of the divine will all should cheerfully submit; and they who do not, incur the guilt of rebelling against God.

8. God is the author of nature as well as of grace. All its laws are under his direction, and subject to his control.

10. God uses all reasonable and proper means to prevent men from continuing in sin; but his mercies, if perverted and abused, will increase their guilt and aggravate their ruin.

CHAPTER XVIII.

1. *Thou and thy sons and thy father's house*; this includes the Levites with the priests; for by his father's house are meant the sons of Levi. *Bear the iniquity of the sanctuary*; of all the service pertaining to the sanctuary. It was now shown that Aaron and his sons were confirmed in the honors of the priesthood, and the Lord informed him

tribe of thy father, bring thou with thee, ^{A. M. 2833.} that they may be joined unto thee,^{B. C. 1471.} and minister unto thee;^c but thou and thy sons with thee shall minister before the tabernacle of witness.^b

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar,^d that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar;^e that there be no wrath any more upon the children of Israel.^f

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD,^g to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar,^h and within the veil;ⁱ and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of my heave-offerings of all the hallowed things of the children of Israel;^j unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.^k

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of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee by a statute for ever: ^a every one that is clean in thy house shall eat of it.^b

12 All the best^c of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD,^d them have I given thee.

13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thy house shall eat of it.

14 Every thing devoted in Israel shall be thine.^d

15 Every thing that openeth the matrix in all flesh,^e which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem,^f and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation,^g for the money of five shekels,^h after the shekel of the sanctuary, which is twenty gerahs.ⁱ

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem;^j they are holy: thou shalt sprinkle their blood upon the altar,^k and shalt burn their fat for an offering made by fire, for a sweet savor unto the LORD.

18 And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine.^l

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever:^m it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.ⁿ

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land,^o neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.^p

21 And behold, I have given the children of Levi all the tenth in Israel for an inheritance,^q for

their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.^r

23 But the Levites shall do the service of the tabernacle of the congregation,^s and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* a heave-offering unto the LORD, I have given to the Levites to inherit:^t therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the LORD, *even* a tenth part of the tithe.^u

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.^v

28 Thus ye also shall offer a heave-offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the best^w thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.^x

31 And ye shall eat it in every place, ye and your households; for it *is* your reward for your service in the tabernacle of the congregation.^y

32 And ye shall bear no sin by reason of it,^z when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel,^z lest ye die.

^a Deut. 18:3. ^b Lev. 22:2. ^c Heb. fat. ^d Ex. 1:23; 19; Deut. 18:4; Neh. 10:37, 38. ^e Lev. 27:28. ^f Exod. 13:2; 22:29. ^g Exod. 13:13; 31:20. ^h Lev. 27:2, 6. ⁱ Heb. 3:17. ^j Exod. 45:12. ^k Deut. 15:19. ^l Exod. 29:16. ^m Lev. 3:2, 5; Heb. 12:21. ⁿ Exod. 29:28. ^o Lev. 7:34. ^p ver. 11. ^q Lev. 2:13. ^r 2 Cor. 13:5. ^s ex. 29:62. ^t Deut. 10:9; 12:12; 14:27; 29; 19:1, 2;

Josh. 13:14, 33; 14:3; 18:7. ^u Ps. 16:5. ^v Ex. 44:28. ^w Lev. 27:30, 32. ^x Heb. to die. ^y ex. 1:51. ^z 1:3:7. ¹ ver. 21. ² Neh. 10:37; 12:44; Mal. 3:8-10; Heb. 7:5-9. ³ Neh. 10:38. ⁴ ver. 30. ⁵ Heb. fat; ver. 12. ⁶ ver. 27. ⁷ Matt. 10:10; Luke 10:7; 1 Cor. 9:13; 2 Cor. 12:13; 1 Tim. 5:18. ⁸ Lev. 19:2. ⁹ 22:16. ¹⁰ Lev. 22:15; Mal. 1:7; 1 Cor. 11:27; 29.

12. The best of the oil—the best of the wine; the reference here is to the first-fruits of the wine and oil, of which it was the duty of the Israelites to give a portion to the priest, and which were to be of the best quality.

14. Devoted; solemnly given to God. Provided it was any thing that might be eaten or otherwise consumed, it went to the priest. But vessels of gold, silver, or brass, went to the service of the sanctuary.

15. Shalt thou redeem; this was done by the priest's receiving a specified sum of money in exchange for it.

16. That are to be redeemed; that is, of men. The first-born of unclean beasts were to be redeemed by a lamb. Exod. 13:13. According to thine estimation; that is, according to the valuation prescribed to thee in the law; for this was not left wholly to the priest's discretion.

19. A covenant of salt; a perpetual, permanent covenant.

20. No inheritance; no landed property.

21. The tenth; a tenth part of the produce or increase of the property of the other tribes.

23. They shall bear their iniquity; if any thing is done wrong, they shall bear the blame.

27. As though it were the corn of the threshing-floor; that is, it shall be given by you to the high-priest just as common Israelites give a tithe from the corn of their threshing-floor to the common priests.

32. Ye shall bear no sin; they would not do wrong in eating, as they would if they should not first offer a tenth for the use of the priests according to the Lord's directions.

INSTRUCTIONS.

3. The ministry is a great and responsible work. To be intrusted with it is a peculiar honor; and to be made faithful in discharging its duties is an unspeakable blessing.

19. While ministers of religion are precluded by their office from engaging in worldly business, and thus obtaining a support for themselves and their families, it is the will of God that they should be supported by those for whose spiritual good they minister.

32. God requires not only that his ministers and their families should be supported, but also that they should have something for pious and charitable uses; and in devoting all to him, they may gratefully partake of what they need, and expect his blessing to rest upon them.

CHAPTER XIX.

1 The water of separation is made of the ashes of a red heifer. 11 The water of separation is used for purifying the unclean.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law, which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish,^a and upon which never came yoke.^b

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp,^c and one shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.^d

5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:^e

6 And the priest shall take cedar-wood, and hyssop, and scarlet,^f and cast it into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes,^g and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man that is clean shall gather up the ashes of the heifer,^h and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation:ⁱ it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man^j shall be unclean seven days.^k

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean:^l but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of anyman that is dead, and purifieth not himself, defileth the

tabernacle of the LORD:¹ and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean;^m his uncleanness is yet upon him.ⁿ

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, is unclean.^o

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ashes^p of the burnt heifer of purification for sin, and running water shall be put^q thereto in a vessel:

18 And a clean person shall take hyssop,^r and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day;^s and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD:^t the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean;^u and the soul that toucheth it shall be unclean until even.^v

CHAPTER XX.

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses smiting the rock bringeth forth water at Meribah. 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.

THEN came the children of Israel, even the whole congregation, into the desert of Zin in the first month:¹ and the people abode in Kadesh; and Miriam died there, and was buried there.²

2 And there was no water for the congregation:³

1. 1. Gen. 1:11; Heb. 2:13. 2. Gen. 31:19. 3. Lev. 15:9. 4. ver. 9; ch. 8:7. 5. Lev. 7:30. 6. Lev. 11:32. 7. Heb. 11:32. 8. Heb. 11:32. 9. Gen. 26:19. 10. Gen. 4:10. 11. Gen. 31:7. 12. Lev. 14:9. 13. Lev. 2:13. 14. Lev. 15:5. 15. ch. 34:36. 16. Lev. 15:20. 17. Exod. 17:1, etc.

must make efforts according to his directions, or they will fail of his blessing.

20. Sin is the cause of death, and the putrefaction of a dead body may well remind us of the pollution of a corrupt soul. All the washings and sprinklings under Levitical institutions were designed to teach the necessity of the washing of regeneration and the renewing of the Holy Ghost. Titus 3:3-7.

CHAPTER XX.

1. Desert of Zin; a desert south of Canaan, and west of Edom. Ver. 16. The first month; of the fortieth year after they left Egypt, having during that time wandered in the wilderness, as God foretold, chap. 14:27-35; 33:19-36. A list of places visited in these wanderings is given in ch. 33.

CHAPTER XIX.

9. Water of separation; with which to purify those who had been separated from the congregation on account of ceremonial uncleanness.

12. It; the water of separation. Ver. 9.

INSTRUCTIONS.

4. In the Old Testament, as well as the New, we are often reminded of the prevalence and evil of sin, and the necessity of the atonement of Christ, and of purification by the Holy Spirit, in order to acceptance with God and preparation for heaven.

10. Though God is the author of spiritual purification, men do not obtain it without the use of means. They

A.M. 2551.
B.C. 1453. and they gathered themselves together against Moses and against Aaron.^a

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!^b

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates;^c neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock:^d so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?^e

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly,^f and the congregation drank, and their beasts also.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not,^g to sanctify me in the eyes of the children of Israel,^h therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah;ⁱ because the children of Israel strove with the LORD, and he was sanctified in them.^j

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom,^k Thus saith thy brother Israel,^l Thou knowest all the travail that hath befallen us:^m

15 How our fathers went down into Egypt,ⁿ and

we have dwelt in Egypt a long time;^o and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD,^p he heard our voice,^q and sent an Angel,^r and hath brought us forth out of Egypt: and behold, we are in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.^s

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it:^t I will only, without doing any thing else, go through on my feet.

20 And he said, Thou shalt not go through.^u And Edom came out against him with much people, and with a strong hand.^v

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.^w

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people:^x for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word^y at the water of Meribah.^z

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron

^a Ch. 16:42. ^b ch. 14:2, etc. ^c ch. 16:14. ^d ver. 11; Neh. 9:15; Psa. 78:15, 16; 103:11, 111:8; Isa. 43:20; 48:21. ^e Psa. 106:33. ^f Exod. 17:6; Deut. 8:15; 1 Cor. 10:4. ^g ch. 27:14; Deut. 3:29; 32:51. ^h Lev. 10:3; Ezek. 39:23; 1 Pet. 3:15. ⁱ That is, *Strife*; Exod. 17:7. ^j Ezek. 40:41.

11, 12. *Smote the rock twice*; this repetition of the stroke seems to have been unauthorized, and to have proceeded from a mixture of impatience and unbelief. *Believed me not, to sanctify me*; they were guilty of an impatient spirit, ver. 10; Psa. 106:33; of a rebellious temper, ver. 24; chap. 27:14; and did not manifest full confidence in God, or suitably honor him before the people as the author of the miracle.

14. *Travail*; labor, hardship, suffering.

16. *An Angel*; the Angel of his presence; the Messenger of the covenant; the Word of God. John 1:1.

22. *Mount Hor*; one of the summits of Seir, a chain of mountains running through Edom towards the eastern gulf of the Red sea.

INSTRUCTIONS.

5. Inclination to sin is common to all men. No dispen-

^j Judg. 11:16, 17. ^k Deut. 2:4. ^l Heb. *found us*. ^m Gen. 46:6. ⁿ Exod. 12:40. ^o Exod. 2:23. ^p Exod. 3:7. ^q Exod. 3:2; 14:19; 23:20; 33:2. ^r ch. 21:22; Deut. 2:27. ^s Deut. 2:9, 28. ^t Judg. 11:17. ^u Obad. 10-15. ^v ch. 33:37. ^w Gen. 23:7; Deut. 32:50. ^x Heb. *mouth*. ^y ver. 12.

sations of Providence, without the teaching of the Holy Spirit, will prevent their indulging it, or keep them from rebelling against God.

12. The best of men are defective, even in those virtues for which they are most distinguished. Abraham was wanting in faith, Moses in meekness, and Job in patience: and if any are saved, it must be by grace through faith; and that not of themselves, it is the gift of God. Eph. 2:8; James 1:17.

21. The Israelites were not at liberty to engage in war with any nation, except as directed by God. In destroying the Canaanites, and taking possession of their country, they were the appointed instruments of his wrath against those nations on account of their sins.

24. The sins of good men are peculiarly offensive to God, and lead him often to visit them with sore calamities.

A. M. 2552.
B. C. 1452. 23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness:^a and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon:^b for the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages^c thereof.

26 For Heshbon was the city of Sihon the king of the Amorites,^e who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say,^d Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon:^e it hath consumed Ar of Moab,^f and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh:^g he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon,^h and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jazer;ⁱ and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ And they turned and went up by the way

of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.^j

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him,^k and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAPTER XXII.

1 Balak's first message for Balaam is refused. 15 His second message obvieth him. 23 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.^l

2 ¶ And Balak the son of Zippor^m saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.ⁿ

4 And Moab said unto the elders of Midian,^o Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor,^p which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face^q of the earth, and they abide over against me.

^a Deut. 20:7. ^b Josh. 12:1, 2, 21. ^c Heb. daughters. ^d Prov. 23:1. ^e Jer. 48:45, 46. ^f Deut. 2:9, 18; Josh. 15:1, 2. ^g Jer. 48:45, 46. ^h Jer. 48:18, 22. ⁱ Josh. 12:1. ^j Deut. 3:1.

^k Deut. 20:7; Josh. 13:12; Ps. 135:10, 11, 136:20. ^l Gen. 33:48. ^m Judg. 11:25. ⁿ Exod. 15:15; Deut. 2:25. ^o Gen. 31:7; Josh. 13:21, 22. ^p Deut. 23:4; Josh. 24:9; Neh. 13:1, 2; Micah 6:5. ^q Heb. eye.

23. *Jahaz*; a city near the northern border of Moab.

26. *Heshbon*; the city in which Sihon lived, about sixteen miles north of the Arnon. Ver. 34.

27. In *proverbs*; that is, in a figurative and poetic style. The words that follow seem to be a triumphal song of the Amorites, celebrating their victory over Moab.

28. *A fire gone out of Heshbon*; a fire, that is, a desolating force, has gone out from Sihon, to whom Heshbon now belongs, and who has made it his residence.

29. *Chemosh*; one of the idols of Moab.

30. *Dibon—Medeba*; cities between Heshbon and the Arnon.

33. *Bashan*; a country east of the Jordan, between mount Gilead and mount Lebanon. *Edrei*; one of the chief cities of Bashan.

INSTRUCTIONS.

5. However much men may suffer on account of their sins, they frequently repeat them; and under the calamities which come upon them, they often find fault not only with men, but with God, and thus multiply and increase their troubles. Prov. 19:3.

9. Jehovah answers prayer in a manner suited to try the faith of his people. Though he is the great efficient Cause, they must use the means appointed in order to avail themselves of his blessings. If they do this as he has directed, through grace they will live; if they do not, they will die, and the blame be all on them. John 3:14; 6:29; 11:25, 26.

13. Life is like a journey through a wilderness. We are never stationary, but constantly passing onward to our final and everlasting abode.

16. Though we have many and great trials in this world, yet they are never as many or great as our sins deserve, and the Lord graciously bestows many and great mercies, which, if gratefully received and rightly used, will eventually prepare us for deliverance from all trouble, and the reception of unmingled eternal joy. Eph. 3:10–21.

31. In this world we have many enemies, and if we would be saved we must fight, not with flesh and blood only, but with principalities and powers, with the rulers of the darkness of this world, and with spiritual wickedness in high places.

34. Those who trust in God and do his will have no reason to fear any enemies, however numerous or powerful. He will in due time make them conquerors and more than conquerors, through Him that loved them and gave himself for them; and to him they will for ever give all the glory.

CHAPTER XXII.

1. *The plains of Moab*; in the Jordan valley; so called because they had once belonged to Moab. They had afterwards been taken by the Amorites, and now by the children of Israel. *This side*; the east side of Jordan. *Jericho*; a city of Canaan on the west side of Jordan.

4. *Elders*; the word translated elders means also princes or rulers. Ver. 8, 14, 15. *Midian*; a people living near the Moabites, and who on this occasion acted in concert with the Moabites, ver. 7. *Lick up all*; overcome and swallow us up.

5. *Balaam*; a noted sorcerer or soothsayer, of Mesopotamia. Ver. 7; Joshua 13:22. *Pethor*; a place near the Euphrates. Chap. 23:7; Deut. 23:4.

6 Come now therefore, I pray thee, curse me this people: for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.^a

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.^a

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honorable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.^a

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold,^f I cannot go beyond the word of the LORD my God, to do less or more.^g

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night,^h and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.ⁱ

21 And Balaam rose up in the morning, and sad-

dled his ass, and went with the princes of Moab. A. M. 2552.
B. C. 1432.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him.^j Now he was riding upon his ass, and his two servants were with him.

23 And the ass saw the angel of the LORD standing in the way,^k and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass,^l and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in my hand, for now would I kill thee.^m

30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast riddenⁿ ever since I was^o thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam,^p and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head,^q and fell flat^r on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times?^s Behold, I went out to withstand thee,^t because thy way is perverse^u before me:^v

33 And the ass saw me, and turned from me these three times: unless he had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned;^w for I knew not that thou stoodest in the way against me: now therefore, if it displease thee,^x I will get me back again.^y

35 And the angel of the LORD said unto Balaam,

^a Ch. 21:7. ^b 1 Sam. 9:7. ^c Micah 3:11; Jude 11. ^d Heb. I shall prevail fighting against him. ^e Gen. 22:16-17; Deut. 33:29. ^f 1 Sam. 2:13. ^g Heb. Be not thou led. ^h ver. 9. ⁱ ver. 35; ch. 23:12. ^j Exod. 4:21. ^k 2 Kings 6:17; Dan. 10:7; Acts 22:9. ^l 1 Cor. 1:27-29. ^m 2 Pet. 2:16. ⁿ Prov. 12:10.

6. Wot; know.
7. Rewards of divination; money or presents to induce him to come and curse Israel.

8. As the Lord shall speak; this shows that Balaam had some knowledge of Jehovah, and of his obligations to follow his guidance.

9. God came unto Balaam; whether he had ever done this before we are not informed.

13. Refuseth to give me leave; the Lord not only did this, but told Balaam not to go.

1 Or. who hast ridden upon me. 2 Or. thou wast. 3 Gen. 21:19; 2 Kings 6:17; Luke 24:16. 31. 4 Exod. 34:8. 5 Or. bowed himself. 6 Ps. 115:9.

7 Heb. to be an adversary unto thee. 8 2 Pet. 2:14. 9 Prov. 14:22; 22:18. 10 1 Sam. 15:24, 30; 26:21. 11 Heb. be evil in thine eyes. 12 Job 34:31, 32.

18. I cannot go beyond the word of the Lord; it was true that he could not, consistently with his duty, though it seems he earnestly desired to do so.

20. Rise up, and go with them; in this, God suffered Balaam, from the love of unrighteous gain, to follow his own inclinations. 2 Pet. 2:13-16.

22. Because he went; Balaam's object and course were wrong and displeasing to God. Ver. 32-34. The angel of the Lord; supposed to be the same which spoke to him, ver. 12, 20, and who is spoken of, ver. 31-35.

A. M. 2552. **B. C. 1492.** Go with the men:^a but only the word that I shall speak unto thee, that thou shalt speak.^b So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honor?^c

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.^d

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.^e

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal,^f that thence he might see the utmost part of the people.

CHAPTER XXIII.

1, 13, 28 Balak's sacrifice. 7, 18 Balaam's parable.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.¹

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.²

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go;³ peradventure the LORD will come to meet me, and whatsoever he sheweth me I will tell thee. And he went to a high⁴ place.

^a Isa. 47:12. ^b ver. 20. ^c ver. 17; ch. 24:11; Psa. 75:6; John 5:44. ^d ver. 18. ^e Or, *A city of streets*. ^f Deut. 12:2. ¹ ver. 29. ² ver. 14, 30. ³ ver. 15. ⁴ Or, *solitary*. ⁵ ver. 16. ⁶ 1 ch. 22:35; Deut. 18:15; Jer. 1:9. ⁷ ver. 1; ch. 24:3, 13, 23; Job 27:1; 29:1; Psa. 78:2; Ezek. 17:3; Mic. 2:4.

36. *Utmost coast*; boundary of his kingdom.

37. *Kirjath-huzoth*; meaning, a city of streets; probably of many streets—a large city.

40. *Balak offered oxen*; as is supposed, to his idols. *Sent to Balaam*; to come and feast on the sacrifice.

41. *Baal*; an idol worshipped by many eastern nations.

INSTRUCTIONS.

3. Those who know not Jehovah and do not trust in him, are always exposed to distressing fears, and to many evils from which no human wisdom or power can save them.

6. The wicked place that confidence in men which should be placed only in God, and hope for that from them which can come only from him.

9. God has sometimes held communications with wicked men, and given them a knowledge of his will. But knowledge alone, without love, will not lead them so to obey him as to obtain his blessing.

12. All whom God blesses will in the end be truly blessed; and all whom he curses, will in the end be wretched.

17. Those who supremely regard this world often think that other men, like themselves, for a sufficient reward, can be persuaded to do what they wish.

19. To love the reward of iniquity and desire to do wrong to obtain it, is exceedingly dangerous. It exposes men to be given up to the practice of iniquity till they sink into irremediable ruin.

27. Men are often angry with dumb beasts and cruelly beat them, when the fault is all in themselves.

30. God could speak through the mouths of dumb ani-

4 And God met Balaam:¹ and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth,² and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his parable,³ and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob,⁴ and come, defy Israel.⁵

8 How shall I curse whom God hath not cursed?⁶ or how shall I defy whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone,⁷ and shall not be reckoned among the nations.⁸

10 Who can count the dust of Jacob,⁹ and the number of the fourth part of Israel? Let me¹⁰ die the death of the righteous, and let my last end be like his!¹¹

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies,¹² and behold, thou hast blessed them altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?¹³

13 And Balak said unto him, Come, I pray thee, with me unto another place,¹⁴ from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah,¹⁵ and built seven altars,¹⁶ and offered a bullock and a ram on every altar.¹⁷

¹ Hab. 2:6; Matt. 13:33, 35. ² Prov. 26:2. ³ 1 Sam. 17:10. ⁴ Isa. 47:12, 13. ⁵ Deut. 33:2. ⁶ Exod. 33:16; Ezra 9:3; Eph. 3:14. ⁷ 1 Gen. 13:16. ⁸ Heb. my soul, my life. ⁹ Psa. 37:37; Prov. 14:32; 2 Cor. 5:1. ¹⁰ ch. 22:11. ¹¹ ch. 22:3. ¹² 1 Kings 20:33. ¹³ Or, *The hill*. ¹⁴ ver. 1, 2. ¹⁵ Isa. 1:11.

mals, and cause them to tell a tale which would make the hearts of their owners quake with fear, and show that, through sin, man has sunk below the beasts that perish.

33. Beasts sometimes see what men do not, and by doing that for which they are abused, save their owners from death.

34. To have God for an adversary is an unspeakable calamity, and one that should by all needful sacrifices and labors be avoided.

41. All expectations from men, in opposition to the purposes and will of God, are vain, and will end in disappointment.

CHAPTER XXIII.

3. *Peradventure*; perhaps; it may be.

5. *Put a word in Balaam's mouth*; directed him what to say.

7. *Took up his parable*; began to speak in solemn, figurative, prophetic style. *Aram*; afterwards called Mesopotamia; a mountainous country north-east of Moab, between the rivers Euphrates and Tigris. *Curse—defy*; devote to destruction.

9. *Dwell alone—not be reckoned*; they should continue to be a distinct people, and not be united with, swallowed up, or lost in other nations.

10. *Who can count—the number?* they would be exceedingly numerous. *The righteous*; those whom God accepts and blesses as his redeemed people.

14. *Field of Zophim*; that is, watchers, because thence they could see to a great distance. *Pisgah*; chap. 21:20.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet the LORD yonder.

16 And the Lord met Balaam, and put a word in his mouth,* and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?^b

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should repent:^d hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?^e

20 Behold, I have received commandment to bless: and he hath blessed;^f and I cannot reverse it.^g

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:^h the LORD his God is with him;ⁱ and the shout of a king is among them.^j

22 God brought them out of Egypt;^k he hath as it were the strength of a unicorn.^l

23 Surely there is no enchantment against* Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!^m

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion:ⁿ he shall not lie down until he eat of the prey, and drink the blood of the slain.^o

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?^p

27 ¶ And Balak said unto Balaam, Come, I pray

thee, I will bring thee unto another place; A. M. 2552 B. C. 1482 peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAPTER XXIV.

1. Balaam, having received a commandment from the Lord to bless Israel, 10. Balaam, however, unwilling to leave his pay, proposed to the King of Moab to bring him to another place, 28. Balaam brought Balaam to the top of Peor, that looketh toward Jeshimon.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for¹ enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him.^a

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open^b hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side,^c as the trees of lign-aloes which the LORD hath planted, and as cedar-trees beside the waters.^d

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

* Ver. 5, 8, 11, 19, 23, 27, 30, 34, 37, 41, 44, 47, 50, 53, 56, 59, 62, 65, 68, 71, 74, 77, 80, 83, 86, 89, 92, 95, 98, 101, 104, 107, 110, 113, 116, 119, 122, 125, 128, 131, 134, 137, 140, 143, 146, 149, 152, 155, 158, 161, 164, 167, 170, 173, 176, 179, 182, 185, 188, 191, 194, 197, 200, 203, 206, 209, 212, 215, 218, 221, 224, 227, 230, 233, 236, 239, 242, 245, 248, 251, 254, 257, 260, 263, 266, 269, 272, 275, 278, 281, 284, 287, 290, 293, 296, 299, 302, 305, 308, 311, 314, 317, 320, 323, 326, 329, 332, 335, 338, 341, 344, 347, 350, 353, 356, 359, 362, 365, 368, 371, 374, 377, 380, 383, 386, 389, 392, 395, 398, 401, 404, 407, 410, 413, 416, 419, 422, 425, 428, 431, 434, 437, 440, 443, 446, 449, 452, 455, 458, 461, 464, 467, 470, 473, 476, 479, 482, 485, 488, 491, 494, 497, 500, 503, 506, 509, 512, 515, 518, 521, 524, 527, 530, 533, 536, 539, 542, 545, 548, 551, 554, 557, 560, 563, 566, 569, 572, 575, 578, 581, 584, 587, 590, 593, 596, 599, 602, 605, 608, 611, 614, 617, 620, 623, 626, 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2186, 2189, 2192, 2195, 2198, 2201, 2204, 2207, 2210, 2213, 2216, 2219, 2222, 2225, 2228, 2231, 2234, 2237, 2240, 2243, 2246, 2249, 2252, 2255, 2258, 2261, 2264, 2267, 2270, 2273, 2276, 2279, 2282, 2285, 2288, 2291, 2294, 2297, 2300, 2303, 2306, 2309, 2312, 2315, 2318, 2321, 2324, 2327, 2330, 2333, 2336, 2339, 2342, 2345, 2348, 2351, 2354, 2357, 2360, 2363, 2366, 2369, 2372, 2375, 2378, 2381, 2384, 2387, 2390, 2393, 2396, 2399, 2402, 2405, 2408, 2411, 2414, 2417, 2420, 2423, 2426, 2429, 2432, 2435, 2438, 2441, 2444, 2447, 2450, 2453, 2456, 2459, 2462, 2465, 2468, 2471, 2474, 2477, 2480, 2483, 2486, 2489, 2492, 2495, 2498, 2501, 2504, 2507, 2510, 2513, 2516, 2519, 2522, 2525, 2528, 2531, 2534, 2537, 2540, 2543, 2546, 2549, 2552, 2555, 2558, 2561, 2564, 2567, 2570, 2573, 2576, 2579, 2582, 2585, 2588, 2591, 2594, 2597, 2600, 2603, 2606, 2609, 2612, 2615, 2618, 2621, 2624, 2627, 2630, 2633, 2636, 2639, 2642, 2645, 2648, 2651, 2654, 2657, 2660, 2663, 2666, 2669, 2672, 2675, 2678, 2681, 2684, 2687, 2690, 2693, 2696, 2699, 2702, 2705, 2708, 2711, 2714, 2717, 2720, 2723, 2726, 2729, 2732, 2735, 2738, 2741, 2744, 2747, 2750, 2753, 2756, 2759, 2762, 2765, 2768, 2771, 2774, 2777, 2780, 2783, 2786, 2789, 2792, 2795, 2798, 2801, 2804, 2807, 2810, 2813, 2816, 2819, 2822, 2825, 2828, 2831, 2834, 2837, 2840, 2843, 2846, 2849, 2852, 2855, 2858, 2861, 2864, 2867, 2870, 2873, 2876, 2879, 2882, 2885, 2888, 2891, 2894, 2897, 2900, 2903, 2906, 2909, 2912, 2915, 2918, 2921, 2924, 2927, 2930, 2933, 2936, 2939, 2942, 2945, 2948, 2951, 2954, 2957, 2960, 2963, 2966, 2969, 2972, 2975, 2978, 2981, 2984, 2987, 2990, 2993, 2996, 2999, 3002, 3005, 3008, 3011, 3014, 3017, 3020, 3023, 3026, 3029, 3032, 3035, 3038, 3041, 3044, 3047, 3050, 3053, 3056, 3059, 3062, 3065, 3068, 3071, 3074, 3077, 3080, 3083, 3086, 3089, 3092, 3095, 3098, 3101, 3104, 3107, 3110, 3113, 3116, 3119, 3122, 3125, 3128, 3131, 3134, 3137, 3140, 3143, 3146, 3149, 3152, 3155, 3158, 3161, 3164, 3167, 3170, 3173, 3176, 3179, 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4676, 4679, 4682, 4685, 4688, 4691, 4694, 4697, 4700, 4703, 4706, 4709, 4712, 4715, 4718, 4721, 4724, 4727, 4730, 4733, 4736, 4739, 4742, 4745, 4748, 4751, 4754, 4757, 4760, 4763, 4766, 4769, 4772, 4775, 4778, 4781, 4784, 4787, 4790, 4793, 4796, 4799, 4802, 4805, 4808, 4811, 4814, 4817, 4820, 4823, 4826, 4829, 4832, 4835, 4838, 4841, 4844, 4847, 4850, 4853, 4856, 4859, 4862, 4865, 4868, 4871, 4874, 4877, 4880, 4883, 4886, 4889, 4892, 4895, 4898, 4901, 4904, 4907, 4910, 4913, 4916, 4919, 4922, 4925, 4928, 4931, 4934, 4937, 4940, 4943, 4946, 4949, 4952, 4955, 4958, 4961, 4964, 4967, 4970, 4973, 4976, 4979, 4982, 4985, 4988, 4991, 4994, 4997, 5000, 5003, 5006, 5009, 5012, 5015, 5018, 5021, 5024, 5027, 5030, 5033, 5036, 5039, 5042, 5045, 5048, 5051, 5054, 5057, 5060, 5063, 5066, 5069, 5072, 5075, 5078, 5081, 5084, 5087, 5090, 5093, 5096, 5099, 5102, 5105, 5108, 5111, 5114, 5117, 5120, 5123, 5126, 5129, 5132, 5135, 5138, 5141, 5144, 5147, 5150, 5153, 5156, 5159, 5162, 5165, 5168, 5171, 5174, 5177, 5180, 5183, 5186, 5189, 5192, 5195, 5198, 5201, 5204, 5207, 5210, 5213, 5216, 5219, 5222, 5225, 5228, 5231, 5234, 5237, 5240, 5243, 5246, 5249, 5252, 5255, 5258, 5261, 5264, 5267, 5270, 5273, 5276, 5279, 5282, 5285, 5288, 5291, 5294, 5297, 5300, 5303, 5306, 5309, 5312, 5315, 5318, 5321, 5324, 5327, 5330, 5333, 5336, 5339, 5342, 5345, 5348, 5351, 5354, 5357, 5360, 5363, 5366, 5369,

A. M. 4032. 8 God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones,^a and pierce them through with his arrows.^b

9 He couched, he lay down as a lion, and as a great lion:^c who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.^d

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times.^e

11 Therefore now flee thou to thy place: I thought to promote thee unto great honor; but lo, the Lord hath kept thee back from honor.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?

14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

17 I shall see him,^f but not now: I shall behold

^a Psal. 29. ^b Psal. 45. 5. ^c Job 23. 24. ^d Gen. 12. 3. ^e Neh. 13. 2. ^f Rev. 1. 7. ^g Rev. 22. 16. ^h Psal. 110. 2. * Or, through the princes. ⁱ Psal. 60. 8-12. ^j Or, the nations that warred against Israel; Exod. 17. 8, 16. ^k Or, even to

8. Eat up the nations; overcome and destroy them.

14. Advise; inform.

15. Whose eyes are open; to see and foretell many things that will hereafter take place.

17. See him—behold him; the Star and the Sceptre that shall rise out of Israel. The reference is undoubtedly to the Messiah, but in such a way that it includes David's kingdom also, which was perpetuated and received a spiritual form in Christ. Luke 1:32, 33. David's victories over the Moabites and other enemies of Israel were but anticipations and pledges of the final victory which Jesus Christ, his son according to the flesh and sitting upon his throne, should gain over all the enemies of His people. See Psalms 2, 110; Isa. 11:10-16. The children of Sheth; or, as many prefer, the children of tumult, the tumultuous warriors of Moab. So the word is explained, Jer. 48:45.

21. The Kenites; apparently a Midianitish people dwelling in near connection with the Amalekites. 1 Sam. 15:6.

22. Asshur; the Assyrians.

23. Who shall live? who can escape destruction in the midst of such desolations?

24. Ships; armed forces coming in ships. The coast of Chittim; the countries of the west lying on the Mediterranean. This prophecy was fulfilled in the conquests of the Greeks and Romans over the East. Eber; the posterity of Eber living on the east of the Euphrates. To this people and region Abraham belonged, and thence he migrated to the land of Canaan. To this country Balaam also belonged, so that he who was called to curse Israel was compelled to foretell the doom of "the children of his people." He also; probably, the power that comes from Chittim, but some understand the words of Eber. Balaam

him, but not nigh: there shall come a Star out of Jacob,^g and a Sceptre shall rise out of Israel,^h and shall smite the cornersⁱ of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies;^j and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations;^k but his latter end shall be that he perish for ever.^l

21 And he looked on the Kenites,^m and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless the Keniteⁿ shall be wasted, until^o Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!^k

24 And ships shall come from the coast of Chittim,^l and shall afflict Asshur,^m and shall afflict Eber,ⁿ and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balaam also went his way.

CHAPTER XXV.

1 Israel at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting priesthood. 16 The Midianites are to be vexed.

AND Israel abode in Shittim,^o and the people began to commit whoredom with the daughters of Moab.^p

2 And they called the people unto the sacrifices

destruction; Exod. 17. 14; 1 Sam. 15. 3. 1 Gen. 15. 19. 4 Heb. Ken. 1 Or, how long shall it be so. 8 Mat. 3. 2. 1 Dan. 11. 30. 2 Gen. 10. 11. 3 Gen. 10. 21, 25. 4 Job 33. 49. 5 Mic. 6. 5. 6 Job 31. 16. 1 Cor. 10. 8.

having thus foretold the perpetual triumph of God's people and the overthrow of all their enemies, ceases and departs.

INSTRUCTIONS.

1. The Lord will cause all men to see that it is his unchangeable purpose to bless his people. Those who rejoice in it will be partakers of his joy, and those who are grieved at it be filled with ever-growing sorrow.

4. However much men may know of God and his ways, and however much they may see of the blessedness of his people, if they do not love and obey him, their knowledge will but increase their guilt and aggravate their ruin.

9. God will treat men in some measure as they treat his people. The blessings which they bestow, or the curses which they heap upon them, will return upon themselves.

11. By refusing to please the wicked, men often fall of those worldly honors which by doing wrong they might obtain.

13. Men may feel their dependence on God, that they are under his control and cannot escape out of his hands, without rejoicing in their dependence, receiving mercies with gratitude, or giving him the glory of what they enjoy.

23. A view of the future, while it awakens gladness in the righteous, fills the wicked with apprehension and dismay.

CHAPTER XXV.

1. Shittim; a place in the plains of Moab, east of Jordan. Commit whoredom; this was in consequence of the advice of Balaam. Chap. 31:15, 16; 2 Pet. 2:15, 16; Rev. 2:14.

of their gods:^a and the people did eat, and bowed down to their gods.^b

3 And Israel joined himself unto Baal-peor:^c and the anger of the Lord was kindled against Israel.

4 And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun,^d that the fierce anger of the Lord may be turned away from Israel.^e

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.^f

6 ^g And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.^h

7 And when Phinehas,ⁱ the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.^j

10 ¶ And the Lord spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel,^k while he was zealous for my sake^l among them, that I consumed not the children of Israel in my jealousy.^m

12 Wherefore say, Behold, I give unto him my covenant of peace:ⁿ

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood;^o because he was zealous for his God,^p and made an atonement for the children of Israel.^q

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house^r among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur;^s he was head over a people, and of a chief house in Midian.

16 ¶ And the Lord spake unto Moses, saying,

^a Exod. 34:15, 16. ^b Exod. 20:5. ^c Josh. 22:17; Ps. 106:28, 29; Hos. 9:10. ^d Deut. 13:6-9. ^e Deut. 13:17. ^f Exod. 32:25. ^g Lev. 2:17. ^h Ps. 106:30. ⁱ Deut. 4:3; 1 Cor. 10:8. ^j Ps. 106:23; John 3:36. ^k Or, with me. ^l Exod. 30:5; Deut. 32:16, 21. ^m 1 Kings 14:22. ⁿ Ps. 7:35. ^o Lev. 16:38; Zeph. 1:18; 3:8. ^p Mat. 2:4, 5. ^q Exod. 40:15. ^r Ps. 69:9.

3. *Baal-peor*; an idol worshipped by the Moabites.

4. *Take all the heads of the people, and hang them up before the Lord*; these words have been interpreted in two different ways: either, Take all the heads of the people who are involved in this sin and hang them, (the heads of the people); or, Take with thee all the heads of the people as assistants, and hang them, (the guilty persons.) The latter interpretation seems to be favored by ver. 5.

7. *Javelin*; a kind of spear.

9. *Twenty and four thousand*; supposed to include twenty-three thousand mentioned in 1 Cor. 10:8, and one thousand who were slain, ver. 4, 5.

13. *Everlasting priesthood*; to continue till the end of the Jewish state. *Made an atonement*; did that out of regard to which God spared the rest of the people.

17. *Vex—and smite*; destroy them.

17 Vex the Midianites, and smite them:^a A. M. 2602. B. C. 1152.

18 For they vex you with their wives, where-with they have beguiled you in the matter of Peor;^b and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.^c

CHAPTER XXVI.

1 The sum of all Israel is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The tabernacle and number of the Levites. 63 None were left of them which were numbered at Sinai, but Caleb and Joshua.

AND it came to pass after the plague, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.^d

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho,^e saying,

4 *Take the sum of the people*, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben,^f the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah,^g when they strove against the Lord:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.^h

11 Notwithstanding the children of Korah died not.ⁱ

^a Heb. 2:17. ^b Heb. house of a father. ^c ch. 31:1; Josh. 13:21. ^d ch. 31:2. ^e ch. 31:16; Rev. 2:14. ^f ver. 8. ^g ch. 1:2, 3; Exod. 30:12; 38:25, 26. ^h ver. 63; ch. 35:1. ⁱ Gen. 46:26. ^j ch. 16:1, etc. ^k ch. 16:33; 1 Cor. 10:6; 2 Pet. 2:6. ^l Exod. 6:24.

18. *For Peor's sake*; because they worshipped Baal-peor.

INSTRUCTIONS.

3. The greatest evil which any one can do to his fellow-men is to induce them to commit sin, and thus provoke the Lord to destroy them.

5. It is the will of God that great transgressors against him and against the laws of the state, should in some cases, by the magistrates, be put to death.

8. The death of notorious criminals is often a great blessing to survivors.

15. The higher the station and the greater the influence of those who commit iniquity, the greater the evil and the more necessary their punishment.

18. Tempters to iniquity are among the most dangerous and destructive enemies, and as far as may be consistent, should be avoided and put away.

A M 252. 12 ¶ The sons of Simeon after their fam-
 B C 1452. ilies: of Nemuel,^e the family of the Nemuelites:
 of Jamin, the family of the Jaminites: of Jachin,^t
 the family of the Jachinites.

13 Of Zerach,[†] the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites,
twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon,⁶ the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni,¹ the family of the Oznites: of Eri,
the family of the Erites:

17 Of Arod,* the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah *were* Er and Onan:^a and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zerahites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ *Of the sons of Issachar after their families:*^b *of Tola, the family of the Tolaites: of Pua,* the family of the Punites;*

24 Of Jashub,[†] the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ Of the sons of Zebulun after their families: of Sereḏ, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.^d

29 Of the sons of Manasseh: of Machir,^c the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: of Jeezer,[†] the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites:
and *of* Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemida-ites: and of Hephher, the family of the Hephher-ites.

33 ¶ And Zelophehad the son of Hephher had no

sons, but daughters:^f and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthal-hites: of Becher,^s the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families:^a of Bela, the family of the Belaïtes: of Ashbel, the family of the Ashbelites: of Ahrām,¹ the family of the Ahrāmïtes:

39 Of Shupham,¹ the family of the Shuphamites:
of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard* and Naaman: *of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.*

41 *These are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These are the sons of Dan after their families:^h of Shuham,[†] the family of the Shuhamites. These are the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them *were* threescore and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families:^j of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem,[†] the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.^k

* *Jemuel*, Gen. 46:10, Ex. 6:15. † *Jarib*, 1 Chr. 4:24. ‡ *Zonai*, Gen. 46:10. § *Ziquen*, Gen. 46:16. ¶ *Or, Ezbon*, Gen. 46:16. * *Aroch*, Gen. 46:16. a Gen. 39:2-10; 1 Chr. 2:3, etc. b Gen. 46:13; 1 Chr. 7:1. * *Or, Phurai*, * *Or, Jos*, Gen. 46:14. d Gen. 46:20. e Josh. 17:1. 1 Chr. 7:11, 15. f *Caleb Abiezer*, Josh. 17:2, Judg. 6:11, 24:31. g Gen. 27:11.

36-41 4 *Bored*; 1 Chr. 7:20. 5 *Gen* 46:21; 1 Chr. 7:6. 6 *Ehr*; *Gen* 46:21. 7 *Aharon*; 1 Chr. 8:1. 8 *Muppim, and Huppim*; *Gen* 46:21. 9 *Addas*; 1 Chr. 8:3. 10 *Gen* 46:23. 11 *On, Hushim*; 1 Chr. 46:17. 12 *1 Chr* 7:30. 13 *Gen* 46:21; 1 Chr. 7:13. 14 *Shattim*; 1 Chr. 7:13. 15 *1 Chr* 7:30.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names;^a

54 To many thou shalt give the more^b inheritance; and to few thou shalt give the less^c inheritance:^b to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And these are they that were numbered of the Levites after their families:^c of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

58 These are the families of the Levites; the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was Jochebed,^d the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.^e

61 And Nadab and Abihu died, when they offered strange fire before the Lord.^f

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward:^g for they were not numbered among the children of Israel,^h because there was no inheritance given them among the children of Israel.ⁱ

63 ¶ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.^j

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.^k

65 For the Lord had said of them, They shall surely die in the wilderness.^l And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

^a Josh. 11:23; 14:1. ^b Heb. multiply his. ^c Heb. diminish his. ^d Josh. 24:11. ^e Exod. 6:16-19; 1 Cor. 6:11. ^f Lev. 24:10; 24:23. ^g Exod. 3:2. ^h Gen. 34:1. ⁱ Lev. 10:1, 2. ^j 1 Chr. 21:2. ^k Exod. 29. ^l Gen. 1:49. ^m Gen. 15:20-21; Deut. 10:9; Josh. 14:11, 31; 14:3. ⁿ Gen. 4:3. ^o 1 ch. 14:28-30; 1 Cor. 10:5, 6; Jude 5. ^p ch. 29:39; 30:1-11; Josh.

CHAPTER XXVII.

A. M. 2502.
B. C. 1452.

WHEN came the daughters of Zelopchad,^m the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness,ⁿ and he was not in the company of them that gathered themselves together against the Lord in the company of Korah;^o but died in his own sin,^p and had no sons.

4 Why should the name of our father be done away^q from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.^r

5 And Moses brought their cause before the Lord.^s

6 ¶ And the Lord spake unto Moses, saying, 7 The daughters of Zelopchad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren;^t and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment,^u as the Lord commanded Moses.

12 ¶ And the Lord said unto Moses, Get thee up into this mount Abarim,^v and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people,^w as Aaron thy brother was gathered.^x

17:3. ^m ch. 14:35; 26:64, 65. ⁿ ch. 10:1, 2. ^o Ezek. 18:4; John 8:21, 24; Rom. 6:21. ^p 1 ch. 14:28-30; 1 Cor. 10:5, 6; Jude 5. ^q Exod. 15:15; 19:15. ^r Josh. 24:1. ^s ch. 26:2. ^t ch. 35:29. ^u ch. 33:47; Deut. 3:27; 32:49; 34:1. ^v ch. 20:21; 31:2. ^w ch. 32:5; Deut. 10:6.

him who was a murderer from the beginning, and abode not in the truth. John 8:44.

65. The declarations of God will in due time all be accomplished, and those who cleave to him and obey his commands will be graciously remembered and receive an abundant reward.

CHAPTER XXVII.

11. A statute of judgment; a permanent regulation.

12. Abarim; a range of mountains on the east of Jordan; one of these was mount Nebo, a summit of which it is supposed was Pisgah, where Moses stood when he viewed the land of Canaan. Chap. 21:20; Deut. 34:1.

CHAPTER XXVI.

53. The land; Canaan.

65. Not left a man; except the two mentioned, and also some of the tribe of Levi, who were not included in the numbering referred to in ver. 64.

INSTRUCTIONS.

64. As the murder of one man is a sin so great as justly to incur the penalty of death, how great must be the evil of sin, which has caused the death of millions, and will cause the death of millions more; and how great the guilt of those who love and practise it, and thus unite with

A. M. 2552
B. C. 1452. 14 For ye rebelled against my commandment in the desert of Zin,^a in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.^b

15 ¶ And Moses spake unto the LORD, saying, 16 Let the LORD, the God of the spirits of all flesh,^c set a man over the congregation.^d

17 Which may go out before them, and which may go in before them,^e and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.^f

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit,^g and lay thy hand upon him;^h

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.ⁱ

20 And thou shalt put some of thine honor upon him,^j that all the congregation of the children of Israel may be obedient.^k

21 And he shall stand before Eleazar the priest, who shall ask counsel for him^l after the judgment of Urim before the LORD:^m at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.ⁿ

CHAPTER XXVIII.

1 Offerings are to be observed. 3 The continual burnt-offering. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 29 in the day of first-fruits.

AND the LORD spake unto Moses, saying, 2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire,^o for a sweet savor unto me,^p shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This is the offer-

^a Ch. 20:10-12. ^b Exod. 17:7. ^c Ch. 16:22, Heb. 12:9. ^d Jer. 3:15. ^e Deut. 31:2; 1 Sam. 8:20; 18:13; 2 Chr. 1:10, Jer. 10:9. ^f 1 Kings 22:17; Zech. 10:2, Matt. 9:36; 1 Pet. 2:25. ^g Gen. 41:3; Judg. 3:10; 11:29; 1 Sam. 16:13, 18; Dan. 5:14; Acts 6:3. ^h Deut. 34:9; Acts 6:6. ⁱ Deut. 31:7. ^j 2 Kings 2:9, 15. ^k Jer. 1:16, 17. ^l Judg. 20:15, etc.

14. Ye rebelled; chap. 20:8-13.
16. Set a man over the congregation; to succeed Moses as their leader.

18. The spirit; the Spirit of God. Lay thy hand upon him; in token of his being appointed as leader of Israel, and endued with the Holy Spirit to fit him for his office.

23. Give him a charge; instructed him as to his duties, and exhorted him to the faithful discharge of them.

INSTRUCTIONS.

3. As the cause of every death and of all our evils is sin, all our sufferings should lead us more and more to author and forsake it.

5. In all cases of difficulty we should look to God, and seek that direction from him which we need.

13. However much any one may be favored of God, however useful he may be, or however long he may live,

ing made by fire which ye shall offer unto the LORD:^p two lambs of the first year without spot day by day,^q for a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;^r

5 And a tenth part of an ephah of flour for a meat-offering,^s mingled with the fourth part of a hin of beaten oil.^t

6 It is a continual burnt-offering which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savor unto the LORD.

9 ¶ And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof:

10 This is the burnt-offering of every sabbath, beside the continual burnt-offering,^u and his drink-offering.

11 ¶ And in the beginnings of your months^v ye shall offer a burnt-offering unto the LORD;^w two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth-deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour for a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil for a meat-offering unto one lamb; for a burnt-offering of a sweet savor, a sacrifice made by fire unto the LORD:

14 And their drink-offerings shall be half a hin of wine unto a bullock, and the third part of a hin unto a ram, and a fourth part of a hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a sin-offering unto the LORD shall be offered,^x beside the continual burnt-offering,^y and his drink-offering.

^{1 Sam. 22:10; 24:9; 30:7. ^m Exod. 28:30. ⁿ Lev. 19. ^o Lev. 2:11. ^p Heb. a savor of my rest. ^q Exod. 29:38. ^r Heb. in a day. ^s Heb. between the two evenings. ^t Exod. 12:6. ^u Ch. 15:4; Lev. 2:1. ^v Exod. 29:40, etc. ^w Exod. 40:1. ^x Ch. 10:10; 1 Chr. 23:4; 2 Chr. 24; Neh. 10:34; Isa. 1:13, 14; Ezek. 45:17; Col. 2:16. ^y Ch. 15:3-11. ^z Ch. 15:24. ^z Lev. 10.}

the time will soon come when he must die, and leave all the concerns of this world to others.

16. A pious man earnestly desires the spiritual benefit of those who may survive him, and will be much in prayer that, after his decease, God will continue to bless them with all needed good.

21. Rulers who seek the teaching of the Holy Spirit, who know their duties, and are faithful in the discharge of them, are great blessings to the people.

CHAPTER XXVIII.

2. In their due season; according to the will of God, heretofore or hereafter made known.

5. An ephah—a hin; Exod. 29:10.

10. Continual; daily.

11. Months; these began with each new moon.

13. A several tenth-deal; one for each lamb. ^v Ch. 21:29.

16 And in the fourteenth day of the first month is the passover of the LORD.^a

17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

18 In the first day shall be a holy convocation: ye shall do no manner of servile work therein:

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.^b

20 And their meat-offering shall be of flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin-offering,^c to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savor unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have a holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the first-fruits,^d when ye bring a new meat-offering unto the LORD, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savor unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

31 Yeshall offer them beside the continual burnt-offering,^e and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.

CHAPTER XXIX.

^a offering at the feast of trumpets, 7 at the day of afflicting their souls, 12 and on the eighth days of the feast of tabernacles.

AND in the seventh month, on the first day of the month, ye shall have a holy convocation;

^a Ch. 30:3, Exod. 12:6, 18, Lev. 23:5, 6, Ezek. 45:21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

26. After your weeks; after seven weeks from the second day of the passover, when the feast of weeks, or Pentecost, was celebrated.

INSTRUCTIONS.

2. No engagements for this world should induce us to neglect the ordinances of religion, or to fail to observe, at the proper time, the divinely appointed means of grace.

9. While it is our duty daily to read the Scriptures and pray, as individuals and families, we should on the Sabbath give special attention to these duties, and also worship God in public with the assembly of his people.

11. The Lord has appointed the sun and moon for sea-

ye shall do no servile work: it is a day of blowing the trumpets unto you.^f

2 And ye shall offer a burnt-offering for a sweet savor unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat-offering shall be of flour mingled with oil, three tenth-deals for a bullock, and two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin-offering, to make an atonement for you:

6 Beside the burnt-offering of the month,^g and his meat-offering, and the daily burnt-offering,^h and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savor, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have on the tenth day of this seventh month a holy convocation;ⁱ and ye shall afflict your souls:^k ye shall not do any work therein:

8 But ye shall offer a burnt-offering unto the LORD for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish.^l

9 And their meat-offering shall be of flour mingled with oil, three tenth-deals to a bullock, and two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin-offering; beside the sin-offering of atonement,^m and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have a holy convocation;ⁿ ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt-offering,^o a sacrifice made by fire, of a sweet savor unto the LORD: thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering shall be of flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin-offering;

15:11, 12; Ezra 3:4; 1 Cor. 14:40. J Lev. 16:29; 23:27. k Psa. 35:13; Isa. 58:5. l ch. 28:19. m Lev. 16:3; etc. n Lev. 23:34; Deut. 16:13; Ezra 4:25. o Ezra 3:1

sons; and the beginning of every day, month, and year, should remind us of our obligations to him, and lead us to devote ourselves anew to his service.

16. In all our religious exercises we should have reference to the atonement of Christ, and place our reliance on him and what he has done for acceptance with God.

CHAPTER XXIX.

1. The seventh month; Lev. 23:23-43.
11. Beside the sin-offering of atonement; that is, besides the special sin-offerings appointed for this day, which was the great day of atonement. See Lev. 16:3, etc., compared with ver. 29-34.

A. M. 2552.
B. C. 1452. beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:^a

19 And one kid of the goats for a sin-offering; beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

22 And one goat for a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.^b

23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

25 And one kid of the goats for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

28 And one goat for a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

31 And one goat for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

34 And one goat for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a solemn assembly:^c ye shall do no servile work therein:

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savor unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner:

38 And one goat for a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall do^d unto the LORD in your set feasts,^e beside your vows,^f and your freewill-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER XXX.

1 Vows are not to be broken. 3 The exception of a maid's vow. 6 Of a wife's. 9 Of a widow's, or her that is divorced.

AND Moses spake unto the heads of the tribes concerning the children of Israel,^g saying, This is the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD,^h or swear an oath to bind his soul with a bond;ⁱ he shall not break^j his word, he shall do according to all that proceedeth out of his mouth.^k

3 If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds

^a Ver. 3, 4, 9, 10; ch. 15:12; 25:7, 14. ^b Psa. 16:4; Joel 1:9, 13; 2:14. ^c Lev. 23:36; John 7:37. ^d Or, offer. ^e Lev. 23:2, etc. ^f 1 Chr. 23:31, 2 Chr. 31:3, Ezra 3:5; Neh. 10:33; Isa. 1:14. ^g Lev. 7:11, 16; 22:21, 23; Deut. 12:6.

^h Job 1:1-16. ⁱ Lev. 27:2; Deut. 23:21; Judg. 11:35, 36; Psa. 15:4; Eccl. 5:4. ^j Lev. 5:4; Matt. 5:34, 14:7-9, Acts 23:14. ^k Heb. profane; Psa. 55:20. ^l Job 22:27; Psa. 22:23; 50:14; 66:13, 14; 116:14, 18; Nah. 1:15.

INSTRUCTIONS.

11. The frequency with which the atonement of Christ is brought to view, in both the Old Testament and the New, shows its importance in the system of mercy which God has devised for the salvation of men, and the necessity of relying upon it in order to obtain pardon and eternal life.

39. True love to God will lead men not only to attend habitually and conscientiously on the appointed means of grace, but cheerfully to present to him freewill-offerings of prayer, alms, thanksgiving, and praise.

CHAPTER XXX.

2. He shall not break his word; provided the thing which he vowed or promised to do is practicable, and not morally wrong: but if the thing promised is wicked, he must repent of his sin in promising; for the sin in this case is in the promise, and not in breaking it. Matt. 14:7-10; Acts 23:12.

4. Shall stand; be binding on her.

5. The Lord shall forgive her; for not doing as she had promised.

wherewith she hath bound her soul, shall stand; and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all a husband, when she vowed,* or uttered aught out of her lips, wherewith she bound her soul;

7 And her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard it,^a then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void;^b and the LORD shall forgive her.^c

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

15 But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.

16 These are the statutes, which the LORD com-

manded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

CHAPTER XXXI.

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the thousands for saving the women alive. 19 How the women, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasury of the Lord.

AND the LORD spake unto Moses, saying, 2 Avenge the children of Israel of the Midianites;^d afterward shalt thou be gathered unto thy people.^e

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thousand,^f throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.^g

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.^h

8 And they slew the kings of Midian,ⁱ beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt,^j and all their goodly castles, with fire.

11 And they took all the spoil,^k and all the prey, both of men and of beasts.

* 11 *her vows were upon her*, Psal. 56:12. *a* Gen. 3:16, 1 Cor. 7:14, 11:4, Eph. 5:22-24. *b* 1 Cor. 11:3. *c* Lev. 5:8, ch. 15:25, 28. *d* ch. 25:17. *e* ch. 25:13. *f* 11:10. *A thousand of a tribe, a thousand of a tribe*

9. *Shall stand*; because she had a right to bind herself, and no one had a right to forbid it.

10. *If she vowed*; if the widow or divorced wife vowed before her separation from her husband.

15. *Make them void*; by hindering her from performing what he had previously allowed her to promise. *Bear her iniquity*; be punished as the woman would have been if she had wilfully broken her promise.

INSTRUCTIONS.

2. A man may solemnly engage to do a wicked thing, but no engagement can lay him under any obligation to do it; and if he does it, it will be at the peril of his soul. But if the thing which he has engaged to do is not wicked, and is practicable, he must not break his engagement, even if the fulfilment of it should injure himself. Psal. 15:4.

8. It is the will of God that there should be in all families conjugal and parental government and control; and relative duties are so important, that no vows or covenants into which any one can enter, can release him or her from obligations to perform them. Those, therefore, who induce persons to shut themselves up in nunneries, or to neglect relative duties, that they may control their persons or their money, are blind leaders of the blind—

ch. 10:9. *g* Deut. 20:13, Judg. 21:11; 1 Kings 11:15, 16. *h* Josh. 13:21, 22. *i* Josh. 6:21, Rev. 18:8. *j* Deut. 20:14; Josh. 8:2.

men who make void the commandment of God through their traditions. Matt. 15:3-6.

15. No conjugal, parental, ecclesiastical, or civil authority can in any case bind a person to commit sin; and if any attempt it, they rebel against the authority of God, and expose themselves to his just indignation.

CHAPTER XXXI.

2. *Avenge—of the Midianites*; punish them for tempting Israelites to sin, and thus causing their destruction. Chap. 25:1-9, 17, 18.

3. *Avenge the Lord*; execute his just indignation.

6. *The holy instruments*; what these were, aside from the trumpets, is uncertain. Some propose to render, "with the holy instruments, even the trumpets."

7. *Slew all the males*; that is, all the adult males taken in war. We cannot understand in this narrative a general extermination of the Midianites, since we find them afterwards warring against Israel. The slaughter seems to have been confined to the five neighboring tribes that were involved in the sin of Baal-peor. Other and distant tribes may have been left unmolested.

8. *Balaam*; chap. 22:5.

A. M. 2352.
B. C. 1452. 12 And they brought the captives, and the prey, and the spoil, unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab,^a which are by Jordan near Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.^b

15 And Moses said unto them, Have ye saved all the women alive?^b

16 Behold, these caused the children of Israel,^c through the counsel of Balaam,^d to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.^e

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.^f

18 But all the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain,^g purify both yourselves and your captives on the third day, and on the seventh day.

20 And purify all your raiment, and all that is made of skins,^h and all work of goats' hair, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation:^a and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day,ⁱ and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken,^h both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts;^j between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute unto the LORD of the men of war which went out to battle:^k one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.^l

29 Take it of their half, and give it unto Eleazar the priest, for a heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty,^m of the persons, of the beeves, of the asses, and of the flocks,^l of all manner of beasts, and give them unto the Levites,ⁿ which keep the charge of the tabernacle of the LORD.^o

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep;

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves were thirty and six thousand; of which the LORD's tribute was threescore and twelve.

39 And the asses were thirty thousand and five hundred; of which the LORD's tribute was threescore and one.

40 And the persons were sixteen thousand; of which the LORD's tribute was thirty and two persons.

41 And Moses gave the tribute which was the LORD's heave-offering, unto Eleazar the priest, as the LORD commanded Moses.^p

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons.)

47 Even of the children of Israel's half,^q Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge,^r and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten,^s of jewels of gold, chains, and bracelets, rings, ear-rings, and

^a Ch. 22.1. ^b Heb. host of war. ^c Deut. 20.13; 1 Sam. 15.3. ^d Ch. 22.1-3. ^e 2 Pet. 2.15; Rev. 2.14. ^f Ch. 23.9. ^g Heb. a male. ^h Judg. 21.11. ⁱ Ch. 5.2; 19.11; etc. ^j Heb. instrument, or vessel of skins. ^k Num. 19.9, 17. ^l Lev. 11.25. ^m Heb. of the captivity. ⁿ 1 Josh. 22.8, 1 Sam.

30.24. 1 Ps. 68.12. ^o Gen. 14.20. Josh. 6.19; 2 Sam. 8.11, 12. Prov. 1.9. 10. 1 ver. 30, 47; ch. 18.34. ^p ver. 42-47. ^q 1 Cor. 9.13. ^r 1 Ch. 9.15. ^s Ch. 37, etc. ^t Ch. 18.8, 19. 4 ver. 30. ^u Heb. hand. ^v Heb. found.

16. Through the counsel of Balaam; ch. 25.1-3; 2 Pet. 2.15.

18. Keep alive for yourselves; to be their servants.

19. Purify yourselves; chap. 19:11-22.

23. The water of separation; chap. 8:7.

50. An oblation; an offering of gratitude for their preservation and success. To make an atonement; this offering of the officers prefigured the atonement of Christ, and showed their need of his salvation.

tablets, to make an atonement for our souls before the Lord.^a

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering^b that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels:

53 For the men of war had taken spoil,^c every man for himself.

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the Lord.^d

CHAPTER XXXII.

1 The Reubenites and Gadites sue for their inheritance on the east of Jordan. 6 Moses reproves them. 16 They order their conditions on his content. 33 Moses assigneth them the land. 39 They conquer it.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer,^e and the land of Gilead,^f that, behold, the place *was* a place for cattle;^g

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon,^h and Jazer, and Nimrah,ⁱ and Heshbon,^j and Elealeh, and Shebam,^k and Nebo, and Beon,^l

4 *Even* the country which the Lord smote before the congregation of Israel,^m *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourageⁿ ye the heart of the children of Israel from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I sent A. N. 5952
them from Kadesh-barnea to see the land. B. C. 1652

9 For when they went up unto the valley of Eschol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

10 And the Lord's anger was kindled the same time,^o and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:^p

12 Save Caleb the son of Jephunneh the Kenzite, and Joshua the son of Nun: for they have wholly followed the Lord.

13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years,^q until all the generation, that had done evil in the sight of the Lord, was consumed.^r

14 And behold, ye are risen up in your father's stead, an increase of sinful men,^s to augment yet the fierce anger of the Lord toward Israel.^t

15 For if ye turn away from after him,^u he will yet again leave them in the wilderness;^v and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel,^w until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses,^x until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.^y

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war,^z

21 And will go all of you armed over Jordan

^a Exod. 30. 12. 13. ^b Heb. *nonresisting*. ^c Deut. 20. 14. ^d Exod. 30. 16. ^e *Co. Jazer*. ^f *Co. Jazer*. ^g *Co. Jazer*. ^h *Co. Jazer*. ⁱ *Co. Jazer*. ^j *Co. Jazer*. ^k *Co. Jazer*. ^l *Co. Jazer*. ^m *Co. Jazer*. ⁿ *Co. Jazer*. ^o *Co. Jazer*. ^p *Co. Jazer*. ^q *Co. Jazer*. ^r *Co. Jazer*. ^s *Co. Jazer*. ^t *Co. Jazer*. ^u *Co. Jazer*. ^v *Co. Jazer*. ^w *Co. Jazer*. ^x *Co. Jazer*. ^y *Co. Jazer*. ^z *Co. Jazer*.

1 ch. 11. 29. Deut. 1. 35. ^a Heb. *followed after me*. ^b Josh. 14. 24. 30. ^c Josh. 14. 8. ^d 1 ch. 14. 23-35. ^e m. ch. 26. 61. 65; 1 Cor. 10. 5; Heb. 3. 16-19. ^f 1 ch. 7. 57. ^g 1 ch. 13. 1. ^h Josh. 13. 1. ⁱ Josh. 13. 1. ^j Josh. 13. 1. ^k Josh. 13. 1. ^l Josh. 13. 1. ^m Josh. 13. 1. ⁿ Josh. 13. 1. ^o Josh. 13. 1. ^p Josh. 13. 1. ^q Josh. 13. 1. ^r Josh. 13. 1. ^s Josh. 13. 1. ^t Josh. 13. 1. ^u Josh. 13. 1. ^v Josh. 13. 1. ^w Josh. 13. 1. ^x Josh. 13. 1. ^y Josh. 13. 1. ^z Josh. 13. 1.

INSTRUCTIONS.

2. Vengeance belongeth unto God. It is his prerogative to punish the guilty; and when he requires a magistrate to put the guilty to death, it is not the wrath of the magistrate which is manifested, but the wrath of God—designed for a terror to evil-doers, and a protection and encouragement to those who do well.

7. It is as really righteous in God to destroy wicked men by the sword of the magistrate as by earthquake, pestilence, fever, or any other calamity.

8. He who tempts men, or induces others to tempt men to commit sin, must expect a most fearful retribution. Rev. 2. 14.

17. In putting men to death, magistrates may be obeying God; and not to do it when he commands, is rebellion against him.

24. Our best services, even our most hearty obedience to God, are imperfect and polluted with sin; and we need in every thing the purifying influences of the Holy Ghost.

28. We should ever acknowledge God as the giver of all our mercies, and a portion of all we obtain by following his directions should be devoted to his worship and service.

47. God is the rightful owner of all things, and in taking, at his command, the possessions of their enemies, the Israelites were not guilty of robbery, but rightfully obtained from God that portion of his property which he was pleased in this way to give them. Ps. 44. 3.

50. Special favors from God should be acknowledged with special thanksgiving, and with hearty reliance on the atonement of Christ as the meritorious cause of all our mercies.

CHAPTER XXXII.

1. The land of Jazer, and—of Gilead; east of Jordan, between the rivers Arnon and Jabbok.

8. Thus did your fathers; chap. 13:2-20.

19. Yonder side; the west side.

A. M. 2552, B. C. 1452. before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD; ^a then afterward ye shall return, ^b and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.^c

24 Build you cities for your little ones, and folds for your sheep; ^d and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.^e

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.^f

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, ^g before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be ours*.

33 And Moses gave unto them, *even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.*^h

^a Josh. 1-11; ^b Josh. 22:4, 9; ^c Gen. 4:7; 44:16; ^d Psa. 90:8, 139:11; ^e Prov. 13:21; ^f Isa. 50:12; ^g 1 Cor. 4:5; ^h ver. 16, 34, etc.; ⁱ Josh. 1:13, 14; ^j Josh. 1:12; ^k ver. 23; ^l Josh. 21:21, 31; ^m Deut. 3:12-17; 29:8; ⁿ Josh. 12:6; ^o Gen. 15:46; ^p Deut. 2:36; ^q Ur, Jazer; ^r verses 1, 3; ^s Nimrah; ^t ver. 3.

23. *Your sin will find you out*; it will bring punishment upon you.

30. *Among you*; with the rest of the tribes on the west of Jordan.

33. *Kingdom of Sihon*; lying east of the Jordan near its mouth. *Kingdom of Og*; a country north of Gilead, and east of the sea of Galilee.

INSTRUCTIONS.

4. In selecting a place of residence, men often regard land, cattle, merchandise, and other earthly treasures, more than religious privileges, the favor of God, and treasures in heaven.

15. By discouraging men from pursuing the path of duty, persons may be the means of destroying not only themselves, but multitudes of their fellow-men.

18. Kind remonstrances and timely explanations remove misunderstandings, and prevent multitudes of evils. Psa. 141:5; Prov. 10:17; 12:1; 13:18; 15:5, 10, 31, 32; 17:10.

22. Readiness to be satisfied with suitable explanations

34 ¶ And the children of Gad built Dibon,¹ and Ataroth, and Aroer;²

35 And Atroth, Shophan, and Jazer,³ and Jogbehah,

36 And Beth-nimrah,⁴ and Beth-haran, fenced cities,⁵ and folds for sheep.

37 And the children of Reuben built Heshbon,¹ and Elealeh, and Kirjathaim,

38 And Nebo,² and Baal-meon,³ their names being changed, and Shihmah: and gave other names unto the cities⁴ which they builded.⁵

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and possessed the Amorite which *was in it*.

40 And Moses gave Gilead unto Machir the son of Manasseh;⁶ and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.⁷

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

1 Two and forty journeys of the Israelites. 50 The Canaanites are to be destroyed.

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they departed from Rameses in the first month,¹ on the fifteenth day of the first month;² on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians.³

4 For the Egyptians buried all *their* first-born, which the LORD had smitten among them:⁴ upon their gods also the LORD executed judgments.⁵

5 And the children of Israel removed from Rameses, and pitched in Succoth.⁶

¹ ver. 24; ² 1 ch. 21:27; ³ m. sa. 40:1; ⁴ Josh. 22:11; ⁵ Heb. they called by names the names of the cities; ⁶ ver. 3; ⁷ Exod. 23:13; ⁸ Josh. 24:7; ⁹ P. J. sa. 13; 28:31; ¹⁰ 10:12; ¹¹ Exod. 12:37; ¹² Exod. 12:37; ¹³ Exod. 13:14; ¹⁴ Exod. 14:1; ¹⁵ Exod. 12:29; ¹⁶ Exod. 12:12; ¹⁷ 13:11; ¹⁸ Isa. 19:1; ¹⁹ Rev. 12:7-9; ²⁰ Exod. 12:37.

and with good reasons, is an indication of sound judgment, benevolent feeling, and an honest heart.

23. The idea that men may be selfish and continue in sin, and yet escape punishment, is vain.

27. In promoting the cause of God and of human welfare, all should be disposed to bear their proportion of needful burdens, sacrifices, and labors.

33. When God in his providence deprives one people of their possessions and gives them to another, he only does what he will with his own. For all his dealings he has the wisest and best reasons, and he never afflicts individuals or nations beyond what their iniquities deserve.

CHAPTER XXXIII.

1. *The journeys of the children of Israel*; the places mentioned from the third to the forty-ninth verses of this chapter, are those through which the Israelites passed during their wanderings in the wilderness, and on their way from Egypt to Canaan.

6 And they departed from Succoth, and pitched in Etham,^a which is in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-ze-phon;^b and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness;^c and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim;^d and in Elim were twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.^e

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim,^f where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.^g

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.^h

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.ⁱ

18 And they departed from Hazeroth, and pitched in Rithmah.^j

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mitheah.

29 And they went from Mitheah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.^k

31 And they departed from Moseroth, and pitched in Bene-jaakan.^l

32 And they removed from Bene-jaakan, ^{A. M. 2552 B. C. 1452} and encamped at Hor-hagidgad.¹

33 And they went from Hor-hagidgad, and pitched in Jotbathah.²

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-geber.³

36 And they removed from Ezion-geber, and pitched in the wilderness of Zin,^m which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.ⁿ

38 And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there;^o in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was a hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite,^p which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor,^q and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Obboth.^r

44 And they departed from Obboth, and pitched in Ije-abarim,^s in the border of Moab.^t

45 And they departed from Iim, and pitched in Dibon-gad.^u

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.^v

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.^w

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.^x

49 And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim^y in the plains of Moab.^z

50 ¶ And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;¹

52 Then ye shall drive out all the inhabitants of the land from before you,² and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families:^a and to the more ye shall give the more inheritance,^b and to the

^a Exod. 13:20. ^b Exod. 11:2. ^c Exod. 11:29; 15:22, 23. ^d Exod. 15:27. ^e Exod. 16:1. ^f Exod. 17:1; 19:2. ^g Exod. 16:1; 19:1, 2. ^h That is, The graves of lust. ⁱ Neh. 11:31. ^j Neh. 11:35. ^k Josh. 12:16. ^l Mosera, Deut. 10:6. ^m 1 Chr. 1:42. ⁿ Guelzodah; Deut. 10:7. ^o Jotbath; Deut. 10:7. ^p Deut. 2:8. ^q 1 Kings 9:25. ^r 22:48. ^s m ch. 20:1; 27:14. ^t n ch. 20:22. ^u 20:21. ^v ch. 20:25-27. ^w Deut. 10:6; 32:50. ^x p ch. 21:1, etc. ^y q ch. 21:1.

¹ ch. 21:10. ² Or, Heaps of Abarim. ³ ch. 21:11. ⁴ ch. 23:34. ⁵ Jer. 48:22; Ezek. 6:14. ⁶ Deut. 32:49. ⁷ w ch. 22:1. ⁸ Or, The plains of Shittim. ⁹ ch. 25:1; Josh. 2:1. ¹⁰ Deut. 9:1; Josh. 3:17. ¹¹ Exod. 23:24, 33; 34:13; Deut. 7:2, 5; 12:3; Josh. 11:11; Judg. 2:2. ¹² ch. 26:53-55. ¹³ Heb. multiply his inheritance.

A. M. 2552.
B. C. 1482. fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you;^a then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

CHAPTER XXXIV.

1 The borders of the land. 16 The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying, 2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom,^b and your south border shall be the outmost coast of the salt sea eastward:^c

4 And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea,^d and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt,^e and the goings out of it shall be at the sea.

^a Heb. diminish his inheritance. ^b Exod. 23:33; Josh. 23:12, 13; Judg. 1:21-36; Psal. 106:34-36; Ezek. 25:24. ^c Josh. 15:1, etc.; Ezek. 47:13, etc. ^d Gen. 11:3. ^e Gen. 13:26; 32:8. ^f Gen. 15:18; 1 Kings 4:65; Isa. 27:12.

55. Pricks—and thorns; sources of vexation and distress.

56. Do unto you, as I thought to do unto them; expel you from your country and destroy you.

INSTRUCTIONS.

1. Human life is a journey from the cradle to the grave, and each day carries us one day nearer to our final, our eternal abode.

2. It is often useful to look back on the various stages of our past life, to recount the goodness of God, and sometimes to write down portions of our history for the benefit of others.

49. However long our journey, or whatever be our course through time, we shall soon come to its close and pass into eternity.

52. Occasions of sin, temptations to evil, and whatever tends to draw our hearts from God and unfit us for heaven, should be carefully avoided.

55. Our fleshly lusts and sinful habits of every kind are to our souls what the Canaanites were to the ancient Israelites. If we spare them, or continue to indulge them, they will continue to torment us, and ultimately prove our ruin.

CHAPTER XXXIV.

3. From the wilderness of Zin—Edom; he begins with the south-eastern border where the wilderness of Zin lay. The outmost coast of the salt sea; rather, "from the outmost coast of the Salt sea," that is, starting from the extreme southern bay of the Dead sea.

4. Ascent of Akkrabbim; a line of cliffs six or seven miles south of the Dead sea. Kadesh-barnea; about twenty-six

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:^f

8 From mount Hor ye shall point out your border unto the entrance of Hamath;^g and the goings forth of the border shall be to Zedad:^h

9 And the border shall go on to Ziphran, and the goings out of it shall be at Hazar-enan:ⁱ this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to Riblah,^j on the east side of Ain; and the border shall descend, and shall reach unto the side^k of the sea of Chinnereth eastward.^k

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:^l

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance:^m

15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

16 ¶ And the LORD spake unto Moses, saying,

^f ch. 33:37. ^g ch. 13:21; 2 Kings 14:25; Ezek. 47:16. ^h Ezek. 47:15. ⁱ Ezek. 47:17. ^j 2 Kings 23:33; Jer. 39:5, 6. ^k Heb. shoulder. ^l Deut. 3:17. Josh. 11:2; 19:35; Luke 5:1. ^m 1 ver. 1; Josh. 14:2. ⁿ ch. 32:33.

miles a little west of south from the Dead sea. From this point the border turned westward, reaching the Mediterranean at the river of Egypt, that is, the modern El-Arish and ancient Rhinocolura, south-west of Gaza. See the maps of Palestine.

6. The western border; of Canaan, was the Mediterranean, from the river of Egypt, in latitude about thirty-one degrees, to a point a little above Zidon, in latitude between thirty-three and thirty-four degrees north. Its average length was about one hundred and sixty miles.

7-9. Your north border; from the Mediterranean sea to mount Hor; supposed to be a summit or spur of mount Lebanon. Hamath; a city and region of Syria on the Orontes, which was approached on the south by a pass in the mountain called the entering in of Hamath. 1 Kings 8:65. Zedad—Ziphran—Hazar-enan; places further east.

10, 11. East border—Riblah; on the Orontes, some distance south of Hamath. Chinnereth; the lake of Gennesaret, or sea of Galilee, which, with the river Jordan and Dead sea, formed the eastern border. The land of Canaan, upon an average, was about fifty miles wide. It lay between thirty-four and thirty-seven degrees east longitude, and contained about eight thousand square miles. A portion of the northern part, as here marked out, was never permanently possessed by the Israelites.

INSTRUCTIONS.

2. God assigns to individuals and to nations the bounds of their habitation, and they possess no rights, privileges, or blessings, but what they receive from him. They hold them by his permission, and subject at all times to his disposal.

17 These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Navi.^a

18 And ye shall take one prince of every tribe, to divide the land by inheritance.^b

19 And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunnah.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.^c

CHAPTER XXXV.

1 There be forty cities for the Levites with their suburbs, and measure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 21 No satisfaction for murder.

AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

2 Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in;^d and ye shall give also unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites,^e shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west

side two thousand cubits, and on the north ^{A. M. 2593.} ^{B. C. 1451.} side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites there shall be six cities for refuge,^f which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add^g forty and two cities.

7 So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.^h

8 And the cities which ye shall give shall be of the possession of the children of Israel:ⁱ from them that have many ye shall give many; but from them that have few ye shall give few:^j every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.^k

9 ¶ And the LORD spake unto Moses, saying, 10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan,^l

11 Then ye shall appoint you cities to be cities of refuge for you;^k that the slayer may flee thither, which killeth any person at unawares.^l

12 And they shall be unto you cities for refuge from the avenger;^m that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.ⁿ

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.ⁿ

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them;^o that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.^p

17 And if he smite him with throwing a stone,^q wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with a hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer:^a when he meeteth him, he shall slay him.

he did not, he must stay in the city of refuge till the death of the high-priest, and after that he might go at large. Ver. 11, 25-28.

11. At unawares; without intending it.

12. The avenger; the nearest relative of him who was killed, and who, if he could find the manslayer out of the city of refuge, would kill him. Ver. 19. In judgment; for trial. Ver. 24.

14. This side; the east side, where the Israelites then were. In the land of Canaan; on the west side of the Jordan.

^a Ex. 14, 15, 19-51. ^b Gen. 1, 1-15. ^c Ver. 18. ^d Josh. 13, 14; Josh. 21:2-4; Ex. 16, 1, 2; Josh. 48:5-6. ^e 2 Chr. 11:11. ^f Ver. 13, 14. ^g Josh. 4:11-44; Josh. 20:2-9, 11, 13, 15, etc.; Ex. 22:7, 8; Heb. 6:18. ^h 16. ⁱ Also, those cities ye shall give. ^j Josh. 21:41. ^k Josh. 21:1. ^l Josh. 20:51. ^m Heb. thou shalt.

ⁿ Josh. 21:10-11, 19-21, Josh. 20:2. ^o Exod. 21:13. ^p 14:1. ^q by error. ^r Deut. 19:2; Josh. 20:6-9. ^s murder. ^t Exod. 4:41; Josh. 20:5. ^u ch. 15:16. ^v Lev. 24:2. ^w Exod. 21:12-14; Lev. 24:17; Deut. 19:11, 12. ^x Heb. a stone of the hand. ^y Ver. 21, 24, 27; Deut. 19:6, 12; Josh. 20:3, 5.

CHAPTER XXXV.

2. Suburbs; the land around and near a city.

4. A thousand cubits; about fifteen hundred feet.

5. Two thousand cubits; this may be best understood of the extent of the sides of the suburb belonging to each city.

6. Cities for refuge; cities to which he who had killed a man might flee and be safe, till he could have a fair trial, and it be proved whether or not he intended to kill the man. If he did, he was to be put to death, ver. 30-33; if

A. M. 2533. B. C. 1141. 20 But if he thrust him of hatred,^a or hurl at him by laying of wait,^b that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and was not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: ^c

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high-priest, which was anointed with the holy oil.^d

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: ^e

28 Because he should have remained in the city of his refuge until the death of the high-priest: but after the death of the high-priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.^g

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: ^f but one witness shall not testify against any person to cause him to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: ^h but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

^a Gen. 4: 5, 8; 2 Sam. 3: 27, 30-31; 1 Kings 2: 31, 32; Prov. 26: 24. ^b Exod. 21: 14; Deut. 19: 11. ^c Lev. 12; Josh. 20: 6. ^d Exod. 29: 7; Lev. 21: 10. ^e Heb. *no blood shall be to him*. Exod. 22: 2. ^f ch. 27: 11. ^g Deut. 17: 6; 19: 15; Matt. 18: 16; 2 Cor. 11: 1; Heb. 10: 28. ^h Heb. *judicially to die*. ⁱ Gen. 24: 4; Psal. 106: 38; Micah 4: 11; Matt. 23: 31-35. ^j Heb. *there*

27. *Not he guilty of blood*; not be punished as a murderer.

34. *I the Lord dwell among the children of Israel*; this he did in a peculiar manner, and especially by the visible manifestations of his presence and glory.

INSTRUCTIONS.

7. A comfortable maintenance for the ministers of religion and their families is required by God in the Old Testament and in the New. 1 Cor. 9: 14.

12. He who is charged with killing a man, or is supposed to have done it, should have a speedy and fair trial. If he with malice intended to kill him, he is a murderer, and should himself be put to death. If he did not, he should be acquitted.

24. The intention and the feelings with which an action is done give it its character. Two men may sometimes perform the same outward act, and one be guilty and the

33 So ye shall not pollute the land wherein ye are: for blood it defileth the land: ^s and the land cannot be cleansed ^t of the blood that is shed therein, but by the blood of him that shed it. ^u

34 Defile not therefore the land which ye shall inhabit, ^v wherein I dwell: for I the LORD dwell among the children of Israel. ^w

CHAPTER XXXVI.

1 The inconvenience of the inheritance of daughters, 5 is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.

AND the chief fathers of the families of the children of Gilead, ^x the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: ^y and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. ^z

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are ^{aa} received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be, ^{ab} then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well. ^{ac}

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry ^{ad} to whom they think best; only to the family of the tribe of their father shall they marry. ^{ae}

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to ^{af} the inheritance of the tribe of his fathers. ^{ag}

^{can be no exception for the land.} ^b Gen. 9: 6. ^c Lev. 18: 25; Deut. 21: 23. ^d Exod. 29: 45, 46; 1 Kings: 6: 13; 2 Cor. 6: 16. ^e ch. 26: 29. ^f ch. 26: 55; 31: 51; Josh. 17: 3. ^g men. 27: 1-7. ^h Heb. *unto whom they shall be*. ⁱ Lev. 25: 10, etc. ^j ch. 27: 7. ^k Heb. *be wives*. ^l Prov. 12; Gen. 24: 3; 2 Cor. 6: 14. ^m Heb. *close to*. ⁿ 1 Kings 21: 3.

other innocent. Careful discrimination should therefore be made in such cases, and each treated according to the true character of his deeds.

33. Murder is a great crime, not only against the person who is killed, but against the community and against God. It pollutes the land, and exposes those who dwell in it to the judgments of God. This exposure cannot be removed without the death of the murderer. Hence, it becomes a public duty to put him to death. Instead of being, as some contend, wrong, it is required by God, and is essential in order to escape his judgments. By protecting criminals we become partakers in their guilt, and expose ourselves to share in their punishment.

CHAPTER XXXVI.

2. *Commanded by the Lord*; chap. 27: 7.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel,^a shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses,^b so did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and A M 2553
B C 1151
Mileah, and Noah, the daughters of Zelophehad,^c
were married unto their father's brothers' sons:

12 And they were married into the families* of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab by Jordan *near* Jericho.^d

^a 1 Chr. 23:32; 1 Q Chr. 30:12; c = 27:1. ^b H = 1; s = no. 1; all were *cf.*

13. *The judgments; decisions of God concerning the duties, rights, and privileges of his people. The plains of Moab;* on the east side of Jordan, over against Jericho. The Moabites had once possessed this country. It was afterwards taken by the Amorites, and was now in the possession of the Israelites, yet it still retained its ancient name. Chap. 22:1.

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and as far as practicable, by the use of proper means, to provide against them.

8. The regulations of the Jews, which were designed to make and keep them a peculiar people, separate from other nations, are in the Christian dispensation done away. All nations now are considered as one family; marriage and other connections may be formed with the inhabitants of different countries, the gospel should be preached to all, and individuals and nations do to others as they ought to wish that others should do to them.

INSTRUCTIONS.

5. It is well to foresee evils to which we are exposed.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

DEUTERONOMY is a Greek word signifying *second law*, or *repetition of the law*. The book is so called because it contains a summary by Moses of the precepts recorded in the three preceding books, with earnest exhortations to obedience, and the solemn denunciation of God's wrath as the penalty of disobedience. The last chapter, which contains the record of Moses' death, was added after his decease, probably by the hand of Joshua.

A. M. 2553.
B. C. 1451.

CHAPTER I.

1 Moses' speech in the end of the fortieth year, briefly rehearsing the story of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.

THESE be the words which Moses spake unto all Israel on this side Jordan in the wilderness,^a in the plain over against the Red^{*} sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites,^b which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb,^c saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey,^d and go to the mount of the Amorites, and unto all the places nigh thereunto,^e in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set^f the land before you: go in and possess the land which the LORD sware unto your fathers,^g Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:^h

10 The LORD your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude.ⁱ

11 (The LORD God of your fathers make you a thousand times so many more as ye are,^b and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?ⁱ

^a Josh. 9:1, 10. ^{*} Or, *Suph*. ^b Num. 21:24, 35; Josh. 13:12. ^c Exod. 3:1. ^d Exod. 19:1; Num. 10:11. ^e Heb. *all his neighbors*. ^f Heb. *given*.

^g Gen. 12:7; 22:16-18; 26:3, 4; 28:13, 14. ^h Exod. 18:18; Num. 11:14. ⁱ ch. 10:22; Gen. 15:5. ^b 2 Sam. 21:3. ⁱ 1 Kings 3:7-9.

CHAPTER I.

1. *In the plain over against the Red sea—Dizahab*; "the plain" is the long narrow valley extending all the way from the sea of Galilee to the Red sea, in the lowest part of which the Dead sea lies. The Israelites were in this plain opposite Jericho. They are said to be "over against the Red sea," because they are in the northern part of the plain opposite to the Red sea, which lay at the other end of that plain. This plain is then further described as lying between Paran—the region about Kadesh—on the west, and Tophel on the east in the mountains of Moab. Several places are then named which skirt the western border of this plain called the Arabah, or of the sea of Akabah, at which its southern extremity terminates. See Robinson's Biblical Researches, second edition, vol. II, p. 187.

4. *Sihon—and Og*; Num. 21:21-35.

6. *Horeb*; the general name of the mountains of which Sinai was one. Num. 10:11-13.

7. *The mount of the Amorites*; the mountainous region of Canaan, which the Israelites, if obedient to God, would have entered from its southern part near Kadesh. Num. 13:17. The Amorites were properly the inhabitants of the mountains, but they are sometimes put in a general sense for all the Canaanitish tribes. *The plain*; see note to ver. 1. *The hills*; the mountainous part of Canaan. *The vale*; the level region on the Mediterranean. *The south*; the southern part of the land bordering on the desert. *The seaside*; the coast of the Mediterranean. *Lebanon—Euphrates*; the original grant extended thus far, Gen. 15:18; but the northern and eastern part of this region was never permanently in the possession of the Israelites.

8. *Unto your fathers*; Gen. 12:7; 13:14, 15; 15:16; 17:7, 8. 9-18. *Rulers over you*; Exod. 18:17-26.

13 Take^a you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 So I took the chief of your tribes,^a wise men, and known, and made^a them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother,^b and the stranger that is with him.^c

17 Ye shall not respect persons^d in judgment;^e *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man;^f for the judgment is God's:^g and the cause that is too hard for you, bring it unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb,^h we went through all that great and terrible wilderness,ⁱ which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.ⁱ

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well; and I took twelve men of you, one of a tribe.^j

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:^k

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.^l

28 Whither shall we go up? our brethren have discouraged^m our heart, saying, The people is greater and taller than we;ⁿ the cities are great

and walled up to heaven; and moreover we have seen the sons of the Anakim there.^o

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you,^p according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee,^q as a man doth bare his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,^r

33 Who went in the way before you,^s to search you out a place to pitch your tents in,^t in fire by night, to show you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware,^u saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers.^v

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed^w the LORD.

37 Also the LORD was angry with me for your sakes,^x saying, Thou also shalt not go in thither:

38 But Joshua the son of Nun, which standeth before thee, he shall go in thither:^y encourage him;^z for he shall cause Israel to inherit it.

39 Moreover your little ones,^{aa} which ye said should be a prey, and your children, which in that day had no knowledge between good and evil,^{ab} they shall go in thither, and unto them will I give it, and they shall possess it.

40 But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.^{ac}

41 Then ye answered and said unto me, We have sinned against the LORD,^{ad} we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you;^{ae} lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up^{af} into the hill.

44 And the Amorites, which dwell in that mountain, came out against you, and chased you, as bees do,^{ag} and destroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days,^{ah} according unto the days that ye abode there.

^a Heb. Give. ^b Exod. 18:25. ^c Heb. gave. ^d ch. 16:18. ^e Num. 7:24. ^f Lev. 24:22. ^g Heb. acknowledge them. ^h Lev. 19:15. ⁱ Prov. 24:23. ^j Jas. 2:1. ^k Jer. 1:17. ^l 2 Chr. 19:4. ^m Num. 10:12. ⁿ ch. 15; 32:10. ^o Jer. 2:6. ^p Num. 13:26. ^q Num. 13:3. etc. ^r Num. 14:1. etc. ^s Ps. 106:24. ^t 1 Chr. 9:3. ^u Heb. answered, Jas. 2:11. ^v Gen. 9:1, 2. ^w Num. 13:27. ^x Exod. 11:14. ^y Num. 1:28. ^z Heb. = 17. ^{aa} ch. 32:11. ^{ab} Exod. 19:4. ^{ac} Isa. 40:11. ^{ad} 46:3. ^{ae} 63:9. ^{af} Hos. 11:3. ^{ag} Acts 13:18. ^{ah} Ps. 106:24. ^{ai} Heb.

^{aj} 1 Chr. 7:45. ^{ak} Exod. 13:21. ^{al} Num. 10:31. ^{am} Ezek. 20:6. ^{an} ch. 2:14. ^{ao} Num. 14:22, etc. ^{ap} Heb. fulfilled to go after. ^{aq} ch. 3:23-26. ^{ar} 21:34; Num. 20:12; 27:13, 14; Ps. 106:32. ^{as} Num. 14:30; 27:18-23. ^{at} ch. 31:7, 23. ^{au} Num. 14:31. ^{av} Rom. 9:11. ^{aw} Num. 14:25. ^{ax} Num. 14:30. ^{ay} ch. 7:24. ^{az} 12:13. ^{ba} Heb. ye were presumptuous and went up. ^{bb} Ps. 115:12. ^{bc} Num. 14:25; 20:1, 22; Judg. 11:17.

itish tribes. In Num. 14:45, they are called Amalekites and Canaanites.

46. In Kadesh many days; Num. 20:1-22.

19-21. Kadesh-barnea; Num. 13:26.

22-45. Ye would not go up; Num. 14:2-45.

44. The Amorites; here a general name for the Canaan-

A. M. 2553.
B. C. 1451.

CHAPTER II.

1 The story is continued, that they were not to meddle with the Edonites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me:^a and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough:^b turn you northward.

4 And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir;^c and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, no, not so much as a footbreadth:^d because I have given mount Seir unto Esau for a possession.^e

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand:^f he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee;^g thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau,^h which dwell in Seir, through the way of the plain from Elath,ⁱ and from Ezion-geber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress not the Moabites,^j neither contend with them in battle: for I will not give thee of their land for a posses-

sion; because I have given Ar^k unto the children of Lot for a possession.^l

10 The Emim dwelt therein in times past,^k a people great, and many, and tall, as the Anakim;^m

11 Which also were accounted giants, as the Anakim; but the Moabites call them Emim.

12 The Horim also dwelt in Seir beforetime;ⁿ but the children of Esau succeeded them,^o when they had destroyed them from before them, and dwelt in their stead;^p as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, said I, and get you over the brook^q Zered.ⁿ And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea,^r until we were come over the brook^s Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host,^p as the LORD swore unto them.^a

15 For indeed the hand of the LORD was against them,^t to destroy them from among the host,^u until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.^v

20 That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzumim,^w

^a Num. 1:10; Num. 14:25. ^b ver. 7, 11. ^c Num. 20:14. ^d Heb. *even to the treading of the heels of the foot*. ^e Gen. 36:7; Josh. 24:4. ^f Ps. 90:17. ^g Gen. 32:1; 29:5; Neh. 9:21; Luke 22:35. ^h Judg. 11:12. ⁱ 1 Kings 9:25. ^j Gen. 19:30-37. ^k Gen. 14:5. ^l ver. 9, 22. ^m Num. 13:22, 33. ⁿ Gen. 14:6. ^o Heb. *inherited*.

^p them. ^q Or, *room*. ^r Or, *valley*. ^s Num. 21:12. ^t Num. 13:26. ^u Or, *valley*. ^v Num. 14:32, 33; 26:61. ^w Gen. 1:34, 35; Num. 14:35; Ps. 95:11; Ezek. 29:15. ^x Ps. 75:33; 106:26. ^y 1 Cor. 10:5. ^z Gen. 19:36-38. ^a Zamzumim; Gen. 14:5.

INSTRUCTIONS.

3. Men who have spent their life in the service of God, as they draw near its close may often with great advantage recount the goodness of God, and repeat his commands to those around them.

11. As good men draw near to heaven, they possess, and often manifest an unusual degree of the spirit of heaven, in earnest desires, fervent prayers, and benevolent efforts for the good of others.

17. Magistrates are God's ministers to execute that part of his government which concerns the temporal rights of men, and as such are bound to be candid and impartial; to decide and act in the fear and love of God, and according to truth and duty.

21. Great courage is needful in order to be willing, under all circumstances, to obey God.

30. None will have courage enough to obey God, except those who put their trust in him.

34. God is angry with those who are afraid to obey him.

37. To please God, men must be careful not to boast of their own power; or take the glory of what they do to themselves. As they have nothing good but what God gives them, the glory of their doing good all belongs to him.

39. Little children are objects of God's peculiar kindness and care; and though the sins of parents may occasion them great trouble, yet by loving and obeying their Father in heaven they may be delivered from all sorrow, and inherit pure and everlasting joys.

45. Men often weep in view of the evils they have brought on themselves, when it is too late to escape them. They must trust in and obey God, if they would avoid deep and unavailing sorrow.

CHAPTER II.

1. We turned; from Kadesh-barnea. Mount Seir; a range of mountains running from near the south end of the Dead sea, towards the eastern branch of the Red sea.

3-8. Turn you northward—passed by from our brethren—the wilderness of Moab; at Kadesh-barnea, Moses requested of the king of Edom permission to pass through his country on the direct way to the plain of Jordan by Jericho. This would have greatly shortened the route. Being denied his request, he marched south through “the plain,” that is, the valley of the Arabah—see note to chap. 1:1—and passed around between mount Seir and the head of the eastern arm of the Red sea, on which Elath and Ezion-geber were situated. Then he turned northward and skirted along the desert east of mount Seir, here called “the wilderness of Moab.”

9. Ar; the capital of Moab, about twenty-five miles south of the river Arnon. Num. 21:13-15.

10. Emim; the ancient inhabitants of the country which was afterwards possessed by the Moabites.

14. Zered; a brook which empties into the south-east part of the Dead sea.

19. The children of Ammon; on the east of Jordan, north of the Moabites.

21 A people great, and many, and tall, as the Anakim;^a but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horim from before them;^b and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avim which dwelt in Hazerim,^c even unto Azzah,^d the Caphtorim,^e which came forth out of Caphtor, destroyed them, and dwelt in their stead.

24 ¶ Rise ye up, take your journey, and pass over the river Arnon:^f behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it,^g and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven,^h who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace,ⁱ saying,

27 Let me pass through thy land:^j I will go along by the highway, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet:

29 As the children of Esau which dwell in Seir,^k and the Moabites which dwell in Ar, did unto me: until I shall pass over Jordan into the land which the Lord our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him:^l for the Lord thy God hardened his spirit,^m and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

31 And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us,ⁿ he and all his people, to fight at Jahaz.

33 And the Lord our God delivered him before us; and we smote him,^o and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones,^p of every city,^q and we left none to remain:^r

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer,^s which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us:^t

37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok,^u nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.^v

CHAPTER III.

1 The story of the conquest of Og king of Bashan. 11 The goodness of his land. 12 The distribution of those lands to the two tribes and Levi. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.

THEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us,^w he and all his people, to battle at Edrei.^x

2 And the Lord said unto me, Fear him not:^y for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites,^z which dwelt at Heshbon.

3 So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, three-score cities, all the region of Argob,^{aa} the kingdom of Og in Bashan.

5 All these cities were fenced with high walls,

^a Ver 10. ^b Gen. 36:20, etc. ^c Josh. 13:3. ^d Jer. 25:20. ^e Gen. 10:14; Amos 9:7. ^f Num. 21:13, 14; Judg. 11:38, 22. ^g Heb. *begin possession*. ^h Exod. 15:14-16; Josh. 2:9, 10. ⁱ Josh. 20:10. ^j Num. 21:21, 22. ^k Num. 21:1-5. ^l Num. 21:23. ^m Exod. 4:21; 11:10; Josh. 11:20; Rom. 9:18, 22.

ⁿ Num. 21:21, 24. ^o Josh. 20:7. ^p Josh. 20:16; 29:7. ^q Heb. *every city of men, and women, and little ones*. ^r Josh. 7:2, 26. ^s Josh. 3:12; 4:48; Josh. 13:9. ^t Psal. 44:3. ^u Gen. 32:22. ^v Ver. 5, 9, 19. ^w Josh. 20:7. ^x Num. 21:33-35. ^y Josh. 1:4. ^z 2 Chr. 20:17. ^{aa} Num. 21:21. ^{ab} 1 Kings 15:14.

23. *Hazerim*; a country south and south-west of Gaza. *Azzah*; Gaza. *Caphtorim*; the Philistines. *Caphtor*; supposed by some to be Crete, by others, Cappadocia.

24. *The river Arnon*; the northern boundary of the Moabites. *Heshbon*; one of the cities of the Amorites.

26. *The wilderness of Kedemoth*; a wilderness north of the river Arnon.

30. *Hardened his spirit*; by leaving him to follow his own wicked inclinations in fighting against the Israelites.

32. *Jahaz*; a city near the northern frontier of the Moabites.

36. *Aroer*; a city on the north side of the river Arnon. *Gilead*; the country north of the Amorites.

37. *The land of the children of Ammon*; east of the Amorites. *The river Jabbok*; that empties from the east into the Jordan, about thirty miles below the sea of Galilee.

INSTRUCTIONS.

5. Nations, as well as individuals, are bound in all things to obey God; and rulers are to be governed, in public as well as private concerns, by his revealed will.

9. The Lord claims, and in his providence exercises, the

right of giving any and all portions of the earth to whomsoever he will.

12. When the sins of one nation are full, and have ripened them for ruin, God in righteous judgment often suffers another nation to destroy them and take possession of their country; though none have a right to do this, except at the direction and under the guidance of God.

23. As with individuals so with nations, they rise and fall in succession, according to the wise and good purposes of God. While the heart of man deviseth his way, the Lord directeth his steps; and though there be many human devices, the counsel of the Lord shall stand. Prov. 16:9; 19:21.

30. If men continue to rebel against God, he will finally give them up, and suffer them to pursue their own chosen way of iniquity to their utter ruin.

CHAPTER III.

1. *Bashan*; a country north-east of Gilead. *Edrei*; a chief city of Bashan.

4. *Argob*; a district of Bashan.

A. M. 2533.
E. C. 1411. gates, and bars; beside unwall'd towns a great many.

6 And we utterly destroyed them,^a as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.^b

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 Which Hermon^c the Sidonians call Sirion;^d and the Amorites call it Shenir;^e

10 All the cities of the plain, and all Gilead, and all Bashan,^f unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants;^g behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon?^h nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, from Aroer,ⁱ which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh;^j all the region of Argob, with all Bashan, which *was* called the land of giants.

14 Jair the son of Manasseh^k took all the country of Argob unto the coasts of Geshuri and Maachathi;^l and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;^m

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain,ⁿ *even* the salt sea, under Ashdod-pisgah^o eastward.

^a Ch. 2:34; Psa. 135:10-12; 136:19-21. ^b Josh. 11:12, 14. ^c ch. 4:48, 49. ^d Psa. 29:6. ^e 1 Chr. 5:23; Ezek. 27:5. ^f Josh. 12:5; 13:11. ^g Amos 2:9. ^h 2 Sam. 12:26. ⁱ Josh. 12:2, etc. ^j 13:9, etc. ^k Josh. 13:29. ^l 1 Chr. 2:22. ^m Num. 32:39-41. ⁿ Josh. 13:13; 2 Sam. 8:3; 10:6. ^o Josh. 12:2, 3. ^p Num. 32:11. ^q Or, under the springs of Pisgah, or the hill. ^r Num. 32:29, etc.

8. *Mount Hermon*; mount Lebanon consists of two nearly parallel ranges, running over against the shore of the Mediterranean north of Palestine; the eastern of these ranges is called Anti-Lebanon. Mount Hermon branches off from the south end of the Anti-Lebanon range, near the borders of Galilee.

11. *Of giants*; of the rephaim or giants here spoken of. *Nine cubits*; thirteen and a half feet. *Four cubits*; six feet. *The cubit of a man*; this expression seems to mean, the average fore-arm of a man from the elbow to the tip of the middle finger; for from this came the measure of the cubit.

12-20. *This land*—gave I; Num. 32:1-33.

21. *These two kings*; Sihon and Og.

26. *The Lord was wroth*; Num. 20:7-12.

27. *Pisgah*; the top of Nebo, one of the summits of mount Abarim. Num. 27:12-14.

29. *Beth-peor*; meaning, house of Peor; a place in Moab noted for the worship of Peor, or Baal.

INSTRUCTIONS.

3. When men refuse to take warning from the destruc-

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel,^a all *that are* meet^b for the war.

19 But your wives, and your little ones, and your cattle, *(for I know that ye have much cattle,)* shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.^c

21 ¶ And I commanded Joshua at that time,^d saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them:^e for the LORD your God he shall fight for you.^f

23 And I besought the LORD at that time, saying,

24 O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand:^g for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?^h

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan,ⁱ that goodly mountain, and Lebanon.

26 But the LORD *was* wroth with me for your sakes, and would not hear me:^j and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah,^k and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua,^l and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.^m

^a Heb. sons of power. ^b Josh. 22:4. ^c Num. 27:22, 23. ^d Isa. 43:1, 2. ^e ch. 1:30; 20:4; Exod. 14:14. ^f ch. 11:2. ^g Exod. 15:11; 2 Sam. 7:22; Psa. 71:19; 86:8; 89:6, 8; Isa. 40:28; Dan. 3:29. ^h Exod. 3:8. ⁱ Num. 20:12; 27:13, 14. ^j Or, The hill. ^k ch. 1:38, 34, 3, 7; Num. 27:14, 23. ^l ch. 4:46.

tion of others, and rush on in the same course of transgression, they may expect to come to the same dreadful end.

11. No human arm however strong, if employed against God, can ultimately succeed. God may suffer his opposers to prosper for a time, while he waits to be gracious; but if his goodness does not lead them to repentance, they will perish.

18. However great the efforts of the people of God in obedience to his command, their successes are to be ascribed to him, not to their own wisdom, goodness, or power.

26. With such earthly good things as in the use of proper means God sees fit to bestow, we should be content, and pray that such evils as our sins here bring upon us, may wean us from the world, quicken us in duty, and prepare us for heaven.

28. The good which we cannot do or enjoy, we should rejoice to have done and enjoyed by others; and we should be ready in all proper ways to aid them in doing and enjoying it.

CHAPTER IV.

1 And Moses said unto the people, Hearken, O Israel: The Lord our God is one.

NOW therefore hearken, O Israel, unto the statutes and unto the judgments,^a which I teach you, for to do *them*,^b that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it,^c that ye may keep the commandments of the Lord your God which I command you.

3 Your eyes have seen what the Lord did because of Baal-peor:^d for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.^e

4 But ye that did cleave unto the Lord your God *are* alive every one of you this day.^f

5 Behold, I have taught you statutes and judgments,^g even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations,^h which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.ⁱ

7 For what nation is *there* so great,^j who *hath* God so high unto them, as the Lord our God is in all *things* that we call upon him for?

8 And what nation is *there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?^k

9 Only take heed to thyself, and keep thy soul diligently,^l lest thou forget the things which thine eyes have seen,^m and lest they depart from thy heart all the days of thy life; but teach them thy sons,ⁿ and thy sons' sons;

10 *Specialty* the day that thou stoodest before the Lord thy God in Horeb,^o when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth,^p and that they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst^q of heaven, with darkness, clouds, and thick darkness.

12 And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye* heard a voice.^r

13 And he declared unto you his covenant, *the* which he commanded you to perform, *even* ten commandments;^s and he wrote them upon two tables of stone.^t

14 ¶ And the Lord commanded me at that time to teach you statutes and judgments,^u that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves;^v for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire;^w

16 Lest ye corrupt *yourselves*, and make you a graven image,^x the similitude of any figure, the likeness of male or female,^y

17 The likeness of any beast that is on the earth,^z the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven,^{aa} and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them,^{ab} which the Lord thy God hath divided^{ac} unto all nations under the whole heaven.

20 But the Lord hath taken you, and brought you forth out of the iron furnace,^{ad} *even* out of Egypt, to be unto him a people of inheritance,^{ae} as ye are this day.

21 Furthermore the Lord was angry with me for your sakes,^{af} and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves,^{ag} lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the Lord thy God hath forbidden thee.

24 For the Lord thy God is a consuming fire,^{ah} *even* a jealous God.^{ai}

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the Lord thy God, to provoke him to anger;^{aj}

19-21. ^a Exod. 31:28. ^b Exod. 31:18. ^c Exod. 21:1, etc. ^d Josh. 23:11; Psal. 119:9. ^e Isa. 10:18. ^f Exod. 32:7. ^g Exod. 20:4, 5. ^h Rom. 1:23. ⁱ Job 31:26, 27. ^j ch. 17:3; 2 Kings 17:16. ^k Or, *imparted*. ^l 1 Kings 11:3. ^m ch. 9:20; 32:9; Eph. 1:18. ⁿ Num. 10:12. ^o ver. 15, 16. ^p ch. 9:4; Heb. 12:29. ^q Exod. 20:5; Nah. 1:2; Zeph. 3:6. ^r 2 Kings 17:17, etc.; 1 Cor. 10:32.

17-19. ^a God had given; he had given the benefit of the heavenly bodies to all nations, as well as to the Israelites. 20. *The iron furnace*; the great oppression and hardship of their state of bondage. *A people of inheritance*; his peculiar people, and heirs of his favor.

22. *This land*; ver. 46. 23. *The covenant*; Exod. 20:4, 5. 24. *Consuming fire—a jealous God*; one who is greatly displeased with those who give to others what is due only to himself; and if they do not repent, will destroy them. Ver. 26.

CHAPTER IV.

1. *Statutes and judgments*; the laws which God gave the Israelites concerning his worship and their social and civil duties. Ver. 14.

3. *What the Lord did*; Num. 25:1-9.

6. *This is your wisdom and your understanding*; it would promote their reputation for wisdom and understanding among other nations.

10-13. *In Horeb*; Exod. 19, 20.

14. *Statutes and judgments*; Exod. 21, 22, 23.

A.M. 2533. B.C. 1451. 26 I call heaven and earth to witness against you this day,^a that ye shall soon utterly perish from off the land wherunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations,^b and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods,^c the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God,^d thou shalt find him, if thou seek him with all thy heart and with all thy soul.^e

30 When thou art in tribulation, and all these things are come upon thee,^f even in the latter days,^g if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God is a merciful God;^h) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.

32 For ask now of the days that are past,ⁱ which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

33 Did ever people hear the voice of God speaking out of the midst of the fire,^j as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations,^k by signs,^l and by wonders, and by war, and by a mighty hand,^m and by a stretched-out arm,ⁿ and by great terrors,^o according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou mightest know that the LORD he is God; there is none else beside him.

36 Out of heaven he made thee to hear his voice,^p that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers,^q therefore he chose their seed after them, and brought thee

out in his sight with his mighty power out of Egypt;^r

38 To drive out nations from before thee greater and mightier than thou art,^s to bring thee in, to give thee their land for an inheritance, as it is this day.

39 Know therefore this day, and consider it in thy heart,^t that the LORD he is God in heaven above, and upon the earth beneath:^u there is none else.

40 Thou shalt keep therefore his statutes, and his commandments,^v which I command thee this day, that it may go well with thee,^w and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sunrising;

42 That the slayer might flee thither,^x which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Names*, Bezer in the wilderness,^y in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this is the law which Moses set before the children of Israel:

45 These are the testimonies,^z and the statutes,^{aa} and the judgments,^{ab} which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor,^{ac} in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote,^{ad} after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising;

48 From Arcoer,^{ae} which is by the bank of the river Arnon, even unto mount Sion, which is Hermon,^{af}

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.^{ag}

1. 26. 30. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

31. The covenant: Lev. 26:42-45; Gen. 15:14-21.

34. Assayed: attempted. Temptations: trials; the mighty works of God, intended to prove the faith of his people.

36. His great fire: Exod. 19:9-19.

41. Severed: set apart.

48. Sion: called also Sirion, which was another name for Hermon. Chap. 3:8, 9.

49. Sea of the plain; the Dead sea. Chap. 3:17.

INSTRUCTIONS.

1. Obedience to the laws of God is required by interest as well as by duty.

3. We should take the testimony of God in his word as he has given it, and not be disposed in any respect to alter it.

4. God often makes a difference in this world between the righteous and the wicked, and shows by his provi-

dence that godliness with contentment is great gain. 1 Tim. 4:8; 6:6.

6. Obedience to God is the height of human wisdom, and all who neglect his commandments are guilty of the greatest folly. Psa. 14:1.

10. The object of God in the revelation of himself, is not only to lead the present generation to love and serve him, but also to communicate a knowledge of his will to their children and children's children, and thus perpetuate to all generations a people to his praise.

16. Men are strongly inclined to corrupt themselves by worshipping idols; serving the creature and neglecting the Creator.

22. True benevolence will teach a man earnestly to desire and diligently to labor, that blessings of which he is deprived may, if consistent, be given to others.

CHAPTER V.

1 These words are those of Moses to the children of Israel. 22 At the present time, Moses is with the Lord on the mountain.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.*

2 THE LORD our God made a covenant with us in Horeb.^a

3 THE LORD made not this covenant with our fathers, but with us,^b *even us*, who are all of us here alive this day.

4 THE LORD talked with you face to face in the mount out of the midst of the fire;^c

5 (I stood between the LORD and you at that time,^d to show you the word of the LORD; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 *I am the LORD thy God, which brought thee out of the land of Egypt,^e from the house of bondage.^f*

7 Thou shalt have none other gods before me.^g

8 Thou shalt not make thee *any* graven image,^h or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God,ⁱ visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,^j

10 And showing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain:^k for the LORD will not hold *him* guiltless that taketh his name in vain.

* Heb. 4:1, to do them. a Exod. 19:5-8, Heb. 8:9. b Lev. 20:10-15. c Ex. 19:18, 19, 20:1-22. d Exod. 24:2-3, Gal. 3:19. e Exod. 20:2-17, Psal. 105. f Heb. servants. g Matt. 1:10. h Gen. 1:15-19. i Exod. 34:14. j Exod. 31:7; Jer. 32:18; Dan. 9:4-9; Matt. 23:35, 36; Rom. 11:28, 29. k Lev. 19:12; Luc. 11:9-20; Jas. 5:12. l Isa. 58:13, Jerem. 39:12.

23 Men should be very careful to avoid every species of idolatry, and all appearance of worshipping images, or giving that honor to them which belongs only to God.

26. However great the goodness of God to any people, without obedience to his laws they cannot prosper, but will become as distinguished for their calamities as they have been for his favors.

31. However great have been the iniquities of individuals or nations, and however dreadful their sufferings, if they repent and turn heartily to the Lord, he will have mercy upon them and abundantly pardon. Isa. 55:7.

37. The piety of parents is often the means of great blessings to their children; and if they are led to imitate their parents in loving and serving God, their blessings will be eternal.

40. All who wisely regard their own interest, or that of their posterity, will hearken diligently to the voice of God, and heartily obey his commands.

CHAPTER V.

2. In Horeb; Exod. 19:3-6.

3. Our fathers; Abraham, Isaac, and Jacob.

8. Any graven image, or any likeness; to bow down to, adore, or worship.

11. In vain; see note to Exod. 20:7.

12. As the Lord—commanded; Exod. 20:8-11.

15. Therefore the Lord—commanded; this was to the Israelites a reason, in addition to that mentioned, Exod. 20:11, why they should keep the Sabbath; and especially why their servants should enjoy its rest and privileges.

12 Keep the sabbath-day to sanctify it,^k A. M. 2553 as the LORD thy God hath commanded thee. B. C. 1451

13 Six days thou shalt labor, and do all thy work:

14 But the seventh day is the sabbath of the LORD thy God:^l in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.^m

15 And remember that thou wast a servant in the land of Egypt,ⁿ and that the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 *Honor thy father and thy mother,^o as the LORD thy God hath commanded thee;* that thy days may be prolonged,^p and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.^q

18 Neither shalt thou commit adultery.^r

19 Neither shalt thou steal.^s

20 Neither shalt thou bear false witness against thy neighbor.^t

21 Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbor's.^u

22 *These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me.^v*

23 And it came to pass, when ye heard the voice

l Gen. 2:2, Heb. 4:4. m Exod. 23:12. n Gen. 15:15; 16:12; 24:18, 22. o Ex. 19:3, Matt. 13:4-6. Eph. 6:1-4. p Lev. 26:3, 4. q Matt. 5:21, 22. r Prov. 6:32, 33; Matt. 5:27, 28; Jas. 2:11. s Rom. 13:9. Eph. 4:2. t Max. 3:5. u Mat. 2:9; Luke 12:15; Rom. 7:7, Heb. 13:2. v Exod. 31:18.

INSTRUCTIONS.

1. The great object of attending to and becoming acquainted with the laws of God should be, that we may obey them.

6. The Lord ever speaks to his people as if their deliverance from bondage was a great and precious blessing, and one which laid them under new and peculiar obligations to love and serve him.

14. Servants as well as masters have an inalienable right, and it is their indispensable duty, to rest from their labors on the Sabbath, and to keep it holy; masters are sacredly bound to grant servants liberty and opportunity for this.

15. The giving of a new reason why men should perform a duty, is no evidence that the duty was not binding before that reason was given or even existed; nor that there are not many other reasons for the performance of the duty. Chap. 24:17, 18.

16. Few duties are more intimately connected with or essential to the prosperity of children, than a kind, affectionate, hearty obedience to their parents.

21. It is wrong not only to take what we ought not to have, but even to desire it.

22. The obligations expressed in the ten commands, which were written by God on tables of stone, are moral: they arise from the nature of men, and their relations to God and their fellow-men; and are binding upon all who know them, in all ages and in all countries.

33. Obedience to all the commands of God is conducive to the highest good of men, in this world as well as in the world to come.

A. M. 2553.
B. C. 1458. out of the midst of the darkness,* for the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.^b

25 Now therefore why should we die?^c for this great fire will consume us: if we hear* the voice of the LORD our God any more, then we shall die.

26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee:^d and we will hear it, and do it.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee:^e they have well said all that they have spoken.

29 Oh that there were such a heart in them, that they would fear me,^f and keep all my commandments always,^g that it might be well with them, and with their children for ever!^h

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them,ⁱ that they may do them in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.^j

33 Ye shall walk in all the ways which the LORD your God hath commanded you,^k that ye may live, and that it may be well with you,^l and that ye may prolong your days in the land which ye shall possess.

CHAPTER VI.

1 The end of the law is obedience. 3 An exhortation thereto.

NOW these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go^a to possess it:^b

2 That thou mightest fear the LORD thy God,^c to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.^d

^a Exod. 24:18, 19. ^b Gen. 4:3. ^c Judg. 13:22. ^d Gen. 1:16. ^e Heb. add to heart. ^f Heb. 12:19. ^g Gen. 18:17. ^h Gen. 32:29. ⁱ Ps. 81:13. ^j Isa. 48:18. ^k Exod. 33:31. ^l Matt. 23:37. ^m Luke 19:12. ⁿ Gen. 11:1. ^o Gen. 4:10. ^p Gen. 3:19. ^q Gen. 17:20. ^r 11. Jos. 1:7. ^s Prov. 4:27. ^t Isa. 119:6. ^u Luke 1:6. ^v Jos. 7:21. ^w Heb. pasture. ^x Ezek. 37:21. ^y Exod. 12:13. ^z Prov. 3:1. ^{aa} 2 Pet. 1:12. ^{ab} Isa. 3:10. ^{ac} Gen. 22:17. ^{ad} Mark 12:29-32. ^{ae} Josh. 17:31. ^{af} Gen. 4:6. ^{ag} 2 Kings 19:15. ^{ah} 2 Kings 23:25. ^{ai} Prov. 2:10, 11; 3:3, 5.

CHAPTER VI.

1. *Commandments—statutes—judgments*; in this and some other places, commandments seem to mean the moral law, statutes the ceremonial, and judgments the judicial, or civil law. In other cases they have a more general meaning, and comprehend the whole of God's commandments.

8. *Bind them for a sign—frontlets*; figuratively spoken.

3 ¶ Hear therefore, O Israel, and observe to do it; that it may be well with thee,^a and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.^b

4 Hear, O Israel:^c The LORD our God is one LORD:^d

5 And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.^e

6 And these words, which I command thee this day, shall be in thy heart:^f

7 And thou shalt teach^g them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.^h

8 And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.ⁱ

9 And thou shalt write them upon the posts of thy house, and on thy gates.^j

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,^k

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full:

12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.^l

13 Thou shalt fear the LORD thy God,^m and serve him, and shalt swear by his name.ⁿ

14 Ye shall not go after other gods,^o of the gods of the people which are round about you;

15 For the LORD thy God is a jealous God^p among you;^q lest the anger of the LORD thy God be kindled against thee,^r and destroy thee from off the face of the earth.

16 ¶ Ye shall not tempt the LORD your God,^s as ye tempted him in Massah.^t

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.^u

18 And thou shalt do that which is right and good in the sight of the LORD;^v that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers.

19 To cast out all thine enemies from before thee; as the LORD hath spoken.

^a Exod. 24:18, 19. ^b Gen. 4:3. ^c Judg. 13:22. ^d Gen. 1:16. ^e Heb. add to heart. ^f Heb. 12:19. ^g Gen. 18:17. ^h Gen. 32:29. ⁱ Ps. 81:13. ^j Isa. 48:18. ^k Exod. 33:31. ^l Matt. 23:37. ^m Luke 19:12. ⁿ Gen. 11:1. ^o Gen. 4:10. ^p Gen. 3:19. ^q Gen. 17:20. ^r 11. Jos. 1:7. ^s Prov. 4:27. ^t Isa. 119:6. ^u Luke 1:6. ^v Jos. 7:21. ^w Heb. pasture. ^x Ezek. 37:21. ^y Exod. 12:13. ^z Prov. 3:1. ^{aa} 2 Pet. 1:12. ^{ab} Isa. 3:10. ^{ac} Gen. 22:17. ^{ad} Mark 12:29-32. ^{ae} Josh. 17:31. ^{af} Gen. 4:6. ^{ag} 2 Kings 19:15. ^{ah} 2 Kings 23:25. ^{ai} Prov. 2:10, 11; 3:3, 5.

^a Heb. whet. ^b *sherep*. ^c Gen. 11:19. ^d Ps. 7:1-5. ^e Eph. 6:4. ^f Ps. 6:21; 7:3. ^g Hab. 2:2. ^h Josh. 24:13; Ps. 105:44. ⁱ Heb. *bondmen, or servants*. ^j Gen. 10:12, 20. ^k Isa. 65:16; Jer. 5:2; 12:16. ^l Jer. 25:6. ^m Exod. 26:5. ⁿ Amos 2:2. ^o Gen. 7:1. ^p 2 Chr. 36:16. ^q Matt. 1:7. ^r Exod. 17:2. ^s 1 Chr. 10:9. ^t Ps. 119:4. ^u Gen. 12:26. ^v Exod. 15:26. ^w Num. 33:52, 53.

in the sense of, make yourselves familiar with them and remember them.

13. *Swear by his name*; in taking an oath on any proper occasion, they were not to appeal to idols or false gods, but only to Jehovah.

14. *The gods of the people*; idols and imaginary deities.

16. *As ye tempted him in Massah*; Exod. 17:2-7.

20. *And* when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?^a

21. Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand:

22. And the Lord showed signs and wonders,^b great and sore,^c upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23. And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24. And the Lord commanded us to do all these statutes, to fear the Lord our God,^d for our good always,^e that he might preserve us alive,^f as it is at this day.

25. And it shall be our righteousness,^f if we observe to do all these commandments before the Lord our God, as he hath commanded us.

CHAPTER VII.

^a Al, communion with the nations is forbidden. ^b For fear of idolatry. ^c For redemption of the people. ^d For the nature of God in his mercy and justice. ^e For the assuredness of victory which God will give over them.

WHEN the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee,^a the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;^b

2. And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them;^c thou shalt make no covenant with them, nor show mercy unto them:

3. Neither shalt thou make marriages with them;^d thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4. For they will turn away thy son from following Me, that they may serve other gods: so will

the anger of the Lord be kindled against you, and destroy thee suddenly.

5. But thus shall ye deal with them: ye shall destroy their altars, and break down their images,^e and cut down their groves, and burn their graven images with fire.

6. For thou art a holy people unto the Lord thy God:^f the Lord thy God hath chosen thee to be a special people unto himself,^g above all people that are upon the face of the earth.

7. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:^h

8. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers,ⁱ hath the Lord brought you out with a mighty hand,^j and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.^k

9. Know therefore that the Lord thy God, he is God, the faithful^l God,^m which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10. And repayeth them that hate him to their face, to destroy them:ⁿ he will not be slack to him that hateth him, he will repay him to his face.

11. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12. ¶ Wherefore it shall come to pass, if^o ye hearken to these judgments, and keep and do them,^p that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.^q

^a Heb. *to possess*. ^b Gen. 13:11. ^c Exod. 13:9. ^d Deut. 17:17. ^e Exod. 13:17. ^f Exod. 13:17. ^g Exod. 13:17. ^h Exod. 13:17. ⁱ Exod. 13:17. ^j Exod. 13:17. ^k Exod. 13:17. ^l Exod. 13:17. ^m Exod. 13:17. ⁿ Exod. 13:17. ^o Exod. 13:17. ^p Exod. 13:17. ^q Exod. 13:17.

^a 1 Pet. 2:9. ^b Gen. 10:22. ^c Gen. 12:16, 17. ^d Luke 1:72, 73. ^e Exod. 12:41. ^f Exod. 13:3, 11. ^g 20:2. ^h 1 Cor. 10:13. ⁱ 2 Thess. 3:4. ^j John 1:9. ^k Neh. 1:5. ^l Dan. 9:4. ^m ch. 32:35. ⁿ Isa. 50:18. ^o Rom. 12:19. ^p Heb. *because*. ^q Job. 28:1. ^r Exod. 20:1. ^s Exod. 1:27, 29, 31.

20. *Testimonies*; commandments. Ver. 1.

25. *Our righteousness*; by observing and doing with a proper spirit what God commanded, they would for Christ's sake be accepted and treated as righteous.

INSTRUCTIONS.

3. The commandments of God are all suited to promote industry, economy, temperance, and all those virtues which are conducive to health, long life, wealth, and happiness.

4. Though God is revealed as existing in three persons, yet is he one Jehovah.

9. All are bound to become familiarly acquainted with the commands of God, in order that through divine aid they may habitually and heartily obey them.

12. Great prosperity, though it comes from God, is apt, through the wickedness of men, to lead them to forget and rebel against him.

21. Children are naturally inquisitive, and parents should delight to communicate to them the information they need; especially with regard to the character, works, and ways of God, that they may understand and do his will.

CHAPTER VII.

2. *Thou shalt smite them, and utterly destroy them*; the Israelites were the executioners of divine justice upon the Canaanites for their sins.

5. *Their groves*; or, their images of Astarte.

7. *Fewest of all*; when God selected them and made promises to Abraham and his seed, they were very few; nor did they so greatly increase till near the time of their deliverance from Egypt. Acts 7:17.

10. *Repay him to his face*; promptly and openly punish him.

A. M. 2533.
C. 1511.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt,* which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them:^b neither shalt thou serve their gods; for that *will be a snare* unto thee.^c

17 If thou shalt say in thy heart, These nations are more than I; how can I dispossess them?

18 Thou shalt not be afraid of them:^d *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;^e

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out:^f so shall the LORD thy God do unto all the people of whom thou art afraid.^g

20 Moreover the LORD thy God will send the hornet among them,^h until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.ⁱ

22 And the LORD thy God will put out* those nations before thee by little and little:^j thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee,^k and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thy hand,^l and thou shalt destroy their name from under heaven:^m there shall no man be able to stand before thee,ⁿ until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire:^o thou shalt not desire the silver or gold *that is* on them,^p nor take it unto thee, lest thou be snared therein:^q for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thy house,^r lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it: for it is a cursed thing.^s

a Exod. 9:14. b ch. 11:8. c 19:13, 21. d ch. 12:30; Exod. 22:33; Judg. 8:27. e Ps. 106:36. f ch. 10:5-9. g ch. 4:34. h Josh. 3:10. i Exod. 21:28. j ch. 10:17. k Heb. *pluck off*. l Exod. 23:29, 30. m Heb. *before thy face*. n Josh. 10:21, 42; 12:1. o ch. 25:19. p ch. 11:23; Isa. 54:17. q Exod. 32:20; 1 Chr. 11:12. r Josh. 7:1, 21. s Judg. 8:27. t Ezek.

19. *Temptations; trials; miracles by which God proved both Pharaoh and his own people.*

25. *An abomination; having been used in idol-worship, the Israelites were to treat it with abhorrence, as a testimony against that sin.*

INSTRUCTIONS.

2. In putting men to death according to God's directions, it is not needful or right to hate them, or have any unkind feelings towards them; and the idea that capital punishments spring from or imply any such feelings, is a great mistake.

4. Chosen and intimate connections with the openly wicked increase our danger of being drawn into sin, and should be carefully avoided.

9. The Lord will be faithful in fulfilling his promises to the righteous, and in executing his threatenings against the wicked.

14. Obedience to God will procure the greatest blessings for this life and the life to come.

CHAPTER VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments* which I command thee this day shall ye observe to do,[†] that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years[‡] in the wilderness,[§] to humble thee,^{||} and to prove thee,[¶] to know what *was* in thy heart, whether thou wouldest keep his commandments, or no.[‡]

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna,[¶] which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only,[¶] but by every word that proceedeth out of the mouth of the LORD doth man live.^b

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.^c

5 Thou shalt also consider in thy heart, that, as a man chasteneth his son,^d so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.^e

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive,[†] and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.^f

10 When thou hast eaten and art full,^g then thou shalt bless the LORD thy God for the good land which he hath given thee.^h

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full,ⁱ and hast built goodly houses, and dwelt *therein*;

14:7. f Josh. 6:17, 18. g Ps. 119:6. h ch. 5:32, 33. i ch. 2:7; 29:3; Amos 2:10. j Ps. 136:16. k Job 33:17. l Exod. 36:4. m 2 Chr. 32:51. n Exod. 16:15. o Matt. 4:4. p Ps. 104:27-29. q Neh. 9:21. r Prov. 3:12; Hab. 12:5, 6; Rev. 3:19. s 1 Sam. 12:21. t Heb. *of olive-tree of oil*. u ch. 33:25. v 1 Cor. 10:31. w 1 Chr. 29:14; Ps. 103:2; Prov. 3:9. x Prov. 30:9.

23. Things which are done by God's direction, and which take place under his guiding and all-controlling providence, are in the Bible often spoken of as done by him.

24. The putting of criminals to death according to God's direction, is a proper expression of his just indignation against their sins; and when he commands, it cannot be neglected without disobeying him.

CHAPTER VIII.

2. *To know; make known to themselves and to others.*
3. *By bread only; that is, food produced by natural means. By every word that proceedeth out of the mouth of the Lord; by food miraculously produced by God's powerful word. The meaning is, that God can supply the wants of his people without the use of natural means, by simply speaking the word. He is therefore to be trusted for supplies in a desert, as well as in a fruitful land. See Matt. 4:4.*

9. *Brass; or copper, of which brass is chiefly composed.*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thy heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;^a

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents,^b and scorpions, and drought,^c where *there was* no water; who brought thee forth water out of the rock of flint;^d

16 Who fed thee in the wilderness with manna,^e which thy fathers knew not, that he might humble thee; and that he might prove thee, to do thee good at thy latter end;^f

17 And thou say in thy heart, My power and the might of *my* hand hath gotten me this wealth.^h

18 But thou shalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth,ⁱ that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.^j

20 As the nations which the Lord destroyeth before your face, so shall ye perish;^k because ye would not be obedient unto the voice of the Lord your God.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several reasonings.

I HEAR, O Israel: Thou *art* to pass over Jordan this day,¹ to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakim, whom thou knowest, and of *whom* thou hast heard *say*, Who can stand before the children of Anak!^{2m}

3 Understand therefore this day, that the Lord thy God *is* he which goeth over before thee;^a as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly,^b as the Lord hath said unto thee.^c

4 Speak not thou in thy heart, after that the

Lord thy God hath cast them out from ^{A. M. 2553. B. C. 1451.} before thee, saying, For my righteousness the Lord hath brought me in to possess this land:^a but for the wickedness of these nations the Lord doth drive them out from before thee.^b

5 Not for thy righteousness, or for the uprightness of thy heart,^c dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham,^d Isaac,^e and Jacob.^f

6 Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.^g

7 ¶ Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt,^h until ye came unto this place, ye have been rebellious against the Lord.

8 Also in Horeb ye provoked the Lord to wrath,ⁱ so that the Lord was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights;^j I neither did eat bread nor drink water:

10 And the Lord delivered unto me two tables of stone written with the finger of God;^k and on them *was written* according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly.^l

11 And it came to pass at the end of forty days and forty nights, *that* the Lord gave me the two tables of stone, *even* the tables of the covenant.^m

12 And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.ⁿ

13 Furthermore the Lord spake unto me,^o saying, I have seen this people, and behold, it is a stiffnecked people:^p

14 Let me alone, that I may destroy them, and blot out their name from under heaven:^q and I will make of thee a nation mightier and greater than they.^r

^a Lev. 2:6. ^b Num. 21:6. ^c Hos. 13:5. ^d Num. 24:11. ^e Ps. 75:15, 16. ^f Heb. 11:9, 10. ^g Jer. 2:2. ^h Lam. 3:26, 34. ⁱ Jer. 12:10, 11. ^j Jer. 9:1. ^k Jer. 1:7. ^l Jer. 10:22. ^m Hos. 2:8. ⁿ Jer. 1:20; 30:18. ^o Jer. 2:24. ^p Jer. 17:1. ^q Jer. 11:12. ^r Jer. 13:19. ^s Num. 14:22-23. ^t Jer. 31:34. ^u Jer. 31:11. ^v Jer. 31:21. ^w Jer. 23:31. ^x Jer. 31:17. ^y Jer. 11:6. ^z Jer. 20:1. ^{aa} Jer. 1:12. ^{ab} Jer. 1:12. ^{ac} Jer. 1:12. ^{ad} Jer. 1:12. ^{ae} Jer. 1:12. ^{af} Jer. 1:12. ^{ag} Jer. 1:12. ^{ah} Jer. 1:12. ^{ai} Jer. 1:12. ^{aj} Jer. 1:12. ^{ak} Jer. 1:12. ^{al} Jer. 1:12. ^{am} Jer. 1:12. ^{an} Jer. 1:12. ^{ao} Jer. 1:12. ^{ap} Jer. 1:12. ^{aq} Jer. 1:12. ^{ar} Jer. 1:12. ^{as} Jer. 1:12. ^{at} Jer. 1:12. ^{au} Jer. 1:12. ^{av} Jer. 1:12. ^{aw} Jer. 1:12. ^{ax} Jer. 1:12. ^{ay} Jer. 1:12. ^{az} Jer. 1:12. ^{ba} Jer. 1:12. ^{bb} Jer. 1:12. ^{bc} Jer. 1:12. ^{bd} Jer. 1:12. ^{be} Jer. 1:12. ^{bf} Jer. 1:12. ^{bg} Jer. 1:12. ^{bh} Jer. 1:12. ^{bi} Jer. 1:12. ^{bj} Jer. 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A. M. 2533. B. C. 1451. 15 So I turned and came down from the mount,^a and the mount burned with fire:^b and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD,^c as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you.^d But the LORD hearkened unto me at that time also.^e

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin,^f the calf which ye had made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.^g

22 And at Taberah,^h and at Massah,ⁱ and at Kibroth-hattaavah,^j ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea,^k saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not,^l nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.^m

25 Thus I fell down before the LORD forty days and forty nights,ⁿ as I fell down at the first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD,^o and said, O Lord God, destroy not thy people and thine inheritance,^p which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people,^q nor to their wickedness,^r nor to their sin:^s

28 Lest the land whence thou broughtest us out^t say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.^u

29 Yet they *are* thy people and thine inheritance,^v which thou broughtest out by thy mighty power and by thy stretched-out arm.

CHAPTER X.

1 God's mercy in restoring the two tables, 6 in continuing the priest-
hood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation to obedience.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first,^w and come up unto me into the mount, and make thee an ark of wood.^x

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim-wood,^y and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

4 And he wrote on the tables,^z according to the first writing, the ten commandments,^a which the LORD spake unto you in the mount,^b out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be,^c as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera;^d there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

^a Exod. 32:15, etc. ^b ch. 4:11, 5:23; Exod. 19:18. ^c Exod. 32:10-14. ^d Luke 12:4, 5. ^e Exod. 33:17; Psal. 106:23. ^f Isa. 31:7. ^g Exod. 32:20. ^h Num. 11:4. ⁱ Exod. 17:7. ^j Num. 11:34. ^k Num. chs. 13, 14. ^l Isa. 7:22; 100:24, 25. ^m ch. 31:27. ⁿ ver. 15. ^o Exod. 32:11, etc. ^p 1 Kings

5:51. ^q Isa. 78:5. ^r Prov. 21:12. ^s Mic. 7:18. ^t Exod. 6:6-9. ^u Num. 14:16. ^v ver. 26; Neh. 1:10; Psal. 100:3. ^w Exod. 31:1, etc. ^x Exod. 25:10; Heb. 9:4. ^y Exod. 37:1. ^z Exod. 34:28. ^a Heb. words. ^b Exod. 20:1-17. ^c 1 Kings 8:9. ^d Num. 33:31-38.

17. Brake them; Exod. 32:18.

INSTRUCTIONS.

3. In the discharge of duty, we should neither despise nor fear our enemies; but putting our trust in God, go forward in humble dependence on him, committing ourselves and all our concerns to his wise and gracious guidance and disposal.

6. Men do not receive blessings because of their own worthiness, but on account of the worthiness of Christ, and the abounding grace of God through him.

14. Should men receive from God their just deserts as sinners, they would all be destroyed.

19. Humble, believing, earnest, persevering prayer has great influence with God, and has often been the means of saving the wicked from destruction.

24. No mercies or trials will of themselves remove men's propensity to sin, or prevent their continued and persevering rebellion against God. He must grant them the influences of his Spirit, or they will perish.

29. Prayers which spring from desires to have God honored, and reproaches against him prevented, are the fruit of his Spirit, and are peculiarly pleasing in his sight.

CHAPTER X.

4. The first writing; chap. 9:10; Exod. 34:28.

6. From Beerath—Mosera; the Israelites twice marched northward along “the plain” of the Arabah to Kadesh, and thence southward from Kadesh towards the Red sea: first, in the second year of the exodus, Numbers 12, 13; secondly, in the beginning of the fortieth year of the exodus, Numbers 20. It is probable that the record of encampments in Num. 33:31-33, belongs to their journey in the second year; and that in the present passage, to their southern journey in the beginning of the fortieth year. It is to be noticed that when the same route is twice gone over, the sacred writer, as a general rule, names only the more prominent stations. Mosera, or Moseroth, being in the vicinity of mount Hor, probably at its foot, Aaron may well be said to have died there.

8 ¶ At that time the Lord separated the tribe of Levi,^a to bear the ark of the covenant of the Lord,^b to stand before the Lord^c to minister unto him,^d and to bless in his name,^e unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren;^f the LORD is his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time; forty days and forty nights; and the LORD hearkened unto me at that time also;^g and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take *thy* journey^t before the people, that they may go in and possess the land, which I swear unto their fathers to give unto them.

12. And now, Israel, what doth the LORD thy God require of thee,^b but to fear the LORD thy God,^c to walk in all his ways,^d and to love him,^e and to serve the LORD thy God with all thy heart and with all thy soul.^f

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?^m

14 Behold, the heavenⁿ and the heaven of heav-
ens is the LORD's thy God,^o the earth *also*,^p with
all that therein is.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart,^a and be no more stiffnecked.

17 For the LORD your God is God of gods,^r and LORD of lords,^s a great God, a mighty,^t and a terrible, which regardeth not persons,^u nor taketh reward:

18 He doth execute the judgment of the father:
less and widow,^v and loveth the stranger, in giv-
ing him food and raiment.

19 Love ye therefore the stranger:^w for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave,^x and swear by his name.^y

21 He is thy praise,^z and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt A. M. 2553.
B. C. 1491
with threescore and ten persons;^a and now the
LORD thy God hath made thee as the stars of
heaven for multitude.

CHAPTER XL.

1. An exhortation to cheerfulness, 2. by the joyous experience of God's great
 works, 8. by promise of God's great blessing, 17. and by threatenings,
 18. A second study is required in most persons, 26. The blessing and
 curse, is not to be despised.

THEREFORE thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God,^b his greatness, his mighty hand, and his stretched-out arm.

3 And his miracles, and his acts, which he did
in the midst of Egypt unto Pharaoh the king of
Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you,^c and *how* the LORD hath destroyed them unto this day:

5 And what he did unto you in the wilderness
until ye came into this place;

6 And what he did unto Dathan and Abiram the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up and their households, and their tents, and all the substance that *was* in their possession;[†] in the midst of all Israel:

7 But your eyes have seen all the great acts of
the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it:

9 And that ye may prolong *your* days in the land, which the LORD sware unto *your* fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to pos

R. m. 2-28, 29. r Josh. 22-23; Dan. 2-17. s Rev. 17-14; 19-16. t Neh. 9-32. u 2 Chr. 19-17; Job. 6-31; 19; Elish. 6-9. v Lev. 6-5. w Lev. 19-33. x Acts. 11-23. y Jer. 45-24. z Jer. 17-14. a Gen. 46-27. b Gen. 8-5. c Exod. 14-23-31. d Or, *living substance which followed them.* Heb. was at their feet.

8. It is the will of God that there should be an order of men set apart to minister for him, conduct his worship, proclaim his will, and set before men the motives which he has revealed to induce them to do it.

13. The fear and love of God which lead men cheerfully and heartily to obey him, promote not only his glory, but their highest good.

17-19. God is no respecter of persons. He looks with tender compassion on the stranger, the widow, and the fatherless. He delights to help them, and requires that all, in this, should imitate his example.

CHAPTER XI.

9. *Flowereth with milk and honey*: is very fruitful.

10. *Wateredst it with thy foot*; drawing up water from the rivers and fountains by treadwheels, with great labor, to keep the land from drying up for want of rain.

a Num. 3:6-9, b Num. 4:15, c Ps. 135:2, d ch. 18:5, e Chr. 20:11
Rom. 12:7, f ch. 21:5, Num. 6:23, g Num. 18:26, 24; 1Pet. 14:28, h Or
temeritas, i Ex. 32:14, j *habeo in itinere*, k Mt. 6:8, l Gen. 6:13
Mt. 24:9, j Gen. 5:33, k ch. 6:5, 11-13; 20:16, 29, l Ps. 18:1, 145:20
Mt. 22:37, m 6:36-11, Zeph. 3:9, Rom. 1:9; 16:12-28, n ch. 6:24
o Mt. 14:16, p Ps. 148:4, q Gen. 11:9, Ps. 12:1, 50:12, q Jer. 4:

16. *Circumcise—the foreskin of your heart; break off your sins, and engage heartily in doing the will of God.* Ver. 20

17. *Regardeth not persons*; does not regard men according to outward distinctions, or appearance merely, but according to their true character.

18. *The judgment of the fatherless*; God decides and acts rightly, kindly, and graciously concerning them. He opens his hand and supplies their wants.

21. *He is thy praise*; the Giver of their mercies, whom they ought to praise.

INSTRUCTIONS

4. The ten commandments express the will of God and the duty of men, and the effect of divine grace is to lead men heartily to love them and strive in all things perfectly to obey them.

A. M. 2553.
B. C. 1451. *possess it, is not as the land of Egypt,* from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:*

11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God careth* for: the eyes of the LORD thy God are always upon it,^b from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day,^c to love the LORD your God, and to serve him with all your heart and with all your soul,^d

14 That I will give you the rain of your land in his due season,^e the first rain and the latter rain,^f that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send^g grass in thy fields for thy cattle,^h that thou mayest eat and be full.^h

16 Take heed to yourselves,ⁱ that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;^j

17 And then the LORD's wrath be kindled against you,^k and he shut up the heaven, that there be no rain,^l and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul,^m and bind them for a sign upon your hand,ⁿ that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up.^o

20 And thou shalt write them upon the door-posts of thy house, and upon thy gates:

21 That your days may be multiplied,^p and the

days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.^q

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;^r

23 Then will the LORD drive out all these nations from before you,^s and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours:^t from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.^u

25 There shall no man be able to stand before you:^v for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon,^w as he hath said unto you.^x

26 ¶ Behold, I set before you this day a blessing and a curse:^y

27 A blessing,^z if ye obey the commandments of the LORD your God, which I command you this day;

28 And a curse,^a if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods,^b which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.^c

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.^d

* Zech. 11:18. ^a Heb. *ve-achak*. ^b 1 Kings 9:3. ^c Gen. 22:4. ^d ch. 6:17. ^e ch. 10:12. ^f Lev. 23:41. ^g Job 2:23. ^h Job 37:7. ⁱ Heb. *amru*. ^j Ps. 104:11. ^k Hos. 2:21, 22. ^l Job 2:19. ^m Josh. 24:11-16. ⁿ Gen. 29:18. ^o Jer. 4:18. ^p Gen. 6:15. ^q 1 Kings 8:53; 2 Chr. 7:13. ^r ch. 6:6-9; Prov. 3:1. ^s Prov. 3:3.

^t ch. 4:9, 10. ^u Prov. 4:10; 9:11. ^v Ps. 89:29. ^w ch. 10:39; 30:30. ^x ch. 9:3; Ps. 75:55. ^y 1 Josh. 1:3. ^z Gen. 15:18; Num. 34:3. ^a ch. 7:24. ^b Josh. 2:9, 24. ^c Ex. 1:23, 27. ^d ch. 30:14, 15, 19. ^e ch. 2:2-13. ^f ch. 25:15-28. ^g 1 Sam. 12:21. ^h ch. 27:12, 13; Josh. 8:33. ⁱ ch. 12:32.

12. *Careth for*; by granting seasonable rains and rendering it fruitful. Ver. 14, 15.

18. *Lay up these my words in your heart*; remember and obey them.

20. *Write them*; to make them familiar not only to yourselves, but to your children.

21. *As the days of heaven upon the earth*; that you may continue prosperous and happy to the end of time.

23. *Possess greater nations*; the countries of those nations.

24. *The wilderness*; of Zin, the south border of Canaan. *Lebanon*; the north border. *Euphrates*; the east border. *The uttermost sea*; the Mediterranean, the west border of Canaan. Num. 34:1-12.

29. *Put the blessing*; cause it to be proclaimed. Chap. 27:12, 13; Josh. 8:30-35. *Gerizim—Ebal*; these are two steep mountains lying near together. Between them was anciently the city Sychem, or Sichem, also called Sychar. Gen. 33:18; John 4:5.

30. *Champaign*; "the plain" of the Arabah. *Gilgal*; not the Gilgal where Joshua had his first encampment after crossing the Jordan, but another Gilgal further north, which is named in Josh. 12:23. *The plains of Moreh*; or the oaks of Moreh. See Gen. 12:6, note.

INSTRUCTIONS.

1. Love to God and to men, a disposition to honor him and do good to them, is the essence of true religion. Matt. 22:36-39.

8. The dealings of God in past generations form a cogent reason why all men should obey him.

12. Temporal as well as spiritual blessings are the gift of God, and for them men are indebted to his unmerited favor.

17. Temporal as well as spiritual judgments are the fruit of sin, and should lead all to hate and forsake it, knowing that if they continue in it, it will prove their ruin.

21. Parents should take measures not only to become acquainted with the commands of God themselves, but to have them deeply impressed on the minds of their children.

28. Life and death are set before men, and the strongest motives presented to induce them to choose life. If they do, and show this by taking the way that leads to it, they will live. If they do not, they will die, and the blame will rest wholly on them. Chap. 30:19; Josh. 24:15; Ezek. 33:10-16.

CHAPTER XII.

1. Minimum of 2 hours for each interview. 5. The place of the interview should be the home of the family in a relatively quiet, comfortable, and convenient location. 10. The law to assist those families who are unable to be interviewed at all.

THESE are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it:^a all the days that ye live upon the earth.^b

2 Ye shall utterly destroy all the places,^c where-
in the nations which ye shall possess^e served their
gods, upon the high mountains, and upon the hills,
and under every green tree:^d

3 And ye shall overthrow^a their altars,^b and break their pillars, and burn their groves with fire;^c and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.³

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there,^h *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt-offerings,¹ and your sacrifices, and your tithes,¹ and heave-offerings of your hand, and your vows, and your freewill-offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto,^k ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever is right in his own eyes.¹

9 For ye are not as yet come to the rest and to the inheritance,^m which the LORD your God giveth you.

10 But *when* ye go over Jordan,ⁿ and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety :

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there;° thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows† which ye vow unto the LORD:

12 And ye shall rejoyce before the LORD your God,^p ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.¹

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest;^r

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings,⁸ and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayest kill and eat
flesh in all thy gates, whatsoever thy soul lusteth
after,^t according to the blessing of the LORD thy
God which he hath given thee: the unclean and
the clean may eat thereof,^u as of the roebuck, and
as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.^v

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thy hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose,^w thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thy hands unto.^x

19 Take heed to thyself that thou forsake not the Levite as long as thou livest^s upon the earth.^y

20 ¶ When the LORD thy God shall enlarge thy

CHAPTER XII.

3. *Their groves*; or, images of Astarte.

4. *Not do so unto the Lord*; not worship him as the heathen worship their gods, at their own discretion, on mountains and hills, and with images; but carry all your sacrifices and offerings to the one place which he shall choose.

5. *His habitation*; the place where he would dwell with his visible presence.

6. *Your vows*; that is, the offerings which they had vowed to Jehovah.

7. *There ye shall eat*; according to the directions which God had before given them.

8. *Ye shall not do*; as they had done while on their journey, when various things were neglected which they must attend to after they should be settled in the land of promise.

15. *Kill and eat flesh*; for their ordinary food. *Lusteth after*; desireth, if not forbidden by the law of God. *The unclean and the clean may eat*; they might satisfy their hunger on flesh, notwithstanding ceremonial uncleanness. *As of the roebuck, and—hart*; these, though clean animals, were not offered in sacrifice. The meaning is, that they were as free to kill and eat those animals which were offered in sacrifice, as those which were not offered.

16. *Not eat the blood*; this was the means and emblem of life; it was offered in sacrifice to God to make atonement for the sins of men, and was not to be eaten, but to be regarded as sacred, in order to increase their conviction of the evil of sin, the justice of God, and their need of pardon.

19. *Forsake not the Levite*; by withholding what belonged to him.

INSTRUCTIONS.

3. We should put away all things which tend to draw us from the worship and service of God, and encourage all which lead us to cleave to and obey him.

7. To have our offerings accepted, we must bring them to God in the way of his appointment, in reliance on the atonement and intercession of Christ, and for the purpose of honoring him as well as benefiting ourselves and our fellow-men.

12. Sincere and hearty worship of Jehovah is not only highly pleasing to him, but a means of usefulness and happiness to those who present it, and to all connected with them.

16. A deep conviction of the evil of sin, of the justice and mercy of God, and of the necessity and value of the atonement, and a holy regard for divine institutions, should ever be cultivated by all the children of men.

ach 6:1; ch 4:10; clx 1:11-13. * Or, *in-vit*. d 2 Kings 17:10;
11; Jer 3:6; Heb *break down*. e Num 33:52; Judg. 2:2; 2 Cor. 31:1.
f 1 Kings 1:13; g ver. 11; h ver. 11; 2 Cor. 7:12; Isa 7:6-8; Lev 17:3;
4; Jer 14:22. 26. ^k *verses* 12, 18; ch 16:11-15; 26:11; Lev. 23:40.

1. Job 17:6, 21-25. * 11. Job 1:9. * 12. Job 3:17. * 13. Job 4:8, 11. * 14. Kings 8:29.
1. Heb. *the chance of your runs*. P. Ver 7. * 15. Job 11:20. * 16. Job 17:2-5.
* 17. Job 11:1-4, 14-26. * 18. Ver 22. * 19. Job 2:9. * 20. Job 7:20. * 21. Ver.
11, 12; ch. 14:23. * 22. 1 Cor. 10:31. * 23. Heb. *all thy days*. * 24. Job 14:27.

A. M. 2553.
B. C. 1451.
border,^a as he hath promised thee,^b and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten,^c so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only be sure^d that thou eat not the blood: for the blood is the life;^d and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee,^e and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.^f

26 Only thy holy things which thou hast,^g and thy vows, thou shalt take,^h and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God:ⁱ and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee; that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee,^k whither thou goest to possess them, and thou succeedest^l them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them,^m after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God:ⁿ for every abomination^o the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.^p

32 What thing soever I command you, observe to do it:^q thou shalt not add thereto, nor diminish from it.^p

CHAPTER XIII.

1 Enticers to idolatry, 6 how near soever unto thee, 9 are to be stoned to death. 12 Idolatrous cities are not to be spared.

IF there arise among you a prophet,^a or a dreamer of dreams,^a and giveth thee a sign or a wonder,^a

2 And the sign or the wonder come to pass,^a whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you,^a to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God,^a and fear him, and keep his commandments, and obey his voice,^a and ye shall serve him, and cleave unto him.^a

5 And that prophet,^a or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORDⁱ your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.^a

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom,^a or thy friend,^b which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8 Thou shalt not consent unto him,^c nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thy hand shall be first upon him to put him to death,^d and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.^a

11 And all Israel shall hear, and fear,^e and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear say in one of thy cities,^f which the LORD thy God hath given thee to dwell there, saying,

^a 1 Chr. 4:10. ^b Gen. 28:14. ^c Exod. 14:21. ^d Jer. 15:16. ^e Heb. strong. ^f Lev. 17:11, 14. ^g Gen. 1:10. ^h Exod. 15:26. ⁱ 1 Kings 11:33. ^j Exod. 2:26. ^k Num. 3:10. ^l Jer. 22:17. ^m 1 Sam. 1:21-24. ⁿ Lev. 1:3, 9, 15. ^o 17:11. ^p Exod. 31:11. ^q 2 Chr. 7:17. ^r Ezek. 37:24. ^s John 15:10, 14. ^t 1 Chr. 15:23. ^u Josh. 23:4. ^v Heb. inheritance, or possession. ^w Heb. after them. ^x 2 Kings 17:15. ^y Psal. 106:31-38. ^z Exod. 24:2. ^{aa} Heb. of. ^{ab} Lev. 18:21. ^{ac} Jer. 32:35. ^{ad} Ezek. 20:31. ^{ae} 23:47. ^{af} Mic. 6:7. ^{ag} Josh. 1:7. ^{ah} Rev.

22:18. ^{ai} 1 Kings 13:18. ^{aj} Isa. 9:15. ^{ak} Jer. 6:13. ^{al} 23:11. ^{am} Ezek. 13:2, 3, 23; 26:13, 14. ^{an} Zech. 10:2. ^{ao} Matt. 24:21. ^{ap} 2 Thes. 2:9. ^{aq} Rev. 13:14. ^{ar} ch. 15:22. ^{as} Jer. 28:9. ^{at} Matt. 7:22. ^{au} 1 Cor. 11:19. ^{av} 2 Chr. 31:21. ^{aw} Jer. 7:23. ^{ax} ch. 10:20. ^{ay} Zech. 13:1. ^{az} Heb. revolt against the LORD. ^{ba} ch. 17:7. ^{bb} 1 Cor. 5:13. ^{bc} ch. 28:54. ^{bd} Mic. 7:5. ^{be} 1 Sam. 20:17. ^{bf} Prov. 1:10. ^{bg} ch. 17:7. ^{bh} 1 Chr. 1:20. ^{bi} 19:20. ^{bj} Josh. 22:11.

CHAPTER XIII.

3. Proveth you; by suffering the false prophets to do some strange and wonderful things, and thus to tempt them to forsake God and worship idols.

5. Turn you away from the Lord; as he was the King of the Jews, idolatry was treason, and punishable with death.

9. Kill him; when proved to be guilty by legal process according to divine directions. Be first upon him; the accusers and witnesses were to cast the first stones. Chap. 17:7.

A. M. 2553.
B. C. 1341. name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks;^a that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee,^b which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee;

25 Then shalt thou turn *it* into money, and bind up the money in thy hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:^c and thou shalt eat there before the LORD thy God,^d and thou shalt rejoice, thou, and thy household,^d

27 And the Levite that is within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.^e

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year,^f and shalt lay *it* up within thy gates:

29 And the Levite, because he hath no part nor inheritance with thee,^g and the stranger,^h and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thy hand which thou doest.ⁱ

CHAPTER XV.

1 The seventh year a year of release for the poor. 7 It must be no lent of lending or giving. 12 A Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

AT the end of every seven years thou shalt make a release.^j

2 And this is the manner of the release: Every creditor^k that lendeth *ought* unto his neighbor shall release *it*; he shall not exact *it* of his neighbor, or of his brother; because it is called the LORD's release.

3 Of a foreigner thou mayest exact *it* again:^k but *that* which is thine with thy brother thy hand shall release;

4 Save when there shall be^l no poor among you; for the LORD shall greatly bless thee in the

land which the LORD thy God giveth thee for an inheritance to possess it.^l

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow;^m and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart,ⁿ nor shut thy hand from thy poor brother:

8 But thou shalt open thy hand wide unto him,^o and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought^p in thy wicked^q heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother,^r and thou givest him naught; and he cry unto the LORD against thee,^q and it be sin unto thee.^r

10 Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him:^s because that for this thing the LORD thy God shall bless thee in all thy works,^t and in all that thou puttest thy hand unto.

11 For the poor shall never cease out of the land:^u therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And if thy brother,^v a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee^w thou shalt give unto him.^x

15 And thou shalt remember that thou wast a bondman in the land of Egypt,^y and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will

^a ch. 15:19, 20. ^b ch. 12:14. ^c Heb. *asketh of thee*. ^d ch. 12:7, 18. ^e ch. 15:19. ^f ch. 15:1. ^g Num. 18:20. ^h ch. 26:12. ⁱ Amos 4:1. ^j Lev. 27:12, 13. ^k Exod. 22:21, 24. ^l Job 31:16, 22. ^m Luke 11:12-14. ⁿ Heb. 13:2. ^o ch. 15:10. ^p Prov. 3:9, 10:19; Mal. 3:10. ^q Exod. 23:10, 11; Lev. 25:24, 37. ^r ch. 14:17. ^s Heb. *master of the lending of his hand*. ^t ch. 28:12. ^u ch. 15:1. ^v To be sold for thee. ^w ch. 2:1-5, etc. ^x ch. 2:12, 41.

^y 1 Sam. 3:17. ^z Lev. 25:35-37; Gal. 2:10. ^{aa} Heb. *word*. ^{ab} Heb. *Behold*. ^{ac} ch. 28:51-56; Prov. 23:6; Matt. 20:15. ^{ad} ch. 24:15; Exod. 22:23. ^{ae} Matt. 25:41-45. ^{af} 2 Cor. 9:5-7. ^{ag} ch. 24:19; Psa. 41:1, 2; Prov. 11:25; 22:9; Heb. 13:16. ^{ah} Matt. 26:11. ^{ai} Exod. 21:2; Lev. 25:30-31; Jer. 34:14. ^{aj} Psa. 65-67. ^{ak} Lev. 19:22. ^{al} Ex. 20:23. ^{am} ch. 5:15, 16, 12; Isa. 51:1.

26. *Thy soul desireth*; in accordance with the revealed will of God.

INSTRUCTIONS.

2. The people of God are called in a peculiar manner to be holy, and should carefully avoid sinful conformity to the world, and all those practices which tend to draw them away from the word and ordinances of Jehovah.

6. The Lord allows us freely to partake of all things which will not injure us, and which tend to our highest good.

22. We should endeavor to be truly honest and faithful in devoting to God whatever he requires, and in using all we possess according to his will, remembering that he is the owner, and that we are stewards of what he intrusts to our care.

29. The ministers of religion, the stranger, the widow, the fatherless, and all who are destitute should be kindly remembered, and share in the blessings which God graciously gives us.

CHAPTER XV.

3. *Thy brother*; an Israelite.

9. *Givest him naught*; dost not lend to him what he needs.

12. *If thy brother—be sold unto thee*; be bound to serve thee for the payment of a debt, according to the custom of that age.

16. *Because he is well with thee*; because, in his estimation, it would be better for him to stay than to go away.

not go away from thee;^a because he loveth thee and thy house, because he is well with thee;

17 Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee,^b when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years; and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God:^c thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose,^d thou and thy household.

21 And if there be any blemish therein,^e as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike,^f as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER XVI.

1 The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Cruelty and vengeance are forbidden.

OBSERVE the month of Abib,^g and keep the passover unto the LORD thy God; for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.^h

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd,ⁱ in the place which the LORD shall choose to place his name there.^j

^a Exod. 21:5, 6. ^b Lev. 19:20. ^c Exod. 13:2. Num. 3:13; 18:17. ^d Lev. 12:5. ^e Lev. 17:1. ^f Lev. 22:20; Mal. 1:7, 8. ^g Gen. 12:13, 14. ^h Exod. 34:18. ⁱ Exod. 12:31-32. ^j Num. 28:16-19. ^k Lev. 15:20. ^l Exod. 13:6, 7. ^m Exod. 12:10, 34:25. ⁿ Or, kill. ^o Exod. 12:6-9. ^p 2 Cor. 35:13. ^q 2 Kings 23:24.

18. *Worth a double hired servant*; because he has served without wages.

22. *Within thy gates*; at home: not at the tabernacle or temple, as was the case with that which was without blemish. Chap. 12:15, 16.

INSTRUCTIONS.

2. A debtor who without his fault is poor, and really not able to pay, should not be imprisoned, nor disabled from making efforts; nor should payment be enforced till he is, or by suitable means may be able to meet it.

3. While we are bound, as we have opportunity and ability, to do good to all who are needy, we are under special obligations to do it to the friends of God.

10. The fact that a man is poor and may not be able to repay, is not to prevent us from lending to him, when it is necessary to relieve his wants and our doing so will be for his benefit; but we are to love our neighbor as ourselves, and do what such love, under the guidance of sound wisdom, requires.

11. God suffers the poor always to be among us, that compassion may be cultivated by exercise; and that we may have opportunity to show whether or not we are disposed to assist them, and thus to imitate our Father in heaven. Matt. 5:48; Luke 6:31-36.

3 Thou shalt eat no leavened bread with it;^k seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night until the morning.^l

5 Thou mayest not sacrifice^m the passover with in any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even,ⁿ at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it^o in the place which the LORD thy God shall choose:^p and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread; and on the seventh day *shall be* a solemn^q assembly to the LORD thy God:^r thou shalt do no work therein.

9 ¶ Seven weeks shalt thou number unto thee:^s begin to number the seven weeks from *such time as thou beginnest to put the sickle to the corn.*

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute^t of a freewill-offering of thy hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:^u

11 And thou shalt rejoice before the LORD thy God,^v thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger,

14. *Liberality to servants and those who have assisted us, and readiness in return to assist them, is an exhibition of excellence, and a source of blessings to both givers and receivers.*

16. It is well so to treat servants as to secure their confidence, gratitude, and esteem, and that they will rather continue with us than go away. By so doing, their services may be greatly prolonged, and rendered much more pleasant and useful to us and to themselves.

18. Kindness and liberality to servants are means of securing not only their good will and fidelity, but also the blessing of God.

22. Fidelity to God, in rendering to him what he requires, is the way to secure his favors, and make them the means of the greatest enjoyment to ourselves and others.

CHAPTER XVI.

1. *The month of Abib—the passover*; Exod. 12:2, 18; 34:18.

3. *Bread of affliction*; in remembrance of their afflictions in Egypt.

9. *To put the sickle*; to reap the sheaf of first-fruits, which was offered on the first day of unleavened bread.

10. *The feast of weeks*; Exod. 34:22.

A. M. 2253.
B. C. 1551. and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt:^a and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days,^b after that thou hast gathered in thy corn and thy wine:^c

14 And thou shalt rejoice in thy feast,^d thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose:^e because the LORD thy God shall bless thee in all thine increase, and in all the works of thy hands, therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose:^f in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:^g

17 Every man shall give as he is able,^h according to the blessing of the LORD thy God which he hath given thee.ⁱ

18 ¶ Judges and officers shalt thou make thee in all thy gates,^j which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment;^k thou shalt not respect persons,^l neither take a gift: for a gift doth blind the eyes of the wise,^m and pervert the wordsⁿ of the righteous.

20 That which is altogether just^o shalt thou follow,^p that thou mayest live,^q and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God,^r which thou shalt make thee.

22 Neither shalt thou set thee up any image;^s ^t which the LORD thy God hateth.^u

^a Ch. 15:15; Lam. 3:19, 20. ^b Lev. 23:34. ^c Heb. floor, and thy vintage. ^d Neh. 8:9-12. ^e Lev. 23:39-40. ^f Exod. 23:14, 31, 34. ^g Exod. 23:15. ^h Heb. according to the gift of his hand. ⁱ Mark. 12:41-44; 2 Cor. 9:12. ^j Exod. 16:18-17; Exod. 18:25, 26; 1 Chr. 24:4. ^k 2 Chr. 19:5-6. ^l Lev. 19:15. ^m Prov. 24:23. ⁿ Ps. 15:24. ^o Or, matters. ^p Heb. Justice, justice. ^q Mic. 6:8. ^r Pl. 1:4-5. ^s Eze. 18:5-9. ^t 1 Kings 11:17. ^u Heb. statue, or pillar. ^v Lev. 26:1. ^w Jer. 41:1. ^x Or, great. ^y Mal. 1:8, 13, 14. ^z ch. 13:6, etc. ^{aa} Josh. 7:11, 15; Judg. 2:20; 2 Kings 16:12; Hos. 8:1. ^{ab} Num. 35:30; Jer. 17:24; 13:1; 1 Eze. 5:10. ^{ac} Lev. 25:39. ^{ad} Exod. 21:12, etc. ^{ae} Ps. 122:4-5. ^{af} Jer. 18:18. ^{ag} Hag. 2:11; Mal. 2:7. ^{ah} ch. 19:17.

13. The feast of tabernacles; Exod. 23:14-17.

19. *Wrest*; pervert. *A gift*; a bribe, something given to make a judge partial. *Doth blind the eyes of the wise*; to truth and equity.

21. *Grove*; the word in the original rather means a wooden image of Astarte, fixed in the ground. See 2 Kings 17:10.

INSTRUCTIONS.

3. We should not forget our past trials, nor the goodness of God in our deliverance, but should be encouraged by his kindness to put our trust in him, and with patient continuance in well-doing look to him for all we need.

6. Such is the unteachableness of men, that the Lord sees it needful often to repeat his instructions, especially with regard to their guilt as sinners, and their need of pardoning mercy through the atonement of Christ.

11. True religion is social in its character, and tends to make all who possess it grateful, kind, communicative, benevolent, and joyful.

CHAPTER XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 3 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election. 16 and duty of a king.

THOU shalt not sacrifice unto the LORD thy God any bullock, or sheep,^a wherein is blemish, or any evil-favoredness:^b for that is an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God,^c in transgressing his covenant,^d

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and inquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel;

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

6 At the mouth of two witnesses,^e or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death,^f and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment,^g between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;^h

9 And thou shalt come unto the priests the Levites,ⁱ and unto the judge that shall be in those days,^j and inquire; and they shall show thee the sentence of judgment:

10 And thou shalt do according to the sentence.

^a Just. 1:1. ^b Mic. 6:8. ^c Pl. 1:4-5. ^d Eze. 18:5-9. ^e 1 Kings 11:17. ^f Heb. statue, or pillar. ^g Lev. 26:1. ^h Jer. 41:1. ⁱ Or, great. ^j Mal. 1:8, 13, 14. ^k ch. 13:6, etc. ^l Josh. 7:11, 15; Judg. 2:20; 2 Kings 16:12; Hos. 8:1. ^m Num. 35:30; Jer. 17:24; 13:1; 1 Eze. 5:10. ⁿ Lev. 25:39. ^o Exod. 21:12, etc. ^p Ps. 122:4-5. ^q Jer. 18:18. ^r Hag. 2:11; Mal. 2:7. ^s ch. 19:17.

17. Religious joy and gratitude to God may at suitable times be properly expressed by feasting on the bounties of his providence, and giving them liberally to the poor and destitute.

20. Civil government is God's institution to secure to men those rights and privileges which it is his will that they should enjoy; and magistrates are bound, as far as practicable, to give to all what justly belongs to them.

CHAPTER XVII.

7. *First upon him*; chap. 13:9.
8. *Blood and blood*; relating to the killing of a man. *Plea and plea*; concerning property, or civil rights. *Stroke and stroke*; personal quarrel.

9. *Come unto thee—judge*; apply to a higher tribunal, at the head of which was God himself. *Sentence of judgment*; right decision.

which they of that place which the Lord shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to the right hand, nor to the left.*

12 And the man that will do presumptuously,^a and will not hearken^b unto the priest that standeth to minister there before the Lord thy God,^b or unto the judge,^c even that man shall die:^d and thou shalt put away the evil from Israel.^e

13 And all the people shall hear, and fear,^f and do no more presumptuously.

14 ¶ When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me,^g like as all the nations that are about me;

15 Thou shalt in any wise set *him* king over thee, whom the Lord thy God shall choose:^h one from among thy brethren shalt thou set king over thee:ⁱ thou mayest not set a stranger over thee,^j which is not thy brother.

16 But he shall not multiply horses to himself,^k nor cause the people to return to Egypt,^l to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.^m

17 Neither shall he multiply wives to himself, that his heart turn not away:ⁿ neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life;^o that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment,^p to the right hand or to the left: to

the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.^q

CHAPTER XVIII.

1 The Lord, the priests and Levites, according to: 3 The priests due: 6 The Levites due: 9 The duties of the nations are to be avoided: 14-20 The duties of the king to be observed: 20 The punishment of a presumptuous man.

THE priests the Levites,^r and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance.^s

2 Therefore shall they have no inheritance among their brethren: the Lord is their inheritance,^t as he hath said unto them.

3 ¶ And this shall be the priest's due from the people,^u from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.^v

5 For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.^w

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourneth,^x and come with all the desire of his mind unto the place which the Lord shall choose;^y

7 Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord.

8 They shall have like portions to eat,^z besides that which cometh of the sale of his patrimony.^{aa}

9 ¶ When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire,^{ab} or that useth divination, or an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

9. It is a great privilege that in cases of doubt and difficulty with regard to duty, we may appeal to an infallible standard, the Scriptures; and look to Him who hath said, If any of you lack wisdom, let him ask of God, and it shall be given him.

12. To turn away and refuse to do the known will of God, is great presumption, wickedness, and folly; and justly exposes those who are guilty of it to his indignation.

15. The giving of directions for the regulation of the conduct of men, by no means proves that the conduct which needs such regulation is right. It may be wicked, and the object of the regulations be, to lessen somewhat its evils till it be done away.

20. God gives the people power to choose their own rulers and form of government; and rulers are bound to take the Bible as their guide, and govern according to its precepts.

CHAPTER XVIII.

8. *Patrimony*; other property besides what he received officially as a Levite.

^a Num. 15: 49, Heb. 1: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

12. *Do presumptuously*: refuse to comply with known law, revealed by God, who was then the chief magistrate of that people.

15. *Shalt thou set king over thee*: this did not require them to set a king over them, or imply that it would be right; it only required, that if at any time they would do it, these directions should be followed. 1 Sam. 8: 4-22.

18. *This law*: either the book of Deuteronomy, or more probably the five books of Moses, called the law, as containing the laws of Jehovah for the government of Israel. Matt. 5: 17; 7: 12; Luke 16: 16; 24: 44.

19. *All the days of his life*: daily, habitually.

20. *Be not lifted up*: do not become proud.

INSTRUCTIONS.

1. The best we have belongs to God, and it should be our delight cheerfully to render to him whatever he requires.

7. Idolatry in the Jewish commonwealth was treason, and as such, when proved by two or more witnesses, was punished with death; but great care was taken that none should be punished except those who were really guilty.

A. M. 2553. 12 For all that do these things *are* an
B. C. 1431. abomination unto the LORD: and because of these
abominations the LORD thy God doth drive them
out from before thee.^a

13 Thou shalt be perfect* with the LORD thy God.

14 For these nations, which thou shalt possess,^a hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.^b

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee,^c of thy brethren, like unto me; unto him ye shall hearken;^d

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly,^e saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet^f from among their brethren,^g like unto thee,^h and will put my words in his mouth; and he shall speak unto them all that I shall command him.ⁱ

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name,^j I will require *it* of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods,^k even that prophet shall die.¹

21 And if thou say in thy heart, How shall we know the word which the LORD hath not spoken?^m

22 When a prophet speaketh in the name of the LORD,^a if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously; thou shalt not be afraid of him.^c

CHAPTER XIX.

1 The cities of refuge. 4 The privilege thereof for the manslayer. 14
The landmark is not to be removed. 15 Two witnesses at the least.
16 The punishment of a false witness.

WHEN the LORD thy God hath cut off the nations,^p whose land the LORD thy God giv-

² Rev. 22:15. ³ Or, *upright, or sincere*; Gen. 17:1; Job 1:1. ⁴ Or, *inherit*. Gen. 20:6; Ps. 117:19, 20; Acts 14:16. ⁵ John 1:45, 6:14; Acts 3:22, 23. ⁶ Matt. 17:5; Heb. 1:1; 2:1-3; John 3:23. ⁷ Exod. 20:19. ⁸ Isa. 9:6. ⁹ Gen. 6:12, 13; Mal. 3:1. ¹⁰ Luke 24:19. ¹¹ Num. 12:6-8; Heb. 3:2-6. ¹² John 4:23-26. ¹³ 2:10, 10:15, 15:1. ¹⁴ Mark 16:7; Acts 3:22, 23; Heb. 2:3; 12:25. ¹⁵ ch. 13:1-5; Jer. 14:15, 15:1; Zech. 13:3. ¹⁶ 1 Jer. 23:15-17; Rev.

13. *Be perfect*; sincerely, heartily, and wholly devoted to God. Job 1:1; Matt. 5:43-48.

13. *A Prophet*; referring to Jesus Christ. Ver. 18, 19; Acts 3:22, 23. *Of thy brethren*; one who shall have the same human nature with them. Compare Heb. 2:11, 12, 14. *Like unto me*; standing, as Moses did, at the head of a new dispensation, and being, like him, a mediator between God and his people. Compare Heb. 3:2-6.

16. *Thou desiredst*; Exod. 20:19; Heb. 12:19.
19. *Require it of him*; call him to account and punish him for his neglect.

22. *Speakesh in the name of the Lord*; pretends to do it, and to foretell future events.

INSTRUCTIONS.

5. Often and in a variety of ways the Lord shows that, while it is not his will that his ministers should be rich, or engage in worldly business for gain, it is his will that they should receive a support for themselves and their families, and devote themselves cheerfully and faithfully to their appropriate work.

eth thee, and thou succeedest[†] them, and dwellest
in their cities, and in their houses ;

2 Thou shalt separate three cities for thee in the midst of thy land,^a which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the
coasts of thy land, which the LORD thy God giveth
thee to inherit, into three parts, that every slayer
may flee thither.

4 And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbor ignorantly, whom he hated not in time past;*

5 As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head¹ slippeth from the helve,⁵ and lighteth upon* his neighbor, that he die; he shall flee unto one of those cities, and live:

6 Let the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him;[†] whereas he *was* not worthy of death, inasmuch as he hated him not in time past.[‡]

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast,^r as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers:

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his neighbor,^a and lie in wait for him, and rise up against him, and smite him mortally^s that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

19:20. ¹ In 1 Jhn 4:1-3, ² In Isa 41:22, 23; Jer. 28:9. ³ Prov. 26:2. ⁴ Job 12:29. ⁵ Heb. *inherit, or possess*. ⁶ Job 11:42; Exod. 21:13; Num. 33:10, etc.; Josh. 20:2-7. ⁷ Heb. *in yesterday the third day*. ⁸ Heb. *car*. ⁹ Heb. *wood*. ¹⁰ Heb. *findeth*. ¹¹ Heb. *smile him in life*. ¹² Heb. *from yesterday the third day*. ¹³ Exek. 34:24. ¹⁴ Gen. 15:1-2. ¹⁵ 1 Jhn. 20:7. ¹⁶ Gen. 9:6; Exod. 21:12, etc.; Prov. 25:17. ¹⁷ Heb. *in life*.

12. Pretended intercourse with evil spirits, and all seeking of information or any good from those who pretend to have such intercourse, are an abomination in the sight of God.

18. Moses was in various respects an eminent type of Christ, especially in acting as mediator between God and the people, and making known to them his will.

19. If he who rejected the testimony of Moses and despised his law died without mercy, of how much sorer punishment will he be thought worthy who rejects the testimony of Christ and despises his commands? Heb. 10:28, 29.

22. God has given to men, in the holy Scriptures, the means of judging, and by these they are bound to judge whether those who profess to speak in his name, do or do not declare his truth. Acts 17:11.

CHAPTER XIX.

2. *Separate three cities; to be cities of refuge on the west side of Jordan, as he already had done on the east side.* Chan. 4:41-43.

12. *Deliver him into the hand of the avenger*; after he had been proved guilty of murder.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of innocent blood* from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbor's landmark,^a which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity,^b or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him *that which is wrong;*^c

17 Then both the men, *between whom the controversy is,* shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and behold, *if the witness be a false witness, and hath testified falsely against his brother;*

19 Then shall ye do unto him, as he had thought to have done unto his brother:^d so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*^d

CHAPTER XX.

1 The priest's exhortation to encourage the people to battle. 5 The officers' proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted. 19 Trees of man's meat must not be destroyed (see margin).

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots,^a and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye

^a Hos. 5:10. ^b 2 Cor. 13:1. ^c One falling away. ^d Prov. 19:5, 9. Gen. 6:24. Lev. 19:20, 21. ^e Psa. 22:7. ^f Heb. make haste. ^g Lev. 25:16. ^h Num. 31:7. ⁱ 1 Cor. 1:30. ^j Gen. 29:10. ^k 2 Cor. 13:12. ^l 22:5. ^m Num. 12:25. ⁿ Lev. 19:15. ^o Heb. made common. ^p Lev. 19:23.

13. *Shall not pity him;* in any such way as to prevent his execution.

14. *Landmark;* that which showed the division line between the property of one man and another.

15. *One witness shall not rise;* a man shall not be condemned on the testimony of one witness only.

18. *Inquisition;* inquiry.

19. *Do unto him;* he shall receive the punishment which he sought to bring on another.

INSTRUCTIONS.

7. Great care should be taken that men do not suffer for that of which they are not guilty.

13. If men are proved to be guilty of murder, no pity or compassion should save them from the punishment which God requires to be inflicted on them.

14. Every attempt of men to appropriate to themselves what belongs to others is a sin against God, and exposes those who are guilty of it to his wrath.

21. Few crimes are more offensive to God than bearing

approach this day unto battle against your ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

4 For the LORD your God is he that goeth with you,^a to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it?^b let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not yet eaten of it?^c let him also go and return unto his house,^d lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.^e

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is fearful and faint-hearted?*^f let him go and return unto his house, lest his brethren's heart faint^g as well as his heart.^h

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.ⁱ

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.^j

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.*^k

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword:^l

14 But the women, and the little ones, and the cattle, and all that is in the city, *even all the spoil thereof,*^m shalt thou takeⁿ unto thyself; and thou shalt eat the spoil of thine enemies,^o which the LORD thy God hath given thee.

^a Hos. 5:10. ^b 2 Cor. 13:1. ^c One falling away. ^d Prov. 19:5, 9. Gen. 6:24. Lev. 19:20, 21. ^e Psa. 22:7. ^f Heb. make haste. ^g Lev. 25:16. ^h Num. 31:7. ⁱ 1 Cor. 1:30. ^j Gen. 29:10. ^k 2 Cor. 13:12. ^l 22:5. ^m Num. 12:25. ⁿ Lev. 19:15. ^o Heb. made common. ^p Lev. 19:23.

false witness; and whether false accusers meet due punishment or not in this world, continuing impenitent they will not escape it in the world to come.

CHAPTER XX.

1. *Thine enemies;* foreign nations who should make war upon the Israelites, or against whom God should call the Israelites to make war.

5. *Dedicated it;* by acknowledging the goodness of God in giving it, feasting on the bounties of his providence, and seeking his blessing.

7. *Betrothed a wife;* engaged to marry her.

8. *Return unto his house;* to free the army from all who were unwilling to go into the battle.

10. *Proclaim peace;* propose terms of peace. Ver. 11.

13. *Smite every male;* this was directed by God as a punishment for their sins, and was designed so to weaken the nation that they would not be likely to make war upon the Israelites in future.

A. N. 2553.
R. C. 141.

15 Thus shalt thou do unto all the cities *which are very far off from thee, which are not of the cities of these nations.*

16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:^a

17 But thou shalt utterly destroy them; *namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:*

18 That they teach you not to do after all their abominations,^b which they have done unto their gods; so should ye sin against the LORD thy God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's *life*) to employ them^c in the siege:^d

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down;^e and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.^f

CHAPTER XXI.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The first-born is not to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The malefactor must not hang all night on a tree.

IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him;

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

3 And it shall be, *that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke;*

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither

earred nor sown, and shall strike off the heifer's neck there in the valley.

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him,^g and to bless in the name of the LORD;^h and by their wordⁱ shall every controversy and every stroke be *tried*.^j

6 And all the elders of that city, *that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:*^k

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge.^l And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of innocent blood* from among you,^m when thou shalt do *that which is right* in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thy hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;ⁿ

12 Then thou shalt bring her home to thy house; and she shall shave her head,^o and pare^p her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month:^q and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money,^r thou shalt not make merchandise of her, because thou hast humbled her.^s

15 ¶ If a man have two wives, one beloved,^t and another hated,^u and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

16 Then it shall be, when he maketh his sons to

^a Josh. 7:1-4; Num. 21:2, 3, 35; Josh. 11:14. ^b Gen. 12:20, 21; Exod. 23:33; Ps. 106:34-40. ^c 1 Cor. 15:73. ^d Heb. to go from before thee. ^e 1 Cor. 10:10. ^f min. the tree of the field is to be employed in the siege. ^g Jer. 6:6. ^h Heb. come down. ⁱ 1 Cor. 23:12. ^j Num. 6:22-27. ^k Heb. mouth. ^l Gen. 17:—

^m 1 Cor. 26:6; Matt. 27:21. ⁿ Heb. on the midst of. ^o Job. 24:4; Jer. 1:14. ^p Gen. 19:13. ^q Num. 31:15. ^r 1 Cor. 11:6. ^s Heb. work, or dress; or, suffer to grow. ^t Ps. 15:10; Luke 14:26. ^u Ex. 1:21. ^v Job. 22:29; Gen. 34:2. ^w Gen. 29:15, 20. ^x Ps. 29:31-33.

16. *These people; the Canaanites, who were by God devoted to destruction, and whose land the Israelites were to possess.*

19. *Not destroy the trees; the fruit-trees. The tree—is man's life; its fruit is the means of his support.*

20. *Not trees for meat; not fruit-trees.*

INSTRUCTIONS.

1. Men should not go to war except when God requires it; and when he does, their dependence should be not on themselves or their fellow-men, but on him; and their object not their own gratification or aggrandizement, but the promotion of his glory and the highest good of mankind.

5. The Lord is disposed to gratify all the innocent and useful affections of men, and not to call them to arduous, self-denying, and dangerous duties, except when his glory and their good require it.

11. Peace, wherever it can consistently be maintained, is desired by God, and should be by all men. Matt. 5:9, 43-48; Rom. 12:18; 14:19; Heb. 12:14.

18. As it is wicked to kill any human being unless God require it, so it is wicked to spare any whom he requires to be slain. 1 Sam. 15:3, 8, 11, 23.

CHAPTER XXI.

4. *A rough valley; or, a valley with a continually flowing stream. Compare ver. 6. Earred; ploughed. Gen. 45:7.*

6. *Shall wash their hands; a profession of their innocence by actions. Ver. 7, 8.*

9. *The guilt of innocent blood; these transactions strikingly showed God's abhorrence of murder and the guilt of committing it, and were designed as a safeguard to human life.*

12. *Pare her nails; the word rendered pare signifies to make or dress, and may mean to let them grow, as persons did in mourning.*

14. *Not sell her—for money; conquerors were accustomed to sell those whom they took in war, but God in this case forbade the Israelites to do it; not to sanction as right in any case the practice here forbidden, but in some measure to lessen its evils while it continued; and open the way for it, under increasing light and love, to be ultimately done away.*

15. *One beloved, and another hated; this regulation did not imply that it was right for a man to have two wives, or to hate either; but, like the regulation in ver. 14, was*

inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated,^a *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated for the first-born,^b by giving him a double portion of all that he hath,^c for he is the beginning of his strength; the right of the first-born is his.^d

18 ^e If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother;^f and *that*, when they have chastened him,^g will not hearken unto them;

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city,^h This our son is stubborn and rebellious, he will not obey our voice;ⁱ *he is* a glutton, and a drunkard.^j

21 And all the men of his city shall stone him with stones, that he die:^k so shalt thou put evil away from among you;^l and all Israel shall hear, and fear.

22 ^m And if a man have committed a sin worthy of death,ⁿ and he be to be put to death, and thou hang him on a tree;

23 His body shall not remain all night upon the tree; but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;^o) that thy land be not defiled,^p which the Lord thy God giveth thee for an inheritance.

CHAPTER XXII.

^a Of leaving the inheritance towards the first-born. ^b The son is to be distinguished by apparel. ^c The share is to be given with her young ones. ^d The first-born must have the inheritance. ^e Contumacious to be avoided. ^f Fringes upon the vesture. ^g The punishment of him that slandereth his wife. ^h 20, 22 Of adultery, 25 of rape, 28 and of fornication. ⁱ 30 of incest.

THOU shalt not see thy brother's ox or his sheep go astray,^a and hide thyself from them:^b thou shalt in any case bring them again unto thy brother.

^c 1 Cor. 5: 10, 11, 2 Cor. 11: 21, 24. ^d 1 Cor. 5: 1, 2. ^e He is found rebellious. Gen. 4: 8. ^f Gen. 25: 31-34. ^g Deut. 20: 12. ^h Prov. 13: 21. ⁱ 1 Cor. 1: 26. ^j 2 Cor. 29: 17. ^k Lev. 19: 30; 25: 10-12. ^l Prov. 29: 1. ^m ch. 13: 11. ⁿ Gen. 19: 8; Act. 25: 11, 26. ^o 1 Josh. 8: 29, 10: 24, 27; John 1: 34. ^p Heb. 12: 16 of God. ^q Num. 35: 1, 31. ^r 1 Cor. 35: 33, 34.

designed to lessen the evils of a wrong practice, while men were so ignorant, wicked, debased, and cruel as to continue it.

20. *Say unto the elders*; concerning their son, that and that only which was true.

21. *The men of his city shall stone him*; to show God's abhorrence of the son's conduct, and prevent others from imitating his example.

23. *He that is hanged is accursed of God*; he is set forth as the object of God's curse. For this reason the degradation of such an act ought not to be prolonged beyond the necessary ends of justice. Compare the use which the apostle Paul makes of this passage in Gal. 3: 13.

INSTRUCTIONS.

4. The great doctrine of atonement by the substitution of the death of the innocent for that of the guilty, is taught often, and in various ways, throughout the Bible, showing the great importance of the right understanding and use of this truth.

9. The guilt of murder rests upon every land in which it is committed, if proper measures are not taken to acquit the innocent and punish the guilty.

17. Though all wrong practices among the Israelites, on account of their wickedness and hardness of heart, were not at once discontinued, or in the course of providence abolished, God was kind and gracious in giving them reg-

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them:^a thou shalt surely help him to lift them up again.^b

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the Lord thy God.^c

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be young ones,*^d or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:^e

7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee,^f and that thou mayest prolong thy days.^g

8 When thou buildest a new house, then thou shalt make a battlement for thy roof,^h that thou bring not blood upon thy house, if any man fall from thence.

9 Thou shalt not sow thy vineyard with divers seeds:ⁱ lest the fruit^j of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 Thou shalt not plough with an ox and an ass together.^k

11 Thou shalt not wear a garment of divers sorts, *as of woollen and linen together.*^l

12 Thou shalt make thee fringes upon the four quarters^m of thy vesture,ⁿ wherewith thou coverest thyself.

^a Luke 24: 14. ^b Lev. 22: 28. ^c 1 Cor. 1: 10. ^d Prov. 22: 4. ^e Jer. 19: 13. ^f Matt. 10: 27. ^g 1 Cor. 10: 10. ^h 1 Cor. 10: 10. ⁱ 1 Cor. 10: 10. ^j 1 Cor. 10: 10. ^k 1 Cor. 10: 10. ^l 1 Cor. 10: 10. ^m 1 Cor. 10: 10. ⁿ 1 Cor. 10: 10.

ulations which, while those practices continued, lessened in some measure their evils.

20. Rebellion of children against the wise and good instruction and authority of parents is highly offensive to God, and exposes those who are guilty of it to be abandoned of him, and given up to vice, infamy, and ruin.

CHAPTER XXII.

1. *Hide thyself from them*; pass by as if you did not see them; refuse to care for them.

5. *Shall not wear that*; because it tended to impurity and wickedness.

6. *Shall not take the dam*; it would be cruel, and tend to sanction cruelty, and also to extirpate that species of birds.

7. *Take the young*; that is, the young only: not a command to take young birds from the nest, but a prohibition of their being taken with the parent bird. *Prolong thy days*; by showing a tender and kind spirit, even to the brute creation.

8. *A battlement for thy roof*; a wall or railing around the roof, to keep persons from falling off; as their roofs were flat, and were often resorted to for air and exercise.

9-12. *Divers sorts*; these directions may have been designed to prevent the Israelites from imitating the heathen, and keep them a separate people. Some think that they have also a symbolical meaning, and forbid the mix-

A. M. 2553.
B. C. 1451. 13 ¶ If any man take a wife, and go in unto her,^a and hate her,

14 And give occasions of speech against her,^b and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid;

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens* of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are *the tokens* of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in a hundred *shekels* of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife: he may not put her away all his days.^c

20 But if this thing be true, *and the tokens* of virginity be not found for the damsel;

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel,^d to play the whore in her father's house:^e so shalt thou put evil away from among you.^f

22 ¶ If a man be found lying with a woman married to a husband,^g then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto a husband,^h and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the

gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbor's wife:ⁱ so thou shalt put away evil from among you.^j

25 ¶ But if a man find a betrothed damsel in the field, and the man force her,^k and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbor, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ If a man find a damsel *that is* a virgin,^l which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father's wife,^m nor discover his father's skirt.ⁿ

CHAPTER XXIII.

1 Who may or may not enter into the congregation. 9 Uncleanness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury. 21 Of rows. 24 Of trespasses.

HE that is wounded in the stones,^a or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD;^b even to his tenth generation shall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite^c shall not enter into the congregation of the LORD;^d even to their tenth generation shall they not enter into the congregation of the LORD for ever:

k Exod. 22:16-17. l 1 Ch. 27:30; Lev. 18:8; 30:11; 1 Cor. 5:1-13. m Ruth 3:9. Ezek. 23:15-18; John 8:3; Heb. 13:4. n Mat. 1:18, 19. o Gen. 21:14. J. ver. 21, 22. 1 Cor. 5:2, 13. * Or, take strong hold of her; 2 Sam. 13:14.

ture of things that are incongruous in morals and religion. Compare 2 Cor. 6:14-16.

13-21. *Occasions of speech against her*; these directions were designed to prevent unjust accusations, to protect the innocent, and punish the guilty.

22. *They shall both of them die*; this was on the ground that both were consenting to the wickedness.

INSTRUCTIONS.

2. The Old Testament as well as the New requires men to do to others as in like circumstances they ought to wish others to do to them.

3. Things which others have lost, and which we find, are not ours if by using suitable means we can find the owner.

4. The law of God requires us to exercise compassion not only towards our fellow-men, but also towards animals in distress, and to make all proper efforts to relieve them.

5. All practices which tend to impurity of heart or of life, in ourselves or others, should be avoided.

6. The directions of God are suited to lessen, and should they be perfectly followed, to do away the selfishness and cruelty of the human heart, and lead it to delight in the happiness of the whole sensitive creation.

7. The manifestation of a kind and compassionate disposition is favorable to the continuance of life, prosperity, and happiness.

8. Carelessness as well as cruelty is offensive to God, and tends to bring numerous evils upon men. If others suffer through our neglect, we shall be held responsible at the divine tribunal.

9-12. Jehovah delights in harmony, propriety, decency, and order. Every thing contrary to these, and tending to corrupt the imagination, pervert the judgment, or deprave the heart, is offensive in his sight.

21. Marriage is an institution of God, established at the creation, and to continue to the end of time. Its obligations are most sacred, and those who violate them are exposed to his awful curse.

25. By the penalty which God under the Jewish dispensation affixed to adultery, he showed his deep and unchanging abhorrence of that crime, and the sore punishment which, without repentance awaits the guilty in the future world.

CHAPTER XXIII.

1. *Not enter into the congregation of the Lord*; not be admitted to worship in the temple. This was designed to prevent Israelitish parents from mutilating their children, as was often done among the heathen.

3. *Ammonite—Moabite*; these nations bordered upon that part of Canaan which lay east of the Jordan.

4 Because they met you not with bread and with water in the way,^a when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.^b

5 Nevertheless, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee,^c because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity^d all thy days for ever.^e

7 ¶ Thou shalt not abhor an Edomite; for he is thy brother:^o thou shalt not abhor an Egyptian; because thou wast a stranger in his land.^f

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.^g

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.^h

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that changeth him by night,ⁱ then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on,^j he shall wash himself with water;^k and when the sun is down, he shall come into the camp again.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp,^l to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing^m in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:ⁿ

16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy

gates, where it liketh him best: thou shalt not oppress him.^o

17 ¶ There shall be no whore^p of the daughters of Israel,^q nor a sodomite of the sons of Israel.^r

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother;^s usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury;^t but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it.^u

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it:^v for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform;^w even a freewill-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

25 When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thy hand;^x but thou shalt not move a sickle unto thy neighbor's standing corn.

CHAPTER XXIV.

1 Of divorce. 5 A new married man goeth not to war. 6 10 Of pledges. 7 Of manslaughter. 8 Of leprosy. 11 The hire is to be given. 16 Of justice. 19 Of charity.

WHEN a man hath taken a wife, and married her, and it come to pass that she find no

good for him, as Exod. 22:31. * Or, sodomites, Rom. 1:26. a Lev. 19:29. b Gen. 2:24-25. c Gen. 10:12. d 1 Ch. 10:19. e Exod. 22:31. 24-29. f Lev. 19:34. g Rom. 3:29, 30; Eph. 2:12. h Josh. 6:18. i Lev. 15:16. j Heb. purged inward. k Lev. 15:5. l Heb. sitest down. m Lev. 26:12. n 2 Cor. 6:16. o Heb. nakedness of any thing. p 1 Sam. 30:15. q Heb. is

7. Brother; relative, being descended like themselves from Abraham and Isaac.

8. Shall enter into the congregation; become entitled to all the privileges of an Israelite, if they embrace his religion.

9. The host; the army of Israel.

10-14. Wash himself; these regulations were designed to promote cleanliness and a conviction of the necessity of internal as well as external purity.

15. The hire; the wages of iniquity must not be offered to the Lord, as was done by the heathen. A dog; a male prostitute, a sodomite.

16. Usury; interest. This was designed to inculcate and increase the habit of assisting and doing good to one another as the people of God.

24. Eat grapes thy fill; enough to satisfy present want. Not put any in thy vessel; to carry it away.

25. Corn; grain. Matt. 12:1, 2.

INSTRUCTIONS.

2. Every thing should be avoided by parents which tends to deprive children of any of the privileges and blessings of the people of God.

3. Sins committed by parents may, long after they are dead, entail great evils on their children—and sins committed by rulers, great evils on the people.

A. M. 2553.
B. C. 1451.
favor in his eyes, because he hath found some uncleanness* in her; then let him write her a bill of divorcement,[†] and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled;[‡] for that is abomination before the LORD: and thou shalt not cause the land to sin,[§] which the LORD thy God giveth thee for an inheritance.

5 When a man hath taken a new wife,[¶] he shall not go out to war, neither shall he be charged with any business;[‡] but he shall be free at home one year, and shall cheer up his wife which he hath taken.[¶]

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die;[¶] and thou shalt put evil away from among you.[¶]

8 ¶ Take heed in the plague of leprosy,[‡] that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way,[‡] after that ye were come forth out of Egypt.

10 ¶ When thou dost lend[¶] thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

* Heb. matter of nakedness. † Heb. cutting off. ‡ Matt. 5: 41, 32. § Jer. 31: 4. ¶ Lev. 12: 25-26. ¶ Gen. 29: 7. ¶ Heb. not any thing shall pass upon him. ¶ Prov. 5: 18. ¶ Exod. 21: 16. ¶ Gen. 19: 10. ¶ Lev. civ. 13, 14. ¶ Num. 12: 10. ¶ Heb. lend the loan of any thing to. ¶ Exod. 22: 26, 27. ¶ Job 29: 11-13; 31: 19, 20. 2 Cor. 9: 13, 14. ¶ Gen. 15: 6; Psa. 106: 31;

of marriage. God always abhorred it. But on account of the wickedness and hardness of their hearts it was for a time suffered, and regulations were adopted to lessen its evils. Mal. 2: 14-16; Matt. 5: 31, 32; 19: 3-9; Mark 10: 2-12.

5. Free at home one year; this was suited to increase and render more permanent conjugal affection, and thus render the family state more useful and happy.

6. Nether; lower. A man's life; that which was needful to prepare his food, and thus enable him to live. Each family then had a mill in their house, and ground their grain by hand. Exod. 11: 5; Matt. 24: 41.

7. That thief shall die; but that stole an ox was to restore double, but he that stole a man was to die; so much more wicked was it to steal a man than an ox. Exod. 21: 16; 22: 4.

8. As I commanded; Leviticus 13, 14.

10. Not go into his house; this was designed to protect the poor debtor against the violence of the creditor.

12. Not sleep with his pledge; it might be some covering which at night the poor man would need.

13. It shall be righteousness; doing what would be right; and when done with right motives, accepted of God.

15. At his day; at the close of his day's service, or the time he had agreed to work.

13 In any case thou shalt deliver him the pledge again when the sun goeth down;[‡] that he may sleep in his own raiment, and bless thee;[‡] and it shall be righteousness unto thee before the LORD thy God.[‡]

14 Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it:[‡] lest he cry against thee unto the LORD,[‡] and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers:[‡] every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless;[‡] nor take a widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt,[‡] and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow:[‡] that the LORD thy God may bless thee in all the work of thy hands.

20 When thou beatest thine olive-tree, thou shalt not go over the boughs again:[‡] it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward:[‡] it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt:[‡] therefore I command thee to do this thing.

119: 9; Dan. 4: 27; Jas. 2: 15-23. † Heb. lifteth his soul unto it; Psa. 25: 1, 6-4. ‡ Jas. 5: 4. ‡ 2 King. 11: 5, 6; Jer. 31: 29, 30; Ezek. 18: 20. ‡ Exod. 22: 23-27; Prov. 22: 22, 23; Jer. 22: 3; Zech. 7: 10; Mal. 3: 5. ‡ Pch. 16: 12. ‡ Lev. 19: 9, 10; 23: 22; Psa. 41: 1. ‡ Heb. bought it after thee. ‡ Heb. after thee. ‡ ver. 15.

16. Every man; who commits crimes for which death is the prescribed penalty.

18. Do this thing; refrain from wronging the laborer, the stranger, the widow, or the fatherless.

20. It; what is left on the trees.

INSTRUCTIONS.

1. God, as civil ruler among the Jews, suffered, and in his providential government he now suffers some things which are contrary to his moral law, which it is wicked for men to do, and which, if they do, will draw down upon them his curse.

5. Great care should be taken not to interrupt or weaken affection between man and wife, but it should by all proper means be cherished and perpetuated. Eph. 5: 25-33.

6. Nothing should be taken from a poor man for debt which is needful to his subsistence.

15. The oppression of the poor, and withholding from hired laborers what is due to them, is an aggravated offence not only against them, but against God.

16. No criminal should be punished except for his own sins.

18. The kindness of God to us should lead us to be kind to others, especially to the poor, the stranger, the widow, and the fatherless.

CHAPTER XXV.

1 *See* 19:17; *Ezek.* 41:21. 2 *See* 19:17; *Ezek.* 41:21. 3 *See* 19:17; *Ezek.* 41:21. 4 *See* 19:17; *Ezek.* 41:21. 5 *See* 19:17; *Ezek.* 41:21. 6 *See* 19:17; *Ezek.* 41:21. 7 *See* 19:17; *Ezek.* 41:21. 8 *See* 19:17; *Ezek.* 41:21. 9 *See* 19:17; *Ezek.* 41:21. 10 *See* 19:17; *Ezek.* 41:21. 11 *See* 19:17; *Ezek.* 41:21. 12 *See* 19:17; *Ezek.* 41:21. 13 *See* 19:17; *Ezek.* 41:21. 14 *See* 19:17; *Ezek.* 41:21. 15 *See* 19:17; *Ezek.* 41:21.

IF there be a controversy between men,¹ and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.²

2 And it shall be, if the wicked man be worthy to be beaten,³ that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.⁴

4 ¶ Thou shalt not muzzle the ox when he treadeth⁵ out the corn.⁶

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother⁷ shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.⁸

6 And it shall be, that the first-born which she beareth shall succeed⁹ in the name of his brother which is dead,¹⁰ that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's¹¹ wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother:

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

* *See* 19:17; *Ezek.* 41:21. 2 *See* 19:17; *Ezek.* 41:21. 3 *See* 19:17; *Ezek.* 41:21. 4 *See* 19:17; *Ezek.* 41:21. 5 *See* 19:17; *Ezek.* 41:21. 6 *See* 19:17; *Ezek.* 41:21. 7 *See* 19:17; *Ezek.* 41:21. 8 *See* 19:17; *Ezek.* 41:21. 9 *See* 19:17; *Ezek.* 41:21. 10 *See* 19:17; *Ezek.* 41:21. 11 *See* 19:17; *Ezek.* 41:21.

CHAPTER XXVI.

4. Muzzle the ox; to prevent his eating. The usual way of threshing grain at that time, was treading it out with oxen.

6. Succeed—his brother; to his inheritance, and to his name in the genealogical records.

10. Hath his shoe loosed; a sign of disgrace in view of the people.

13. A great and a small; so as to get more than just weight when he bought, and give less when he sold.

17. What Amalek did; Exod. 17:8; Num. 24:20.

19. Shalt blot out the remembrance; utterly destroy them. 1 Sam. 15:1-3.

INSTRUCTIONS.

1. The acquitting of the guilty, and the condemning of the innocent, are both an abomination to the Lord.

4. The withholding of needful support and comfort even from oxen, is a sin against God; much more is the withholding of them from servants and other human beings

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity her.

13 ¶ Thou shalt not have in thy bag divers weights,¹ a great and a small:

14 Thou shalt not have in thy house divers measures,² a great and a small:

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have:³ that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.⁴

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee,⁵ even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.⁶

19 Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about,⁷ in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven;⁸ thou shalt not forget it.

CHAPTER XXVI.

1 The commandment of him that setteth the basket of first-fruits. 12 The prayer of man that giveth his third year's tithe. 16 The covenant between God and his people.

AND it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth,⁹ which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

3 Thou shalt stand upon a stone, and shalt say, A great and a small; so as to get more than just weight when he bought, and give less when he sold.

4 Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

5 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

6 For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

7 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

8 Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

CHAPTER XXVI.

2. The place which the Lord thy God shall choose; as the place of his worship, and of the visible manifestation of his presence.

A. M. 2553.
B. C. 1351. 3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thy hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian^a ready to perish was my father;^b and he went down into Egypt,^c and sojourned there with a few,^d and became there a nation, great, mighty, and populous:

6 And the Egyptians evil-entreated us,^e and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice,^f and looked on our affliction, and our labor, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand,^g and with an outstretched arm, and with great terribleness, and with signs, and with wonders:^h

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.ⁱ

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:^j

11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee,^k and unto thy house, thou, and the Levite,^l and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year,^m *which is the year of tithing,*ⁿ and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of my house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and

to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments,^o neither have I forgotten them.^p

14 I have not eaten thereof in my mourning,^q neither have I taken away *ought* thereof for any unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

15 Look down from thy holy habitation,^r from heaven,^s and bless thy people Israel,^t and the land which thou hast given us, as thou swarest unto our fathers,^u a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments:^v thou shalt therefore keep and do them with all thy heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God,^w and to walk in his ways, and to keep his statutes,^x and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people,^y as he hath promised thee, and that thou shouldest keep all his commandments:^z

19 And to make thee high above all nations which he hath made,^a in praise, and in name, and in honor; and that thou mayest be a holy people unto the LORD thy God,^b as he hath spoken.

CHAPTER XXVII.

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be, on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee; that thou shalt set thee up great stones, and plaster them with plaster:

^a Hos. 12:12. ^b Gen. 43:1, 2. ^c Gen. 43:1, 6. ^d Job. 7:7. ^e Exod. 1:11-14. ^f Exod. xv. 2-4. ^g Exod. 12:37, 38; 13:3, 16. ^h Job. 4:11. ⁱ Exod. 3:8. ^j Jer. v. 3:9. ^k 1 Cor. 10:31. ^l Job. 12:7, 12; 16:11. ^m 1 Cor. 9:11. ⁿ Lev. 27:30. ^o Num. 15:24. ^p Job. 14:28-29. ^q Psal. 11:21-24, 25, 1, 6; Acts 21:16. ^r 1 John 3:22. ^s Psal. 119:141. ^t Lev. 7:20; 21:1, 11; Hos. 9:4. ^u Isa. 61:13.

5. A Syrian ready to perish; or, a wandering Syrian, in reference to the nomadic life of Jacob. In a wider sense Mesopotamia, the birthplace of Abraham, was reckoned to Syria, so that Jacob was of Syrian descent, in respect to his fathers Abraham and Isaac, as well as his mother Rebecca.

12. The year of tithing; this was the second tithing, or the tithing of the remaining nine parts, after one tenth had been given to the Levites. Every third year this second tithing was to be given to the poor. Chap. 14:22-29.

13. The hallowed things; those which God required to be set apart for the Levites, for the poor, and for religious purposes.

14. Thereof; of the hallowed things, ver. 13. In my mourning; which was unlawful, as the food of mourners was regarded as unclean. Hosea 9:4. For the dead; for funeral feasts, a use to which it was unlawful to put these hallowed things. There is probably an allusion here to a heathenish custom.

17. Avouched; affirmed, declared.

INSTRUCTIONS.

3. However long the fulfilment of divine promises may be delayed, and however great the obstacles, they will in due time all be accomplished.

7. Those who are oppressed, and with humble, believing, and affectionate hearts, seek help from God, may expect that in due time he will deliver them.

10. As God is the author of all our blessings, we should as such acknowledge him; and should honor him with our substance and with the first-fruits of all our increase. Prov. 3:9.

14. Obedience to the commands of God is a good preparation for seeking his favor with acceptance, and receiving his blessing on all our enjoyments. Neh. 5:19; 13:7-31.

16. As God gives to men, heart, soul, mind, strength, and all mercies, it is reasonable that they should be devoted to his service.

19. Devotion to God, is the way to be truly great, noble, excellent, useful, and happy.

3 And thou shalt write upon them all the words of this law,* when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal,^b and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

6 Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the Lord thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord thy God.^c

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God.^d

10 Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites shall speak,^e and say unto all the men of Israel with a loud voice,

15 Cursed be the man that maketh any graven or molten image,^f an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place:^g and all the people shall answer and say, Amen.

16 Cursed be he that setteth light by his father or his mother:^h and all the people shall say, Amen.

17 Cursed be he that removeth his neighbor's landmark:ⁱ and all the people shall say, Amen.

18 Cursed be he that maketh the blind to wander out of the way:^j and all the people shall say, Amen.

19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow:^k and all the people shall say, Amen.

20 Cursed be he that lieth with his father's wife:^l because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed be he that lieth with any manner of beast:^m and all the people shall say, Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother:ⁿ and all the people shall say, Amen.

23 Cursed be he that lieth with his mother-in-law:^o and all the people shall say, Amen.

24 Cursed be he that smiteth his neighbor secretly:^p and all the people shall say, Amen.

25 Cursed be he that taketh reward to slay an innocent person:^q and all the people shall say, Amen.

26 Cursed be he that confirmeth not all the words of this law to do them:^r and all the people shall say, Amen.^s

CHAPTER XXVIII.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God,^t to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:^u

2 And all these blessings shall come on thee, and overtake thee,^v if thou shalt hearken unto the voice of the Lord thy God.^w

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.^x

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.^y

5 Blessed shall be thy basket and thy store.^z

6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.^{aa}

19:11, 12; Exod. 20:12-14. ^a Exod. 23:7, 8; Prov. 1:11-19; Ezek. 22:12; ch. 28:15, etc.; Psal. 119:21; Gal. 3:10; Rom. 10:5. ^b Jer. 11:3-5; Rom. 3:19. ^c Gen. 15:26; Lev. 25:5, etc.; Num. 26:19. ^d ver. 10, 45. ^e 1 Tim. 4:8. ^f Rom. 30; Psal. 135:1-4. ^g ch. 7:13; Gen. 49:25; Psal. 107:39; 127:4. ^h Lev. 20:9; Num. 30:1. ⁱ ch. 19:14. ^j Psal. 121:8.

them the motives which God has revealed to induce them to keep it.

10. Whenever God makes any his peculiar people, he lays them under special obligations to obey him; and if they do not, they incur peculiar guilt and expose themselves to an aggravated punishment. Chap. 28:14-68.

15. By adding their solemn Amen to what is uttered, people profess to believe its truth. If it is a curse, they acknowledge its justice; and if a blessing, their desire to receive it.

26. All the revelations and declarations of God are suited to deter men from transgression, and persuade them to obedience, showing that he has no pleasure in the death of the wicked, but great pleasure in their turning from their wickedness, that they may live. Chap. 28; Ezek. 33:11; Luke 15:10.

CHAPTER XXVIII.

2. These blessings; the blessings enumerated in ver. 3-14.

CHAPTER XXVII.

3. The words of this law; supposed to be the law or declaration which follows, ver. 14-26.

4. Ebal; Gen. 12:6.

12. Gerizim; Gen. 12:6. Bless the people; add their Amen, in token of their concurrence, when the Levites should pronounce blessings on the obedient.

13. To curse; add their Amen when the Levites should pronounce curses on the disobedient. Ver. 14-26.

15. Graven or molten image; for the purpose of worshipping it. Exod. 20:4-6.

16. Settle light; disregards and dishonors. Exod. 20:12.

17. Landmark; chap. 19:14.

19. Perverteth the judgment of; commits injustice towards those mentioned.

INSTRUCTIONS.

3. All proper methods should be adopted to make the law of God familiar to all the people, and to set before

A. M. 2553.
B. C. 1451.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face:^a they shall come out against thee one way, and flee before thee seven ways.^b

8 The LORD shall command the blessing upon thee in thy storehouses,^c and in all that thou settest thy hand unto;^d and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee a holy people unto himself,^e as he hath sworn unto thee,^f if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth^g shall see that thou art called by the name of the LORD;^h and they shall be afraid of thee.ⁱ

11 And the LORD shall make thee plenteous in goods,^j in the fruit of thy body;^k and in the fruit of thy cattle, and in the fruit of thy ground,^l in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season;^m and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow.ⁿ

13 And the LORD shall make thee the head, and not the tail;^o and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

14 And thou shalt not go aside from any of the words which I command thee this day,^p to the right hand, or to the left,^q to go after other gods to serve them.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God,^r to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:^s

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.^t

17 Cursed shall be thy basket and thy store.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20 The LORD shall send upon thee cursing, vexation,^u and rebuke,^v in all that thou settest thy hand unto for to do,^w until thou be destroyed, and until thou perish quickly;^x because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee,^y until he have consumed thee from off the land, whither thou goest to possess it.

^a 2 Sam. 22:3-11. ^b Josh. 8:22; 2 Chr. 14:9-15. ^c Or, barns. ^d Lev. 26:21. ^e Psa. 87:5. ^f 2 Thess. 3:3; 1 Pet. 5:10. ^g Exod. 19:5. ^h Mal. 3:12. ⁱ Dan. 9:18. ^j 19. ^k 1 Chr. 11:23; 1 Chr. 14:17. ^l Or, for good. ^m How bella. ⁿ Prov. 10:22. ^o Job. 12:23. ^p 4 ch. 15:6. ^q Isa. 9:11, 15. ^r Job. 5:32. ^s Isa. 34:21. ^t Lev. 26:14, etc. ^u Lam. 2:17. ^v Isa. 2:2. ^w Isa. 38:49. ^x Isa. 39:17. ^y Heb. which thou wouldst do. ^z 1 Sam. 14:20; Zech. 14:13.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword,^a and with blasting,^b and with mildew; and they shall pursue thee until thou perish.

23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.^c

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee,^d until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies;^e thou shalt go out one way against them, and flee seven ways before them; and shalt be removed^f into all the kingdoms of the earth.^g

26 And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth,^h and no man shall fray them away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods,ⁱ and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:^j

29 And thou shalt grope at noonday,^k as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her:^l thou shalt build a house, and thou shalt not dwell therein:^m thou shalt plant a vineyard, and shalt not gatherⁿ the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored^o to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people,^p and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thy hand.

33 The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up;^q and thou shalt be only oppressed and crushed away:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.^r

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known;^s and there shalt thou serve other gods, wood and stone.

^a Jer. 21:10. ^b Amos. 4:9, 10. ^c Or, drought. ^d Jer. 14:1-6. ^e Jer. 12; Jer. 15:21. ^f Jer. 32:30. ^g Heb. for a removing. ^h Jer. 15:4. ⁱ Psa. 79:2; Jer. 7:33. ^j Exod. 9:9, 11; 1 Sam. 5:6, 12. ^k Jer. 4:9. ^l Job 5:14; Isa. 39:10. ^m Jer. 10. ⁿ Amos 5:11. ^o Mic. 6:13. ^p Heb. profane; use it as common meat; etc. ^q 20. ^r Heb. return. ^s 2 Chr. 20:9. ^t Sen. 9:36; Jer. 5:17. ^u Isa. 1:6. ^v 2 Chr. 36:6, 17.

7. Seven; used for many.

10. Called; Jehovah's people.

23. Be brass, and—iron; the heaven would not give any more rain than if it were brass, nor the earth yield any more fruit than if it were iron.

26. Thy carcass shall be meat; many of their dead bodies would be left unburied. Pray; frighten, scare.

27. Botch; painful ulcers. Ver. 35.

32. No might; no power to escape the evils or to prevent them.

A. M. 2553.
B. C. 1451. people,^a from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even wood and stone.*

65 And among these nations shalt thou find no ease,^b neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!^c for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships,^d by the way whereof I spake unto thee, Thou shalt see it no more again:^e and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

CHAPTER XXIX.

1 Moses exhorteth them to obedience, by the memory of the works they have seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that doth not himself in his wickedness. 29 Secret things belong unto God.

THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.^f

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh,^g and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:^h

4 Yet the LORD hath not given you a heart to perceive,ⁱ and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot:^j

6 Ye have not eaten bread,^k neither have ye drunk wine or strong drink;^l that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon,^m and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them,ⁿ that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God;^o your captains of your tribes, your elders, and your officers, *with all the men of Israel,*

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:^p

12 That thou shouldest enter^q into covenant with the LORD thy God, and into his oath,^r which the LORD thy God maketh with thee this day:

13 That he may establish thee to-day for a people unto himself,^s and *that* he may be unto thee a God, as he hath said unto thee,^t and as he hath sworn unto thy fathers, to Abraham,^u to Isaac,^v and to Jacob.^w

14 Neither with you only do I make this covenant and this oath;

15 *Ye shall be sold—and no man shall buy you;* many were sold into perpetual bondage, and many more were offered for sale for whom their conquerors could not find a market, so great were their numbers; and multitudes were slain or left to perish. See Josephus, Patrick, Basnage, Newton, Keith, etc.

INSTRUCTIONS.

2. No tongue can express nor finite mind conceive the number, greatness, variety, richness, or duration of the blessings which flow from obeying God.

15. The miseries comprehended in the curses which flow from continued disobedience to God, as much surpass all finite conception as the blessings which flow from his favor.

24. As all the elements are under the control of God, he can at any time arm them against his foes, and pursue them with wrath till they perish.

28. Diseases of body and mind are God's servants. They go and come at his bidding, and fasten their deadly fangs on such as he commissions them to torment and destroy.

32. Few calamities are more dreadful than to see the misery of children and be unable to help them.

45. What renders calamities vastly more dreadful is, a conviction that we by our own wickedness have occasioned them.

57. The horrors of famine can be but faintly conceived; and if the sufferings occasioned by sin are so great in this world, what must they be in the world to come?

67. The history of the Jews for more than eighteen

hundred years demonstrates the truth of the predictions contained in this chapter, and conclusively proves that in uttering them Moses spoke by the direction, and under the guidance of the Holy Ghost.

CHAPTER XXIX.

1. *The covenant;* the declarations of God with regard to the duty of the Israelites, his blessings on the obedient, and his curses on the disobedient. *In Horeb;* Exod. 19:3-8; 24:2-8.

2. *Ye have seen;* many of the older ones had seen, and the rest had heard.

4. *To perceive;* the spiritual beauty, excellence, and glory of God, and the supreme blessedness of loving, believing, and obeying him. This perception no one has without receiving it from God. The great body of the Israelites did not feel their need of this, did not seek it, nor desire it, nor obtain it. They rebelled against God, and nearly all who when they came out of Egypt were over twenty years old, died in the wilderness.

5. *Your clothes—thy shoe;* these God so provided and preserved as to keep them from want.

6. *Not eaten bread, neither—drunk wine;* they lived on manna, and drank water from the rock.

12. *Enter into covenant;* by engaging to obey him; on the fulfilment of which engagements he promised to bless them.

14. *Neither with you only;* God made this covenant not only with them, but with their posterity and with all who should obey him. Heb. 6:13-20.

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that is not here with us this day :^a

16 For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols,^b wood and stone, silver and gold, which were among them;^c

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gallth and wormwood :^d

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination^e of my heart, to add drunkenness to thirst;^{f,g}

20 The LORD will not spare him, but then the anger of the LORD,^h and his jealousy shall smoke against that man,ⁱ and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.^j

21 And the LORD shall separate him unto evil out of all the tribes of Israel,^k according to all the curses of the covenant that are written^l in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;^m

23 And that the whole land thereof is brimstone, and salt,ⁿ and burning, that it is not sown, nor beareth,^o nor any grass growth therein, like the overthrow of Sodom and Gomorrah, Admah and

Zebaim, which the LORD overthrew in his anger and in his wrath;^k

24 Even all nations shall say, Wherefore hath the LORD done thus unto this land?¹ what meaneth the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given^a unto them:^h

27 And the anger of the LORD was kindled against this land,^m to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation,ⁿ and cast them into another land, as it is this day.

29 The secret things belong unto the LORD our God;^o but those things which are revealed belong unto us and to our children for ever,^p that we may do all the words of this law.

CHAPTER XXX.

1 Great mercies promised unto the repentant. 11 The commandment to remember. 15 Death and life are set before them.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,^a

2 And shalt return unto the LORD thy God,^b and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will

19-21, Jer. 29-31. 1 Kings 11-9. Jer. 22-9. 1 Heb. *deserted*. 2 For we did not give thee this captivity. 3 Dan. 9-11-14. 4 Kings 14-15. 5 Jer. 2-18. Dan. 9-22-28. 1 Chr. 2-16. 6 Ps. 78-2-7. 7 Tan. 3-16. 8 1 Kings 17-18. 9 Isa. 55-7. 1 John 1-9.

1 Heb. *to*. 2 Heb. *deserted*. 3 Heb. *rough*; or, *in punishment*. 4 Heb. *to*. 5 Heb. *to*. 6 Heb. *to*. 7 Heb. *to*. 8 Heb. *to*. 9 Heb. *to*. 10 Heb. *to*. 11 Heb. *to*. 12 Heb. *to*. 13 Heb. *to*. 14 Heb. *to*. 15 Heb. *to*. 16 Heb. *to*. 17 Heb. *to*. 18 Heb. *to*. 19 Heb. *to*. 20 Heb. *to*. 21 Heb. *to*.

18. *Gall and wormwood*; bitter and poisonous plants, here representing the effects of sinful practices.

20. *Blot out his name*; destroy him.

22. *That land*; the land of Canaan.

23. *Brimstone, and salt*; utterly barren.

24. *To great anger*; of God against Canaan, in turning it from fertility to barrenness, and visiting its inhabitants with such awful calamities.

26. *Whom he had not given*; who had not done and could not do any thing for them.

29. *Secret things*; things not revealed, and which we do not and need not know. *Things—revealed*; those which God makes known, or has given us the means of knowing, and which we need to know.

INSTRUCTIONS.

4. So long as men continue to neglect what they know to be right and do what they know to be wrong, God will not give them hearts to perceive his spiritual glory, or to enjoy his infinite love.

9. A faithful survey of the past dealings of God with us and our friends, is well adapted to lead us to do his will, and thus to secure all needed good.

12. The course taken by parents deeply affects their children for both worlds, and may be a means of their salvation or of their destruction.

18. Apostasies from God begin in the heart; and in order to escape destruction, men must with all diligence keep their hearts in the love of God, with them believe

unto righteousness, and from them make profession of their faith and love to salvation.

19. For a man to think that he shall be happy in a course of sinning, or can continue in it and escape destruction, is one of the surest ways to ruin.

23. The past and present state of Palestine, as well as of the Jews its ancient inhabitants, is a fulfilment of the word of God by Moses, uttered and recorded more than three thousand years ago; and a proof that none of his declarations will fail, but all in due time come to pass.

28. Men of various nations, characters, and countries now say, concerning the Jews and the land of Canaan, what Moses here predicted that they would say; and thus show that he was inspired by Him who sees the end from the beginning, and can describe things thousands of years before, with as much accuracy as after they have taken place.

29. God gives us the means of knowing all that we need to know; and for us to strive or wish to know what we cannot, ought not, and need not know, is foolish, hurtful, and wicked. The more content we are without such knowledge the better; while, by the revelation of God, to know him in such a manner as to love and obey him, is the whole of man's duty, excellence, blessedness, and glory.

CHAPTER XXX.

1. *These things*; the things mentioned in the previous chapters.

A. M. 2553.
B. C. 1351.
return and gather thee from all the nations, whither the LORD thy God hath scattered thee.^a

4 If any of thee be driven out unto the outmost parts of heaven,^b from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.^c

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plentiful in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good:^d for the LORD will again rejoice over thee for good,^e as he rejoiced over thy fathers;

10 If thou shalt hearken unto the voice of the LORD thy God,^f to keep his commandments and his statutes which are written in this book of the law,^g and if thou turn unto the LORD thy God with all thy heart, and with all thy soul.^h

11 ¶ For this commandment which I command thee this day, it is not hidden from thee,ⁱ neither is it far off.

12 It is not in heaven, that thou shouldst say, Who shall go up for us to heaven,^j and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;^k

^a Jer. 32:37, etc.; Ezek. 36:21. ^b Noh. 1:9. ^c Isa. 14:1-27; Obad. 10. ^d ch. 28:11. ^e Zech. 3:17. ^f Isa. 55:2, 3. ^g 1 Cor. 7:19. ^h Lev. 2:1. ⁱ Lam. 3:40, 41; Ezek. 33:11, etc. ^j Ps. 114:19; Isa. 45:19. ^k Rom. 10:6, etc. ^l Jer. 1:19; ch. 11:23. ^m Matt. 23:33. ⁿ John 14:21. ^o Prov. 14:11.

6. *Circumcise thy heart*; turn it from the love and practice of sin to the love and practice of holiness. *Mayest live*; live a life of holiness and prosperity on earth, and of blessedness and glory in heaven. Rom. 2:29; Col. 2:11-13.

11. *It is not hidden—neither is it far off*; not difficult, but easy to be understood. What was wanted was humble, docile, obedient, and affectionate hearts. Rom. 10:6-11; 2 Tim. 3:14-17.

15. *Life and good*; temporal and eternal, to be obtained as the gracious gift of God, by obeying him. *Death and evil*; which they would bring upon themselves by disobeying him. Ver. 16-18.

19. *Choose life*; by choosing to obey God, and thus obtain it. Ver. 20.

INSTRUCTIONS.

3. However great or long continued the calamities which any suffer in this world on account of their sins, if they think upon their ways, repent, and turn heartily to the Lord, he will forgive them and bestow upon them freely, for Christ's sake rich and lasting blessings. Prov. 1:23; Isa. 55:17.

16 In that I command thee this day to love the LORD thy God,¹ to walk in his ways, and to keep his commandments, and his statutes, and his judgments,^m that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thy heart turn away,ⁿ so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish,^o and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

19 I call^p heaven^q and earth to record this day against you,^r that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life,^s and the length of thy days; that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER XXXI.

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I am a hundred and twenty years old this day;^t I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.^u

3 The LORD thy God, he will go over before thee,^v and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.^w

4 And the LORD shall do unto them as he did to Sihon and to Og,^x kings of the Amorites, and unto the land of them, whom he destroyed.

^a ch. 8:19. ^b ch. 4:26; 31:28. ^c ch. 32:1; 1:1-2; Jer. 2:12, 13. ^d Jer. 22:29; Mic. 6:1, 2. ^e Ps. 27:1; Job 31:25; Acts 17:23. ^f ch. 34:7. ^g ch. 3:27; Num. 20:12. ^h ch. 9:7; Psa. 44:3. ⁱ Num. 27:15-21. ^j Num. 21:34, 33.

6-10. When men turn heartily to the Lord, it is because he by his Spirit turns them. Jer. 31:18. Of the necessity of this turning, circumcision under the Old Testament was a sign. Hence the reason why to love the Lord and to keep his commandments is spoken of as the circumcision of the heart. Ver. 6; Rom. 2:28, 29.

14. The way of salvation revealed in the Old Testament is the same as that revealed in the New. Hence Paul, in describing it, employed the language used by Moses, and to persuade men to embrace it, reasoned with them out of the Old Testament scriptures.

19. To be saved, men must choose to obey God; and what is most efficacious in leading them to do this, will lead to the most towards their salvation. Josh. 24:15; Prov. 1:29.

CHAPTER XXXI.

2. *Go out and come in*; perform the duties of leader of Israel.

3. *He will go over*; in his visible presence on the mercy-seat. Ver. 8.

5 And the Lord shall give them up before your face;^a that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong,^b and of a good courage; fear not, nor be afraid of them: for the Lord thy God, he *is* that doth go with thee; he will not fail thee, nor forsake thee.^c

7 ^d And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the Lord, he *is* that doth go before thee;^e he will be with thee, he will not fail thee, neither forsake thee:^f fear not, neither be dismayed.

9 ^g And Moses wrote this law, and delivered it unto the priests the sons of Levi,^h which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release,ⁱ in the feast of tabernacles,^j

11 When all Israel is come to appear before the Lord thy God in the place which he shall choose,^k thou shalt read this law before all Israel in their *hearing*.^l

12 Gather the people together,^m men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

13 And *that* their children,ⁿ which have not known *any thing*, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ^o And the Lord said unto Moses, Behold, thy days approach that thou must die:^p call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge.^q And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the Lord appeared in the tabernacle in a pillar of a cloud:^r and the pillar of the cloud stood over the door of the tabernacle.

16 ^s And the Lord said unto Moses, Behold, thou shalt sleep^t with thy fathers; and this people will rise up,^u and go a whoring after the gods of the

strangers of the land,^v whither they go to ^{A. M. 2557} ^{B. C. 1351} be among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them,^w and I will hide my face from them,^x and they shall be devoured, and many evils and troubles shall befall^y them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?^z

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves,^{aa} and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them,^{ab} that this song shall testify against^{ac} them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about,^{ad} even now,^{ae} before I have brought them into the land which I swear.

22 ^{af} Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24 ^{ag} And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.^{ah}

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye

^a 18. 19. 10:25; 1 Cor. 22:1; Gal. 2:1; Isa. 43:1-3; 15; He. 13:5. ^b 28. 1:16; Eph. 6:10; 1 Cor. 13:1. ^c 29. 1:16; 1:17; 1:18; 1:19; 1:20; 1:21; 1:22; 1:23; 1:24; 1:25; 1:26; 1:27; 1:28; 1:29; 1:30; 1:31; 1:32; 1:33; 1:34; 1:35; 1:36; 1:37; 1:38; 1:39; 1:40; 1:41; 1:42; 1:43; 1:44; 1:45; 1:46; 1:47; 1:48; 1:49; 1:50; 1:51; 1:52; 1:53; 1:54; 1:55; 1:56; 1:57; 1:58; 1:59; 1:60; 1:61; 1:62; 1:63; 1:64; 1:65; 1:66; 1:67; 1:68; 1:69; 1:70; 1:71; 1:72; 1:73; 1:74; 1:75; 1:76; 1:77; 1:78; 1:79; 1:80; 1:81; 1:82; 1:83; 1:84; 1:85; 1:86; 1:87; 1:88; 1:89; 1:90; 1:91; 1:92; 1:93; 1:94; 1:95; 1:96; 1:97; 1:98; 1:99; 2:1; 2:2; 2:3; 2:4; 2:5; 2:6; 2:7; 2:8; 2:9; 2:10; 2:11; 2:12; 2:13; 2:14; 2:15; 2:16; 2:17; 2:18; 2:19; 2:20; 2:21; 2:22; 2:23; 2:24; 2:25; 2:26; 2:27; 2:28; 2:29; 2:30; 2:31; 2:32; 2:33; 2:34; 2:35; 2:36; 2:37; 2:38; 2:39; 2:40; 2:41; 2:42; 2:43; 2:44; 2:45; 2:46; 2:47; 2:48; 2:49; 2:50; 2:51; 2:52; 2:53; 2:54; 2:55; 2:56; 2:57; 2:58; 2:59; 2:60; 2:61; 2:62; 2:63; 2:64; 2:65; 2:66; 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16:93; 16:94; 16:95; 16:96; 16:97; 16:98; 16:99; 17:1; 17:2; 17:3; 17:4; 17:5; 17:6; 17:7; 17:8; 17:9; 17:

A. M. 2553.
B. C. 1351. have been rebellious against the LORD;^a and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes,^b and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.^c

29 For I know that after my death ye will utterly corrupt yourselves,^d and turn aside from the way which I have commanded you; and evil will befall you in the latter days;^e because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

1 Moses' song, which setteth forth God's mercy and vengeance. 46 He exhorted them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.^f

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:^g

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.^h

4 He is the Rock;ⁱ his work is perfect;^j for all his ways are judgment:^k a God of truth and without iniquity, just and right is he.^l

5 They have corrupted themselves,^m their spot is

^a Exod. 32:9. ^b Gen. 49:1, 2. ^c ch. 32:1. ^d Judg. 2:19. ^e 2 Chr. 34:24. ^f Gen. 30:19; Psa. 50:4. ^g Psa. 72:6; 135:5; 141:14; Mic. 5:7. ^h 1 Chr. 29:11; Rev. 7:11, 12. ⁱ Psa. 18:2. ^j Eccl. 3:14. ^k Dan. 4:37. ^l 1 Psa. 92:15. ^m Heb. He hath corrupted to himself. ⁿ Or, that they are not his

21. Prosperity often leads men to forget God, turn from him, and draw down upon themselves his desolating judgments. But their own consciences will testify against them, and if they turn not to him will mar their enjoyments and ere long make them wretched.

29. A good man knows that no trust can safely be placed in the human heart; that without the constant keeping of God, however great its mercies or trials, it will show itself to be deceitful above all things and desperately wicked; and that there is no hope for the cause of God and holiness on earth but in the riches of his grace.

CHAPTER XXXIII.

1. Give ear—hear; this mode of address was designed to awaken attention, and impress on the hearers the importance of the subject.

2. Drop as the rain; be copious and refreshing. Distil as the dew; be gentle, penetrating, and efficacious.

3. Publish the name; proclaim those perfections by the manifestation of which God makes himself known. Ascribe ye greatness unto our God; treat him according to his true character.

4. The Rock; this is the first time God is called a rock, in the Bible. It expresses his durable and unchanging perfection, and the safety of trusting in him and reposing on him our hopes for eternity. Ver. 15, 18; Psa. 31:2, 3; Matt. 7:24, 25; 16:18. Judgment; just, and right.

5. Not the spot of his children; do not possess their character, nor appear as his people.

6. Requite; repay, recompense. Thy father; one who treated them as children. Bought thee; by delivering them from Egyptian bondage. Made thee; made them a great people. Established thee; as an independent nation, with a regular and good government.

7. Remember the days of old; what God has done for your ancestors, and through them, for you.

not the spot of his children:[†] they are a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? is not he thy father^m that hath bought thee?ⁿ hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of many generations:[†] ask thy father, and he will show thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance,^o when he separated the sons of Adam,^p he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion is his people;^q Jacob is the lot^q of his inheritance.^r

10 He found him in a desert land, and in the waste howling wilderness; he led[†] him about, he instructed him, he kept him as the apple of his eye.^s

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;^t

12 So the LORD alone did lead him, and there was no strange god with him.

13 He made him ride on the high places of the earth,^u that he might eat the increase of the fields; and he made him to suck honey out of the rock,^v and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

children, that is their blot. ^m Exod. 15:16; 1 Cor. 6:90. ⁿ ch. 28:64. ^o Heb. generation and generation. ^p Acts 17:26. ^q Mic. 5:7. ^r Gen. 11:3. ^s Exod. 19:5. ^t Psa. 135:4. ^u Heb. cord. ^v Psa. 7:7; 11; Eph. 1:1. ^w Or, compassed. ^x Zech. 2:8. ^y Isa. 63:9. ^z Isa. 58:14. ^{aa} Psa. 81:16.

8. He set the bounds of the people; so ordered events in his providence, when he divided the earth among the nations, that the Canaanites, who for their sins were to be destroyed, should inherit the land that was to be possessed by the Israelites; and thus prepare for them houses, cities, cultivated fields, and all needful things. According to the number of the children of Israel; a land just large and good enough for the best accommodation of the twelve tribes of Israel. Gen. 10:32; 11:9.

9. The Lord's portion; those whom he set apart especially for himself, treated as his peculiar treasure, and from whom he might rightfully expect a special revenue of glory. Jacob; who represents his descendants.

10. He found him in a desert land; he went, as it were, to look after his people in the wilderness, found them there, entered into covenant with them, and consecrated them as his people. Chap. 8:11-18. Led him about; Numbers 33:3-49.

11. Stirreth up her nest; that is, her young brood, exciting them to fly. Fluttereth over her young; in cherishing and defending them. Spreadeth abroad her wings; to protect her young, assist them in flying, and if need be carry them, as a parent would a feeble or weary child.

12. So the Lord; excited his people to leave their bondage in Egypt, and protected and assisted them on their way to the promised land. No strange god with him; none had assisted the Israelites or bestowed upon them any blessings except Jehovah.

13. Ride on the high places; expressive of their prosperity. Honey out of the rock, and oil; from the most rocky parts of the country, where these things would abound.

14. The breed of Bashan; in Bashan was found excellent pasture, and its cattle and flocks were celebrated for their strength and fatness. Fat of kidneys of wheat; a figurative description of wheat whose kernels are all plump and of a fine quality.

15 * But Jeshurun waxed fat,^a and kicked:^b thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods,^c with abominations provoked they him to anger.

17 They sacrificed unto devils,^d not to God; * to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.^e

19 And when the Lord saw it, he abhorred^f them, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be*: for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which* are not a people; * I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger,^g and shall burn^h unto the lowest hell, and shall consumeⁱ the earth with her increase,^j and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.^k

24 *They shall be burnt* with hunger, and devoured with burning heat,^l and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.^m

^a 1 Sam. 14:2. ^b 1 Sam. 2:26. ^c Amos 5:4. ^d Num. 25:2. ^e 1 Cor. 10:32. ^f 1 Sam. 10:20. ^g Or, when thou art God; see 29. ^h 1 Jer. 17:10. ⁱ 1 Jer. 49:1. ^j Rom. 10:19. ^k Lam. 4:11. ^l 1 Jer. 49:1. ^m Or, hath consumed. ⁿ Jer. 49:1. ^o Jer. 49:1. ^p Jer. 49:1. ^q Jer. 49:1. ^r Jer. 49:1. ^s Jer. 49:1. ^t Jer. 49:1. ^u Jer. 49:1. ^v Jer. 49:1. ^w Jer. 49:1. ^x Jer. 49:1. ^y Jer. 49:1. ^z Jer. 49:1. ^{aa} Jer. 49:1. ^{ab} Jer. 49:1. ^{ac} Jer. 49:1. ^{ad} Jer. 49:1. ^{ae} Jer. 49:1. ^{af} Jer. 49:1. ^{ag} Jer. 49:1. ^{ah} Jer. 49:1. ^{ai} Jer. 49:1. ^{aj} Jer. 49:1. ^{ak} Jer. 49:1. ^{al} Jer. 49:1. ^{am} Jer. 49:1. ^{an} Jer. 49:1. ^{ao} Jer. 49:1. ^{ap} Jer. 49:1. ^{aq} Jer. 49:1. ^{ar} Jer. 49:1. ^{as} Jer. 49:1. ^{at} Jer. 49:1. ^{au} Jer. 49:1. ^{av} Jer. 49:1. ^{aw} Jer. 49:1. ^{ax} Jer. 49:1. ^{ay} Jer. 49:1. ^{az} Jer. 49:1. ^{ba} Jer. 49:1. ^{bb} Jer. 49:1. ^{bc} Jer. 49:1. ^{bd} Jer. 49:1. ^{be} Jer. 49:1. ^{bf} Jer. 49:1. ^{bg} Jer. 49:1. ^{bh} Jer. 49:1. ^{bi} Jer. 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15. *Jeshurun*; that is, Israel; a term of endearment, meaning upright.

16. *Provoked him to jealousy*; greatly offended him.

17. *The provoking*; the provocation which his rebellious children gave him. *His sons, and—his daughters*; by birth and privileges. Yet they rebelled against him. Isa. 1:2-4.

21. *That which is not God*; that is, by the worship of idols. *Vanities*; a common term for the heathen gods, which are nothing, and which disappoint the hopes of those who trust in them. *Those which are not a people—a foolish nation*; these words describe the heathen nations as being ignorant of God and having no covenant with him, and thus not deserving the name of peoples. Since God's people have provoked him to anger by worshipping the gods of the heathen, he will provoke them to anger by taking away their privileges, and giving them to the heathen. This he has done, first, by setting heathen rulers over them, as the Babylonians and Romans; secondly, by bringing the Gentiles into their place as his peculiar people. Rom. 10:19; 11:11-36.

22. *A fire is kindled—set on fire the foundations of the mountains*; a figurative description of the awful effect of God's wrath, which nothing can withstand, and which follows the sinner to the eternal world.

27. *The wrath of the enemy*; the anger of the enemies of Israel manifesting itself in blasphemous reproaches against the God of Israel. They would ascribe the destruction of Israel to the weakness of Jehovah and to their own strength. God fears not the power of the enemy to injure his people, but is concerned for the honor of his own name. Compare Exod. 32:12; Num. 14:13-16; Deut. 9:28; 2 Sam. 1:20. From regard to his own glory, in which the high-

25 The sword without, and terror within,^a shall destroy^b both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would scatter them into corners;^c I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done^d all this.

28 For they are a nation void of counsel, neither is there any understanding in them.

29 Oh that they were wise, *that* they understood this, *that* they would consider their latter end!^e

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them,^f and the Lord had shut them up?

31 For their rock is not as our Rock,^g even our enemies themselves being judges.^h

32 For their vine is *of*ⁱ the vine of Sodom,^j and of the fields of Gomorrah:^k their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of dragons,^l and the cruel venom of asps.^m

34 *Is* not this laid up in store with me,ⁿ

A. M. 2333.
E. C. 1451.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you,^a *and* be your protection.^b

39 See now that I, *even I, am* he,^c *and there is* no god with me: I kill, and I make alive;^d I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword,^d and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood,^e and my sword shall devour flesh; *and that* with the blood of the slain and of the captives from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people:^f for he will avenge the blood of his servants,^g and will render vengeance to his adversaries, and will be merciful unto his land, *and to* his people.^h

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea,ⁱ the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

^a Jer. 10:14. ^b Heb. *a hiding for you*. ^c Isa. 45: 1, 2, 22. ^d Ps. 65, 20; Rev. 1: 17, 18. ^e Ezek. 21: 9-15. ^f Ps. 43: 5. ^g 1 Cor. 10: 16. ^h Or, *Sing on*, or, *Praise his people, ye nations*. ⁱ Rev. 19: 2. ^j Ps. 57: 1. ^k Or, *Joshua*. ^l Prov.

37. *Their gods*; false gods, in whom they had trusted.

38. *Eat the fat of their sacrifices*; idols to whom they had sacrificed. *Let them rise*; if they can; but they cannot, and there is no help but in Jehovah.

42. *From the beginning of revenges upon the enemy*; rather, from the head of the leaders of the enemy.

43. *With his people*; in their repentance and deliverance from their oppressors, and in their restoration again in due time to the privileges of his chosen and redeemed people. Zech. 12:10; Rom. 11:15. Others prefer to render, Rejoice, ye nations who are his people.

47. *Your life*; that on which their continuance and prosperity would depend.

49. *Abarim*; Num. 27:12-14.

50. *In mount Hor*; Num. 20:22-29.

51. *Meribah-Kadesh*; Num. 20:11-13.

INSTRUCTIONS.

1. The instructions of God through his inspired servants, as recorded in the Scriptures, are worthy of universal attention.

2. As the rain and the dew, so the truths of the Bible are perfectly adapted to produce their appropriate effects. Isa. 55:10-13.

4. Nothing could be added to or taken from the character of God, which would make it more perfect; and no change in his dealings could make them in any respect better.

5. Men are the authors of all their own wickedness, and they are wholly to blame for it. The more they have of it the more unlike they are to God, and the more guilty in his sight.

6. To live in sin, after all that God has done to deliver us from it, is the vilest and basest ingratitude, and exposes to the most fearful retribution.

8. The consideration that God thought kindly and graciously of us before we were born, and so ordered things that our wants of body and soul may all be supplied, is suited to impress our obligation to love and serve him, and to show our utter inexcusableness and great guilt if we neglect it.

11. God takes a variety of ways to influence men to

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.^h

47 For it is not a vain thing for you; because it is your life;ⁱ and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim,^j unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor,^k and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh,^l in the wilderness of Zin;^m because ye sanctified me not in the midst of the children of Israel.ⁿ

52 Yet thou shalt see the land before thee;ⁿ but thou shalt not go thither unto the land which I give the children of Israel.

3:1-14; Ezek. 40:1. ⁱ Lev. 1: 5; Prov. 4: 22. ^j Num. 27: 12, 13. ^k Num. 20: 22-29. ^l Or, *Strife at Kadesh*. ^m Num. 20: 11, 12. ⁿ Lev. 10: 3; Isa. 5: 13. ^o Num. 34: 1-4.

work out their own salvation, and renders their efforts effectual to their mounting up on wings as eagles, going from strength to strength and holding on their way, till in heaven they stand, trophies of grace, perfect before God, to his infinite and everlasting joy. So should parents and ministers do, with regard to the young; and if in this they imitate the divine example, or are as true to parental instinct as the eagle, they may hope that the objects of their affection will much oftener fly upward towards heaven, and not downward towards hell. Chap. 6:7; Prov. 22:6.

12. The tenderness of God to his people, his unceasing care for them, and the variety and wisdom of the methods he takes to lead them to himself, demand their gratitude and renewed devotion to his service.

15. The facts that increasing prosperity so often occasions increasing wickedness, and that the more outward blessings God bestows upon a people the more they forget him and become worldly, proud, sensual, and devilish, are conclusive proofs of the awful wickedness of the human heart. Ver. 17, 18.

19. For those who have experienced most of God's goodness, and especially for his redeemed people to rebel against him, is peculiarly wicked, and he will pursue them with his indignation till they repent or perish.

29. God desires that men should consider what will be the end of their continuing in sin, and that they should turn from it and live. Ezek. 33:11; Matt. 23:37.

43. The mercy of God to those who repent, and the good which he bestows upon them, ought to occasion universal joy, and will give joy to all the good throughout the universe.

44. Instruction conveyed in poetry is often more impressive, more easily remembered, and more extensively useful, than when conveyed in prose. God has therefore manifested his wisdom and kindness in using it so much in the Bible.

40. To be benefited by God's communications, men must attend to them, treasure them up in their memories, and apply them to the regulation of their feelings, thoughts, words, and actions.

47. On the manner in which men treat the commands of God, and the book which contains them, depends their

CHAPTER XXXIII.

1. The blessing of the Lord. 2. The blessing of the twelve tribes. 25. The blessing of the Lord.

AND this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The Lord came from Sinai, and rose up from Seir unto them;^a he shined forth from mount Paran, and he came with ten thousands of saints;^b from his right hand *went* a fiery law for them.

3 Yea, he loved the people;^c all his saints *are* in thy hand:^d and they sat down at thy feet; *every one* shall receive of thy words.^e

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun;^f when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die;^g and let not his men be few.

7 ¶ And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou a help to him from his enemies.^h

8 ¶ And of Levi he said, *Let* thy Thummim and thy Urim be with thy holy one,ⁱ whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children:^j for they have observed thy word, and kept thy covenant.^k

10 They shall teach Jacob thy judgments, and Israel thy law: they shall^l put incense before

thee,^m and whole burnt sacrifice upon thine altar.ⁿ A M 255
B C 1461

11 Bless, Lord, his substance, and accept the work of his hands:^o smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; *and* the LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew,^p and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put^q forth by the moon,^r

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush:^s let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock,^t and his horns *are like* the horns of unicorns:^u with them he shall push the people together to the ends of the earth:^v and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain;^w there they shall offer sacrifices of righteousness:^x for they shall suck of the abundance of the seas, and of treasures hid in the sand.^y

20 ¶ And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion,^z and tearth the arm with the crown of the head.

^a Exod. 16:1-30; Judg. 5:4, 5; Hab. 3:4. ^b Ps. 68:17; Gal. 3:19. ^c *Heb. 11:11*. ^d *Heb. 11:11*. ^e *Heb. 11:11*. ^f *Heb. 11:11*. ^g *Heb. 11:11*. ^h *Heb. 11:11*. ⁱ *Heb. 11:11*. ^j *Heb. 11:11*. ^k *Heb. 11:11*. ^l *Heb. 11:11*. ^m *Heb. 11:11*. ⁿ *Heb. 11:11*. ^o *Heb. 11:11*. ^p *Heb. 11:11*. ^q *Heb. 11:11*. ^r *Heb. 11:11*. ^s *Heb. 11:11*. ^t *Heb. 11:11*. ^u *Heb. 11:11*. ^v *Heb. 11:11*. ^w *Heb. 11:11*. ^x *Heb. 11:11*. ^y *Heb. 11:11*. ^z *Heb. 11:11*.

best good and that of their children, for this life and the life to come.

50. Death is always the fruit of sin. By one man sin entered, and death by sin. But to those who forsake sin and serve God, he turns it into a blessing. Often, as death approaches, the land of promise, the heavenly city, opens before them with a beauty, a grandeur, a glory which surpass all conception. Earth and its glories they joyfully relinquish, though to live on it were Christ; because to die and be with Christ, like Christ perfectly and for ever, is unspeakable gain. Phil. 1:21; 1 John 3:2.

CHAPTER XXXIII.

2. *Came from Sinai—Seir—Paran*; these mountains in and around the Arabian desert are here taken collectively, as the place whence God manifested himself in a special manner, first to Moses, and afterwards to the whole people. *Saints*; his ministering angels are meant. Ps. 68:17; Acts 7:53; Gal. 3:19. We may render more literally, He came from the myriads of his holy ones; that is, from his secret dwelling-place, where he is surrounded by myriads of angels.

3. *All his saints*; all the holy ones of Israel his people.

4. *Even the inheritance*; the law is itself the inheritance of God's covenant people.

6. *Reuben*; his posterity; the tribe of Reuben, which had an ample and fertile territory on the east of the Jordan. Simeon is passed over in silence.

7. *Bring him unto his people*; bring him home safe from

his conflicts with his enemies. *Be sufficient for him*; or, as some render, *strive for him*; that is, let his hands, strengthened by thee, fight his battles successfully.

8. *With thy holy one*; the high-priest is meant, who bore the Urim and the Thummim, and was of the tribe of Levi. *Massah—Meribah*; Exod. 17:7; Num. 20:1-13.

9. *Not seen—acknowledge—nor knew his own children*; he did not spare his own relatives, or favor any who were guilty, but executed divine justice upon them. Exod. 32:26-29.

12. *By him*; the Lord. Jerusalem was in the tribe of Benjamin. *Between his shoulders*; as a father bears a child upon his shoulders. God would be near him and protect him.

13. *The deep that coucheth beneath*; the subterranean waters, which break forth in springs.

14. *By the sun, and—the moon*; their influence in ripening the products of the earth.

16. *Ham that dwelt in the bush*; Exod. 3:2-6.

17. *Horns of unicorns*; see note on Num. 23:22. *Ephraim—and—Manasseh*; the two tribes which descended from Joseph. Thus he foretells to Ephraim a more numerous posterity than to Manasseh. Gen. 48:1, 17-19.

18. *In thy going out*; for traffic. Gen. 49:13. Zebulun would be a commercial and enterprising tribe. *In thy tents*; abiding in quietness at home.

19. *Treasures hid in the sand*; or, hid treasures of the sand. The sand here represents the seashore, and then, generally, the wealth that comes to it through commerce.

A. M. 2553.
B. C. 1451. 21 And he provided the first part for himself,* because there, *in a portion of the law-giver, was he seated;*† and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.†

22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.‡

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favor,§ and full with the blessing of the Lord, possess thou the west and the south.¶

24 ¶ And of Asher he said, *Let Asher be blessed with children;* let him be acceptable to his brethren, and let him dip his foot in oil.‡

25 Thy† shoes shall be iron and brass; and as thy days, so shall thy strength be.‡

26 ¶ There is none like unto the God of Jeshurun,‡ who rideth upon the heaven in thy help, and in his excellency on the sky.†

27 The eternal God is thy refuge,‡ and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.‡

28 Israel then shall dwell in safety* alone:‡ the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.‡

29 Happy art thou, O Israel:‡m who is like unto thee, O people saved by the Lord, the shield of thy help,‡n and who is the sword of thy excellency!‡o and thine enemies shall be found‡ liars unto thee; and thou shalt tread upon their high places.‡

CHAPTER XXXIV.

1 Moses from mount Nebo vieweth the land. 5 He dieth there. 6 His burial. 7 His age. 8 Thirty days' mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of

36 Num. 32 l. etc. * Heb. *rehab*. b Josh. 4:12-14. c Josh. 19:47. d Ps. 26:6. e Josh. 14:9. f Josh. 19:32, etc. g Josh. 20:1. h Jer. 23:29. i Jer. 23:29. j Jer. 23:29. k Jer. 23:29. l Jer. 23:29. m Jer. 23:29. n Jer. 23:29. o Jer. 23:29. p Jer. 23:29. q Jer. 23:29. r Jer. 23:29. s Jer. 23:29. t Jer. 23:29. u Jer. 23:29. v Jer. 23:29. w Jer. 23:29. x Jer. 23:29. y Jer. 23:29. z Jer. 23:29.

21. The first part for himself; in the country which the Israelites first conquered, on the east of Jordan. *A portion of the lawgiver;* that which Moses, their lawgiver, assigned to them. *He came with the heads of the people;* went over Jordan with the rest of the Israelites and assisted them in the conquest of Canaan.

22. *Leap from Bashan;* Bashan was a country east of Jordan, between the mountains of Hermon and Gilead. From this country the Danites made successful warlike excursions. Josh. 19:47; Judg. 18:27-29.

23. *West and—south;* west and south of that which was conquered by the Danites.

25. *Thy shoes;* or, thy bars. *Iron and brass;* invincible to the power of the enemy. *As thy days, so shall thy strength be;* thy strength shall endure as long as thy days. Some render, As thy days, so shall thy quietness be.

27. *The enemy;* the Canaanites.

28. *Alone;* not incorporated with other nations.

29. *Be found liars unto thee;* rather, shall crouch to thee from fear; shall be forced to submit themselves to thee.

INSTRUCTIONS.

1. Ministers of God delight in proclaiming the blessings which will come on his people; and though in faithfulness they must point out the destruction that will come on the wicked, they do it with earnest desires that they may turn from their wicked ways and live.

7. Those who have God for their helper will at last triumph over all their foes.

Pisgah,§ that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob,¶ saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.¶

5 ¶ So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.†

7 ¶ And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.‡

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days:‡ so the days of weeping and mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom;‡ for Moses had laid his hands upon him:‡ and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses,‡ whom the Lord knew face to face,

11 In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land.‡

12 And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.‡

11. a Rev. 1:16. 1 Or, *subdued*. 4 Or, *The hill*. p Gen. 12:7. q ch. 3:26. r Jer. 9:1. s Heb. *manuscripted*. 3 Josh. 14:10, 11. t Num. 30:29. u Dan. 6:3. v Num. 27:1, 23. w ch. 1:15, 1; Heb. 3:5, 6. x ch. 4:34. y ch. 7:19.

12. It is a great blessing to enjoy religious privileges, and dwell near the house of the Lord; and those who delight in worshipping him on earth are preparing for the worship of heaven.

17. The fidelity of parents is often followed by rich and lasting blessings on their children.

19. Sacrifices of righteousness offered in love to God, will be rewarded with all needed abundance on earth, and with endless and inexhaustible treasures in heaven.

21. In executing just punishments on the wicked, when called to it by God, men may be acceptably serving him and securing his blessings.

23. For all temporal as well as spiritual favors, men are dependent on the blessing of the Lord.

25. The Lord communicates to those who trust in him, all which they need to secure in the end their highest good.

27. To have God for our refuge is the best security from fear, and the safest protection from danger.

CHAPTER XXXIV.

1. Dan; this was in the north part of the country. Judges 18:29.

2. *Utmost sea;* the Mediterranean, forming the western boundary.

3. *Zoar;* near the southern boundary of Canaan.

6. *Beth-peor;* chap. 3:29.

9. *Laid his hands upon him;* Num. 27:18-23.

10. *Knew face to face;* conversed familiarly with him, as a man with his friend.

THE BOOK OF JOSHUA.

This book records the miraculous passage of Joshua and the people of Israel into Canaan through the Jordan, the conquest of the land, and its division by lot among the several tribes. It closes with the account of Joshua's death and burial.

In regard to the authorship of this book, there are different views. The Jewish tradition ascribes it to Joshua himself, with the exception of the last five verses. But since it records some transactions which occurred after Joshua's death, as the conquest of Hebron, (chapter 15:16-19, compared with Judges 1:12-15,) and the excursion of the Danites, (chapter 19:47, compared with Judges 18,) we must suppose either that these passages were inserted by a later hand, or as some think, that the book was written by some inspired Israelite unknown to us not many years after the decease of Joshua.

CHAPTER I.

¹ The Lord appointeth Joshua to succeed Moses. ³ The borders of the promised land. ^{5, 9} God promiseth to assist Joshua. ⁸ He giveth him instructions. ¹⁰ He prepareth the people to pass over Jordan. ¹² Joshua parteth the two tables and a halt in mind of their promise to Moses. ¹⁵ They promise him fealty.

NOW after the death of Moses^a the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister,^b saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you,^c as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates,^d all the land of the Hittites, and unto the great sea tow-

ard and the going down of the sun, shall be A. M. 2553
B. C. 1451 your coast.

5 There shall not any man be able to stand before thee all the days of thy life;^e as I was with Moses,^f so I will be with thee: I will not fail thee, nor forsake thee.^g

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance^h the land, which I swore unto their fathers to give them.

7 Only be thou strong and very courageous,ⁱ that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper^j whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou

^a Deut. 34:5. ^b Exod. 24:13. ^c Deut. 11:24. ^d Gen. 15:18; Num. 34:7-12. ^e Deut. 7:21. ^f Ex. 3:7, 6:27. ^g Deut. 31:6, 8; Heb. 13:5. ^h Or

thou shalt make this people to know. ⁱ Deut. 31:7, 23; Eph. 6:10. ^j 2 Tim. 2:1. ^k Or, do wisely. Deut. 29:9.

INSTRUCTIONS.

1. However long or faithfully the people of God may serve him, they must die. As they approach that momentous and solemn event, the Lord can, and sometimes does give them such views of the glorious things which he has promised, as not only to take away fear, but to lead them in peace and with delight to yield up their spirit to Him who gave it.

5. Though it is ordinarily a blessing, when called to die, to be surrounded with kind, sympathizing friends, yet if we die among strangers, or even alone, with no kind hand to smooth a pillow or wipe away a tear, God can so manifest himself, that without aid from creatures we shall be filled to overflowing with the fullness of God.

8. When friends, especially such as have been eminently useful, die, it is proper to mourn; but it should be with cheerful acquiescence in the will of God, deep loathing of sin the cause of death, and earnest prayer that all the living may be so saved from its power, that when absent from the body they shall be present with the Lord.

9. God is not dependent for the accomplishment of his

work on any of his servants, but they are constantly and entirely dependent on him. He raises up one, fits him for his work, sustains him till it is accomplished, and then, in his own way and time, removes him. With equal ease he can raise up others and fit them for what remains to be done, so that not one jot or tittle of what he has promised shall fail, till all be accomplished.

10. Moses was an example of true greatness. The more we imitate him in meekness, humility, faith in God, courage, and perseverance in duty, the more free will be our access to God, and the greater our likeness to him; the more useful and blessed will be our life, the richer our prospect in death, and the more glorious our condition and inheritance in eternity.

CHAPTER I.

1. Minister, assistant, agent.

4. The wilderness; of Zin, on the south. Lebanon; on the north. Euphrates; on the east. The great sea; the Mediterranean, on the west.

8. This book of the law; Deut. 17:18, 19; 31:26.

A. M. 2553.
B. C. 1451. shalt make thy way prosperous, and then thou shalt have good success.*

9 Have not I commanded thee?^a Be strong and of a good courage; be not afraid, neither be thou dismayed:^b for the LORD thy God is with thee whithersoever thou goest.^c

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan,^d to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.^e

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed,^f all the mighty men of valor, and help them;

15 Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrise.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do,^g and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.^h

18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death:ⁱ only be strong and of a good courage.^j

CHAPTER II.

1 Rahab receiveth and concealeth the two spies sent from Shittim. 5 The covenant between her and them. 23 Their return and relation.

AND Joshua the son of Nun sent^k out of Shittim two men to spy secretly,^l saying, Go view

* Or, do wisely: ver. 7. a 1 Chr. 2: 20; Hag. 2: 4; Zech. 8: 9. b Gen. 28: 13. Isa. 37: 1. Jer. 1: 8. c Ps. 16: 7. Isa. 41: 1, 3. d ch. 3: 2. e ch. 2: 1-4. Num. 32: 29-32. f Heb. marshalled by fire: Exod. 13: 15. g Deut. 5: 27. h ver. 5. i 1 Sam. 29: 14; 1 Kings 1: 37. h Rom. 14: 1-5. i ver. 6, 7, 9; 1 Cor. 16: 13. j 1 Cor. 16: 29. k Num. 13: 2. l Matt. 1: 5; Heb. 11: 31; Jas.

the land, even Jericho. And they went, and came into a harlot's house, named Rahab,^k and lodged^l there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thy house: for they be come to search out all the country.

4 And the woman took the two men, and hid them,^m and said thus, There came men unto me, but I wist not whence they were:

5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.ⁿ

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us,^o and that all the inhabitants of the land faint^p because of you.

10 For we have heard how the LORD dried up the water of the Red sea for you,^q when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.^r

11 And as soon as we had heard these things, our hearts did melt,^s neither did there remain^t any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.^u

12 Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto my father's house,^v and give me a true token:^w

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

23. k Heb. lay. l 2 Sam. 17: 10, 20. m Exod. 1: 13-21. n Gen. 35: 5; Exod. 1: 15; 16: 23, 27. Deut. 2: 35; 11: 23. o Heb. melt; 1 Sam. 14: 16; 2 Sam. 17: 10. p Exod. 14: 21. q Num. 21: 29-35. qch. 5: 1; 7: 5; Isa. 13: 7. r Heb. rose up. s Deut. 4: 39. t Gen. 24: 3, 9; 1 Sam. 20: 16, 17; Rom. 1: 31; 1 Tim. 5: 8. u ver. 15. v Exod. 12: 13; Ezek. 9: 4-6.

13. Remember the word; Num. 32: 1-42.

INSTRUCTIONS.

2. When the servants of God die and enter into rest, those who survive should be aroused to increasing efforts to carry forward the good works which they had begun.

7. The highest and noblest courage is shown by the most faithful discharge of duty, and no real coward makes it his great object to obey the known will of God.

8. The grand means of inspiring and increasing true courage, is daily attention to the principles and precepts of the Bible, for the purpose of understanding and obeying them.

11. The certainty that God will bestow upon his people the blessings he has promised them, does not in the least

lessen the necessity of their using all appointed means to obtain them.

18. Rebellion against rightful authority requiring what is right, is rebellion against God.

CHAPTER II.

1. Shittim: a place in the plains of Moab, a few miles east of the Jordan. Num. 25: 1.

4, 5. Wot; knew. Wot; know.

6. The roof of the house; their roofs were flat, and were places often resorted to for air, meditation, and rest. Deut. 22: 8.

7. The fords; where they expected that the spies would cross over Jordan.

14 And the men answered her, Our life for yours,* if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.^a

15 Then she let them down by a cord through the window:^b for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.^c

18 Behold *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring^d thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.^d

19 And it shall be *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head,^e if any hand be upon him.

20 And if thou utter this our business,^f then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it.^g And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land;^h for even all the inhabitants of the country do faintⁱ because of us.

CHAPTER III.

A. M. 2503
B. C. 1554

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 3 The Lord encourageth Joshua. 4 Joshua encourageth the people. 5 The waters of Jordan are divided.

AND Joshua rose early in the morning; and they removed from Shittim,¹ and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;²

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God,^k and the priests the Levites bearing it,^l then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it,^m about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this way* heretofore.ⁿ

5 And Joshua said unto the people, Sanctify yourselves:^o for to-morrow the LORD will do wonders among you.^o

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people.^p And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel,^q that they may know that, as I was with Moses,^r so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.^s

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you,^t and *that* he will without fail^u drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.^v

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.^w

* Heb. instead of you to die. a Gen. 21:19; Judg. 1:21; 1 Sam. 20:7; Acts 9:25. c Lev. 19:11, 12; Num. 30:2, 2 Sam. 21:1, 2, 7. d Heb. gather. e Gen. 6:24. f 1 Kings 2:32; Matt. 27:35. g Prov. 11:13. h Matt. 27:24. i Gen. 21:14; Exod. 25:31. j Heb. melt; ver. 9. k Gen. 2:1. l Jch. 1:10, 11. m Num. 10:43. n Deut. 31:9, 25. o Exod. 19:12. p Heb. sawe yesterday

and the third day. q ch. 7:13; Exod. 19:10, 14; Lev. 20:7; Num. 11:18; 1 Sam. 16:5; Job 1:5; Job 2:16; Job 17:19. r Ps. 86:10. s Num. 4:15. t ch. 4:14; 1 Chr. 29:25; 2 Chr. 1:11; Ps. 13:5. u ch. 1:5. v ver. 17. w Deut. 5:28; Matt. 16:16; 1 Thess. 1:9. x ch. 21:15. y Exod. 31:2; Deut. 7:1; Ps. 44:2. z ver. 13; Isa. 54:5; Mic. 4:13; Zech. 4:14; 6:5.

11. *Our life for yours*; may God take our life if we do not save yours.

15. *She dwelt upon the wall*; so that from her window she could let the men down outside of the city wall.

17. *We will be blameless*; not under obligation to fulfil their engagement to her, unless she should do as they mentioned, ver. 18.

19. *His blood shall be upon his head*; his death will be his own fault.

INSTRUCTIONS.

9. The providences of God, as well as his word, often terrify the wicked; yet those terrors which do not lead them to repentance will do them no good, but will be forerunners of their destruction.

12. Kindness to the people of God, and assistance rendered to them for his sake, are well pleasing to him, and secure his blessing. Matt. 10:41, 42; Heb. 11:31.

14. We should be careful to promise only what is practicable and right; and when we make such promises, should conscientiously and faithfully fulfil them.

24. When God abandons a people on account of their sins, all things conspire to work out their ruin.

CHAPTER III.

2. *After three days*; from the time mentioned in chap. 1:10, 11.

4. *Two thousand cubits*; about one thousand yards, or two thirds of a mile.

5. *Sanctify yourselves*; Exod. 19:10-14; Lev. 20:7, 8; Num. 11:18.

7. *Magnify thee*; show by miracle that he had appointed Joshua, and clothed him with authority as the leader of Israel. Chap. 4:14.

10. *Hereby*; by what he would do in dividing the waters of Jordan. Ver. 16.

A. M. 2553.
B. C. 1451.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.^a

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD,^b the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap.^c

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;^d

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water,^e (for Jordan overfloweth all his banks all the time of harvest),^f

16 That the waters which came down from above stood *and* rose up upon a heap^g very far from the city Adam, that is beside Zaretan;^h and those that came down toward the sea of the plain,ⁱ *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan,^j and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones;^k and ye shall carry them over with you, and leave them in the lodging-place, where ye shall lodge this night.

^a Ch. 4:2. ^b ver. 15, 16. ^c Psa. 7:13. ^d Deut. 31:26; Jer. 3:16; Heb. 9:4. ^e ver. 13. ^f 1 Chr. 12:15; Jer. 12:5. ^g Psa. 114:3. ^h Zaretanah. 1 Kings 4:12; Zartan, 1 Kings 7:46. ⁱ Deut. 3:17. ^j Exod. 14:29.

12. *Twelve men*; these were to be selected for a special purpose. Chap. 4:2, 3.

13. *Be cut off*; the waters below would separate from the waters above, leaving the channel of the river dry. Ver. 16.

15. *The time of harvest*; the people crossed on the tenth of the first month Abib, or early in April. Chap. 4:19. Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by two or three weeks.

INSTRUCTIONS.

1. They who are earnest, diligent, and persevering in the discharge of their appropriate duties, may expect to be rendered eminently useful, and advanced to distinguished honor and glory. Ver. 7.

3. To follow the directions of God as indicated by his word, his Spirit, and his providence, is the way of safety, happiness, and success.

5. Sanctification of body and spirit is a preparation for seeing the glory of God, and experiencing the manifestations of his power and grace.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come,^k saying, What *mean* ye by these stones?^l

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD;^m when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.ⁿ

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan,^o in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan,^p until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel,^q as Moses spake unto them:

13 About forty thousand prepared^r for war passed over before the LORD unto battle, to the plains of Jericho.

^j Deut. 27:2. ^k Heb. to-morrow. ^l ver. 21; Exod. 13:14; Deut. 6:20; Psa. 44:1; 78:3-5. ^m ch. 3:13, 16. ⁿ Num. 16:40; Psa. 111:4. ^o Exod. 24:12; 28:21; 1 Kings 18:31. ^p ch. 3:13. ^q Num. 32:20-29. ^r Or, ready armed.

10. However dark the path before us, God can make it plain; and however great the difficulties in the way of duty, he can remove them, and cause us in obeying him to triumph.

13. Multitudes of things which are impossible with men are possible with God. It is therefore reasonable and a duty to believe whatever he declares, and show that belief by our conduct.

16. Whatever difficulties may be in the way of believing God, living and strong faith will overcome them; and those who exercise it will in due time see the complete fulfilment of his declarations.

CHAPTER IV.

4. *Prepared*; previously selected. Chap. 3:12.

6. *A sign*; a monument to commemorate the dividing of the river Jordan, and to transmit the knowledge of it to future generations. Ver. 7.

7. *For ever*; as long as the knowledge of this event should continue.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel,* and they feared him, as they feared Moses,† all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony,‡ that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up* unto the dry land, that the waters of Jordan returned unto their place, and flowed† over all his banks, as they did before.‡

19 ¶ And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

20 And those twelve stones,§ which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come,‡ saying, What mean these stones?†

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.‡

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea,‡ which he dried up from before us, until we were gone over.

24 That all the people of the earth might know the hand of the LORD,‡ that it is mighty; that ye might fear the LORD your God for ever.‡

CHAPTER V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An angel appeareth to Joshua.

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan

11. 17. b Heb. 14. 11. 1 Sam. 12. 18. 1 Kings 3. 25. 2 Exod. 25. 16. 21. 1 Heb. plucked up. 1 Heb. went. 4 ch. 3. 15. 2 Exod. 8. 1 Heb. tomorrow. 6 ch. 3. 17. 6 Exod. 14. 21. 1 Kings 7. 12. 11. 2 Kings 19. 19. Psal. 106. 7. Dan. 4. 31. 35. 4 Heb. all days. 2 Num. 13. 23. 3 Exod. 15. 13. 16. 29. 11. Deut. 4. 8. 6 Exod. 24. 7. 1 Kings

11. The LORD magnified Joshua; by the manner in which he led the Israelites over the Jordan. Chap. 3:7.

19. The tenth day of the first month; forty years, wanting five days, from the time they left Egypt, and on the day that the paschal lamb was to be set apart for sacrifice. Chap. 5:10; Exod. 12:3-42.

20. Pitch; literally, rear up; that is, set a conspicuous heap.

23. The Red sea; Exod. 14:21, 22.

INSTRUCTIONS.

3. All proper care should be taken to keep in mind the mercies of the Lord; and to transmit a knowledge of them to our children and all coming generations.

6. It is wisely ordered that children should be inquisitive. It opens the way to communicate instruction in a form most interesting and useful. Such opportunities should be diligently improved by parents and all intrusted with the education of the young.

10. When in obedience to God we have taken the place and engaged in the service which he has assigned us, we should patiently abide in it till he in his providence bids us leave it, and then we should go to any other place and engage in any other service to which he calls us.

12. The friends of God should remember that they belong to one family, and have one common cause. Most

westward, and all the kings of the Canaan-ites, which were by the sea,‡ heard that the LORD had dried up the waters of Jordan from before the children of Israel,‡ until we were passed over, that their heart melted,‡ neither was there spirit in them any more,‡ because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives,‡ and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.‡

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.‡

5 Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness,‡ till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not show them the land,‡ which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children,‡ whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people,‡ that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach† of Egypt from off you.‡ Wherefore the name of the place is called Gilgal† unto this day.

10-5. 1 Or, knives of flints; Exod. 4. 25. 2 Or, Gibeon-sharath. 3 Num. 26. 61, 65. 4 Num. 14. 33; Deut. 1. 3; 2. 7. 14. 24. 5 Psa. 95. 10. 11. 1 Heb. 3. 11. 6 Num. 14. 31. Deut. 1. 39. 7 Heb. the people had made an end to be circumcised. 8 Gen. 14. 14; 1 Sam. 17. 26. 9 ch. 24. 14. 10 Ezek. 20. 7, 8; 24. 3. 1 That is, Resting.

gladly, therefore, should each portion pursue the course which is best for the whole, and in so doing they will subserve their own best interests.

14. They who most heartily and faithfully follow the directions of God, will in due time be most highly honored. Matt. 19:28.

18. What are called laws of nature, are stated modes of God's operation, which he can continue or change, as he sees best.

24. When God works wonders, they are not for any particular people or period merely, but for all people in all ages, and are designed and adapted to make known his character to the universe for ever.

CHAPTER V.

1. The sea; the Mediterranean.

2. The second time; not that any who had been circumcised were to be circumcised again, but that the rite of circumcision, which had been neglected in the wilderness, was to be, as it were, established a second time as it had been the first time in Abraham's day.

8. Whole; healed.

9. The reproach of Egypt; according to some, the reproach of their having been bondmen in Egypt. According to others, the reproach cast upon them by the Egypt-

A. M. 2553.
B. C. 1451. 10 ¶ And the children of Israel encamped in Gilgal,^a and kept the passover on the fourteenth day of the month at even in the plains of Jericho.^b

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land;^c neither had the children of Israel manna any more;^d but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man^e over against him with his sword drawn in his hand:^f and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?*

14 And he said, Nay; but as captain^g of the host of the LORD am I now come. And Joshua fell on his face to the earth,^h and did worship, and said unto him, What saith my lord unto his servant?^h

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot:ⁱ for the place whereon thou standest is holy. And Joshua did so.

CHAPTER VI.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 12 The city is compassed. 17 It must be accursed. 20 The walls fall down. 22 Rahab is saved. 26 The builder of Jericho is cursed.

NOW Jericho was straitly shut up[†] because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thy hand Jericho,[‡] and the king thereof,^k and the mighty men of valor.

^a Ch. 4:19. ^b Exod. 12:6; Num. 9:5. ^c Exod. 16:35; Neh. 9:29. ^d Rev. 7:16, 17. ^e Gen. 32:24; Exod. 24:23. ^f Num. 22:23; 1 Chr. 21:27, 30. ^g Or, prince. ^h Exod. 32:26; Dan. 10:13, 21; 12:1; Rev. 19:11-14. ⁱ Gen. 17:3; Num. 16:22. ^j 1 Sam. 3:9, 10; Isa. 6:7; Acts 9:6. ^k Exod. 3:5; Acts 7:33.

tians, as a race out of favor with God, and left by him to wander in the wilderness. Compare Exod. 32:12; Num. 14:13-16; Deut. 9:28. This reproach God had removed by receiving them again into covenant with himself by circumcision, and by giving them possession of the promised land. *Gilgal*; that is, rolling away.

10. *Fourteenth day*; just forty years from the time of their keeping it on the evening before their departure from Egypt. Exod. 12:6-14.

13. *A man*; One in the form and appearance of a man. He was that "Angel of the Lord" who showed himself to be the Lord himself. Gen. 18.

14. *Captain*; Heb. 2:10. *Did worship*; Matt. 4:10; Rev. 19:10.

15. *Loose thy shoe*; Exod. 3:5.

INSTRUCTIONS.

1. However much those who continue in sin may see of their own approaching ruin, they take no proper measures to escape it.

2. If under special and peculiar circumstances the ordinances of God have been for a time neglected, the earliest opportunity should be embraced to observe them, and thus to secure the benefits they are suited to impart.

3. Whatever be the circumstances of men, it is safe, wise, and best for them to obey God. He can protect them from all harm, or overrule what they may suffer for their highest good.

6. The dispensations of his providence, God fulfills the declarations of his word.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns:¹ and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.^m

5 And it shall come to pass, that when they make a long blast with the ram's horn,ⁿ and when ye hear the sound of the trumpet, all the people shall shout with a great shout;^o and the wall of the city shall fall down flat;^p and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant,^q and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city,^r and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rearward^s came after the ark,^t the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice,^u neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

[†] Heb. *did shut up, and was shut up*. [‡] Ch. 2:9, 24; 1. [§] Deut. 7:24; Judg. 11:21. ¹ Judg. 7:16, 22. ^m Num. 10:8. ⁿ 2 Chr. 20:21, 22. ^o 2 Chr. 13:14, 15. ^p Heb. *under it*. ^q Gen. 3:6. ^r ver. 3. ^s Heb. *gathering* host. ^t Num. 10:23. ^u Heb. *your voice to be heard*.

9. Reproach may for a season rest upon the people of God, but in due time it shall be done away, and they shall be crowned with honor and glory.

12. When one source of support ceases, God opens another, and instead of leaving his people destitute, he will abundantly supply them with all real good.

14. Jehovah, who took the form of man, is the Captain of salvation to his people. Those whom he saves worship him on earth, and will for ever worship him in heaven. Matt. 14:33; Acts 7:59; Rev. 5:8-14.

CHAPTER VI.

2. *And the Lord said*; this is a continuation of the narrative begun in ver. 13 of the preceding chapter; the first verse of the present chapter being thrown in simply by way of explanation. "The Lord" here is the same as "the Captain of the host of the Lord," chap. 5:14, 15.

3. *Shall compass the city*; this is a sign of its being given by Jehovah into the power of Israel. The number seven, here as elsewhere, denotes completeness.

8. *Before the Lord*; before the ark, the visible manifestation of his presence.

9. *The armed men*; the Hebrew term used here being that which is repeatedly applied to the warriors of the tribes of Reuben and Gad and the half-tribe of Manasseh, some have thought that these warriors were designated as those who should go before the ark, the rest of the armed men following it. It was only the men of war that compassed the city. Ver. 3.

12 * And Joshua rose early in the morning, and the priests took up the ark of the LORD.^a

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets; and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day,^b that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 * And the city shall be accursed,* *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.^d

18 And ye, in any wise keep *yourselves* from the accursed thing,^e lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.^f

19 But all the silver, and gold, and vessels of brass and of iron, *are* consecrated^g unto the LORD: they shall come into the treasury of the LORD.^h

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat,ⁱ so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in

the city,^j both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.^k

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.^l

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had;^m and they brought out all her kindred,ⁿ and left them without the camp of Israel.

24 And they burnt the city with fire,^o and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.^p

25 And Joshua saved Rahab the harlot alive,^q and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day;^r because she hid the messengers, which Joshua sent to spy out Jericho.^s

26 † And Joshua adjured *them* at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho:^t he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.

27 So the LORD was with Joshua;^u and his fame was noised throughout all the country.

CHAPTER VII.

1 The Israelites are smitten at Ai. 6 Joshua's complaint. 10 God instructeth him what to do. 16 Achan is taken by the lot. 19 His confession. 22 He and all he had are destroyed in the valley of Acher.

BUT the children of Israel committed a trespass in the accursed thing:^a for Achan,^b the son of Carmi, the son of Zabdi,^c the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

a Ver. 6; Deut. 31:25. b Lev. 1:1. c Ver. 5. * Or, devoted; Lev. 27:28. d Matt. 13:41. e ch. 2:1. f ch. 7:1. g Deut. 7:26. h 1 Cor. 6:17. i ch. 7:25. j Heb. address. k 1 Heb. under it. l ver. 5. m Deut. 7:25. n 1 Sam. 15:3, 18. o 1 Kings 26:42. p Ps. 137:8, 9. Jer.

17. *Accursed*; wholly devoted to destruction in God's name and by his authority. Jericho being the first-fruits of the conquest of Canaan, the Israelites were required to devote every thing in it to God, reserving no spoils to themselves. In the manner in which they obtained possession of the city they were taught that it was by God's might, not their own, that they were to conquer Canaan. In the utter devotion of the city and its spoils to Jehovah, they were further taught that he was the sovereign proprietor of the promised land, and had an absolute right to dispose of it and its wealth as he saw good.

19. *Into the treasury of the Lord*; to be employed in the service of the sanctuary and the support of public worship.

26. *Adjured them*; commanded them, under the penalty of a curse, not to build again the city of Jericho. *In his first-born, and in his youngest son*; this is supposed to mean, that all his sons would die while he was building the city; his first-born when he laid the foundation, and his youngest when he set up the gates. 1 Kings 16:34.

INSTRUCTIONS.

1. If men continue in known transgression, they will bring themselves into difficulties and dangers from which they cannot escape.

5. God gives success to his people in such a way as to

try their faith, and to show them that their victories come not from themselves, but from him alone.

10. Silence is often conducive to that serious meditation and solemn reflection upon the character, works, and ways of God, which prepare his people to see his glory and experience his salvation.

14. Careful attention to the directions of God, and patient perseverance in following them, whether we see any immediate effects or not, is the highest wisdom, and the surest way of securing success.

19. The silver and gold and treasures of every description which men have accumulated, belong to the Lord, and he has a perfect right to the disposal of them.

21. The manner in which the Israelites passed over Jordan and took the city of Jericho, showed that while men obey God they have no good reason to distrust his willingness or his power to do for them all which they need.

25. Faith in God meets his approbation, and secures, for those who exercise it, the richest blessings. Heb. 11:30, 34.

CHAPTER VII.

1. *The children of Israel*; Israel is regarded as constituting one people consecrated to God's service; and the sin of a single member pollutes the whole body, and brings it under the Lord's displeasure.

A. M. 2553. B. C. 1451. 2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men* go up and smite Ai; and make not all the people to labor thither; for they are but few.

4 So there went up thither of the people about three thousand men; and they fled before the men of Ai.^a

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate,^b even unto Shebarim, and smote them in the going down:^c wherefore the hearts of the people melted,^d and became as water.^d

6 ¶ And Joshua rent his clothes,^e and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.^f

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan,^g to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say,^h when Israel turneth their backsⁱ before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of it; and shall environ us round, and cut off our name from the earth:^j and what wilt thou do unto thy great name?^k

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest^l thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them:^m for they have even taken of the accursed thing,ⁿ and have also stolen, and dissembled also,ⁿ and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies,^o but turned their backs before their enemies, because they were accursed:^p neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to-morrow:^q for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought

according to your tribes:^r and it shall be, that the tribe which the LORD taketh shall come according to the families thereof;^s and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly^t in Israel.^t

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel,^u and make confession unto him;^v and tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment,^w and two hundred shekels of silver, and a wedge^x of gold of fifty shekels weight, then I coveted them,^x and took them;^y and behold, they are hid in the earth in the midst of my tent, and the silver under it.^z

22 ¶ So Joshua sent messengers, and they ran unto the tent; and behold, it was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid^a them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us?^a the LORD shall trouble thee this day. And all Israel stoned him with stones,^b and burned them with fire, after they had stoned them with stones.

* Heb. about two thousand men, or about three thousand men. ^a Lev. 26:17, 26:25. ^b Deut. 1:44. ^c Or, in Marad. ^d Lev. 26:36. ^e Psa. 22:11. ^f Gen. 37:29, 34. ^g 1 Sam. 4:12. ^h 2 Sam. 1:2. ⁱ 1:19. ^j Neh. 9:1. ^k Job 1:2. ^l Exod. 5:22. ^m 2 Kings 3:4. ⁿ Hab. 2:1. ^o 1 Heb. necks. ^p Exod. 32:12. ^q Num. 14:13. ^r Deut. 32:26. ^s Psa. 83:4. ^t Ezek. 30:22, 23. ^u Heb. fullest. ^v ch. 6:17, 18. ^w ver. 21. ^x Acts 5:1, 2. ^y Num. 14:43. ^z Judg. 2:14. ^a ch. 6:18; Deut. 7:26; Hag. 2:13, 14. ^b ch. 3:5. ^c 1 Sam.

10:19; 14:32-42. ^d Prov. 16:33; Jonah 1:7. ^e Or, wickedness. ^f Gen. 34:7; Judg. 20:6; 1 Sam. 26:21. ^g 1 Sam. 6:5; Jer. 13:16. ^h Num. 5:6, 7; 2 Chr. 30:22; 33:12, 13; Ezra 10:10, 11; Psa. 32:5, 51:3; Jer. 3:12, 13; Dan. 9:1; Rom. 10:10; 1 John 1:2-10. ⁱ Prov. 2:22. ^j Heb. tongue. ^k Hab. 2:9; Rom. 7:7; 1 Tim. 6:10; Jas. 1:15. ^l Mic. 2:1. ^m Isa. 29:15. ⁿ Heb. poured. ^o 1 Chr. 2:7; Heb. 12:15. ^p Deut. 17:5.

2. Ai; a city north-west of Jericho; the same as Hail. Gen. 12:8; 13:3.

5. Became as water; were utterly discouraged.

6. Put dust upon their heads; in token of deep distress.

9. What wilt thou do? how would God secure his honor as faithful to his promises and able to fulfil them.

14. The Lord taketh; designates by lot as presently explained.

19. Give—glory to the Lord; by confessing the truth.

24. His sons, and his daughters; the lives of all are at

God's disposal, and he has an absolute right to take them when and how he pleases. In the present case he saw good to direct that all Achan's family, as well as his possessions, should perish with him. We may reasonably suppose that one design of this was to impress more deeply upon the minds of the Israelites the malignant nature of sin, and its tendency to involve in ruin not only the transgressor himself, but all connected with him. For the administration of justice by human judges he gave a different rule: "The fathers shall not be put to death for

26 And they raised over him a great heap of stones unto this day.* So the Lord turned from the fierceness of his anger.^b Wherefore the name of that place was called, The valley of Achor,* unto this day.^c

CHAPTER VIII.

144 The sage on Jinn, 3 The stratagem whereby Ai was taken
229 The sage turned a hind, 30 J-shao basked in a sun, 32
wrote the key on stones, 33 propoundeth blessings and curings

AND the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king:^d only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves:^e lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city,^f *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first,^g that we will flee before them.

6 (For they will come out after us,) till we have drawn^t them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." Deut. 24:16.

26. *Achor*: meaning trouble.

INSTRUCTIONS.

1. Sins known only to those who commit them and to God may occasion calamities to a nation, and be the means of bringing many to an untimely grave.

3. Great prosperity often tempts men to be self-confident, and leads them to neglect those means which are essential to their continued success.

4. When men undertake plans in reliance on their own judgment or that of others, without inquiring of God, or seeking his direction, they will be likely to fail, and instead of success meet with speedy and sore disappointment.

5. Men are prone to go to extremes, and after being highly elated, to sink into despair.

7. In trouble we should humble ourselves on account of our sins, and implore pardoning mercy; especially inquiring why it is that God contendeth with us, and seeking to know his will, that we may do it.

9. When we truly desire the honor of God, and wish for success in our efforts that he may be glorified, our prayers will be accepted and answered in rich mercy.

11. The cause of all trouble is sin ; and so long as it is

8 And it shall be, when ye have taken A. M. 2533.
B. C. 1451. the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.^h

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people of war that were* with him, went up, and drew nigh, and came before the city,¹ and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.[†]

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their liers in wait^e on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.¹

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out

lying in wait; ver. 4. 1 Judg. 20:34, etc.; Eccl. 9 12; Isa. 19 11, 13;
1 Thess. 5.3.

indulged, however secretly, we cannot expect deliverance, or the protection and blessing of God.

13. All iniquity is perfectly known to God, and it is a solemn thing to stand before him and have it brought to light and spread out before the sun.

15. The punishment which God sometimes brings upon the workers of iniquity here, is a premonition of the more dreadful woes which will come upon them hereafter.

18. The idea of keeping sin a secret is vain: those who commit it may be sure that, sooner or later, their sin will find them out. Num. 32:23; Matt. 10:26.

21. I saw, I coveted, and I took, describes the course with regard to forbidden objects, of multitudes of transgressors; and their condition, when their sins are brought to light, is in total contrast to what they expected when they committed them. Prov. 13:15; Jas. 1:15.

25. There are cases where God requires transgressors to be put to death, and his anger will not be turned away from a people unless they execute this punishment. Gen. 9:6; Num. 35:16-21; Deut. 19:11:13.

CHAPTER VIII.

4. *Ye shall lie in wait*; from ver. 12 below, it seems probable that only five thousand of these were actually placed in ambush between Bethel and Ai.

12. *About five thousand*; see above note to ver. 4.

16. *All the people*; the men of war. Ver. 24.

A. M. 2553.
B. C. 1451. the spear that is in thy hand toward Ai;^a for I will give it into thy hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven,^b and they had no power^c to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they left none of them remain or escape.^c

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back,^d where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves,^e according unto the word of the LORD which he commanded Joshua.^f

28 And Joshua burnt Ai,^g and made it a heap for ever, *even* a desolation unto this day.

^a Exod. 5:5. ^b Gen. 19:28; Isa. 31:10. ^c Heb. hand. ^d Deut. 7:2. ^e Exod. 17:11, 12. ^f Num. 31:22, 26. ^g Ver. 2. ^h Deut. 13:16. ⁱ Psal. 110:3. ^j Gen. 10:26, 27. ^k Deut. 21:22, 23. ^l Gen. 7:26. ^m Deut. 27:4-6. ⁿ Exod.

19. *Set the city on fire*; they began the work of burning the city, but its destruction was not completed till after Joshua and the men of war with him entered the city, spoiled it, and slew all its inhabitants. Ver. 24-27.

29. *As the sun was down*; Deut. 21:22, 23.

30. *Mount Ebal*; Deut. 11:29, 30; 27:2-8.

31. *Whole stones*; Exod. 20:25.

33. *Mount Gerizim*; Deut. 27:12, 13.

34. *All the words of the law*; Deut. chap. 27, 28.

INSTRUCTIONS.

1. When sin is heartily put away, and men are disposed to hear and obey God, there is no reason to be discouraged, or to fear to undertake any service to which he calls them.

2. By coveting what does not belong to them, and making haste to be rich, men often bring themselves to an untimely end; when, had they waited with patience and faithfully done their duty, they would in due time have had an abundance and been able to enjoy it.

8. If men would secure the blessings of the Lord, they must not shrink from any service to which he calls them.

13. To accomplish things which God has foretold, and which are beforehand certain, it is as needful to use means as it would be if they were not foretold, or their accomplishment depended wholly upon human efforts.

29 And the king^h of Ai he hanged on a tree until eventide;ⁱ and as soon as the sun was down,^j Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones,^k that remaineth unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal.^l

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses,^m an altar of whole stones, over which no man hath lifted up *any* iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 ¶ And he wrote there upon the stones a copy of the law of Moses,ⁿ which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD,^o as well the stranger,^p as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before,^q that they should bless the people of Israel.

34 And afterward he read all the words of the law,^r the blessings and cursings,^s according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant^t among them.

CHAPTER IX.

1 The kings combine against Israel. 3 The Gibeonites by craft obtain a league; 13 for which they are condemned to perpetual bondage.

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in

20:25. ^a Deut. 27:2, 3, 8. ^b Deut. 31:9, 26; 1 Chr. 15:11-15. ^c Deut. 31:12. ^d Deut. 11:29; 27:12. ^e Deut. 31:11; Neh. 8:2, 3; 13:1. ^f Lev. 26:3, etc.; Deut. 27:15-26; 28:29, 30; 15-20. ^g Heb. walked.

17. When the measure of a people's iniquity is full, they are given up, in hardness of heart and blindness of mind, to pursue a course which ends in their ruin.

25. In punishing men for their sins, God uses such instruments as he sees best, and it was no more wrong for him to destroy the men of Ai by the hand of the Israelites, than it would have been to destroy them by pestilence, famine, or an earthquake.

29. Men of great influence, who have been leaders in transgression, will be distinguished in their punishment, and the righteous Judge will award to all who persevere in iniquity according to their works.

30. We should ever feel and acknowledge that all our blessings come through the atonement of Christ, and should engage in nothing which will unfit us to acknowledge and adore him.

35. The minds of all classes of people should be habitually directed to the will of God as revealed in the Scriptures, and all suitable means be perseveringly used to lead them to obey it.

CHAPTER IX.

1. *This side Jordan*; the west side, where the Israelites then were. *The great sea*; the Mediterranean.

the valleys, and in all the coasts of the great sea over against Lebanon,^a the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, *heard thereof*.^b

2 That they gathered themselves together,^c to fight with Joshua and with Israel, with one accord.^d

3 And when the inhabitants of Gibeon^e heard what Joshua had done unto Jericho and to Ai,^f

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal,^g and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites,^h Peradventure ye dwell among us; and how shall we make a league with you?ⁱ

8 And they said unto Joshua, We *are* thy servants.^j And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country^k thy servants are come,^l because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.^l

11 Wherefore our elders and all the inhabitants of our country spake to us,^m saying, Take victuals with youⁿ for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took *hot* for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals,^o and asked not counsel^p at the mouth of the LORD.^o

15 And Joshua made peace with them, and made

a league with them, to let them live:^p and the princes of the congregation sware unto them.^q

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbors, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon,^r and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel.^s And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.^t

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation;^u as the princes had promised them.^v

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed,^w and there shall none of you be freed from being^x bondmen, and hewers of wood and drawers of water for the house of my God.^x

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you,^y therefore we were sore afraid of our lives because of you,^z and have done this thing.

25 And now, behold, we *are* in thy hand:^a as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made^b them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.^b

^a Num. 34:6. ^b Exod. 3:17; 24:23. ^c 2 Chr. 20:1, etc.; Psa. 84:8, 10; 119:54, 13. ^d Heb. *mouth*. ^e ch. 10:2. ^f ch. 6:27. ^g ch. 5:10; 11:19. ^h Exod. 24:42; Deut. 7:2; Judg. 3:2. ⁱ Deut. 20:11. ^j 2 Kings 10:5. ^k Deut. 20:15. ^l 1 Kings 9:41; 14:25, 25; Acts 8:27. ^m ch. 2:10; Exod. 15:14; Num. 21:35. ⁿ Esther 8:17. ^o Heb. *in your hand*. ^p 1 Chr. 12:32 received the man by reason of their victuals. ^q Num. 27:21. ^r 1 Chr. 10:14, 15; 12:11, 2. ^s Judg. 1:1; 20:15; 28. ^t 1 Sam. 24:10, 11; 30:5.

3. *Gibeon*; a large city of the Hivites, a few miles north-west of Jerusalem. Chap. 10:2.

4. *Wilily*; craftily, deceitfully. *Wine-bottles*; these were made of the skins of animals.

6. *A league*; an agreement not to destroy them.

18. *Sworn unto them*; that their lives should be preserved. Ver. 15, 20.

21. *Hewers of wood and drawers of water*; especially for the services of religion. Ver. 23, 27.

27. *In the place which he should choose*; for the sanctuary and for public worship.

INSTRUCTIONS.

2. No combination or power of wicked men, if they continue in sin, will save them from ruin.

2 Sam. 2:1; 5:19. ^p ch. 11:19. ^q 2 Sam. 21:2. ^r ch. 10:2; 15:25-28. ^s Psa. 15:4; Eccl. 5:6. ^t 2 Sam. 21:1-6; Ezek. 17:12-21; Zech. 5:3, 4; Mal. 3:3. ^u Deut. 20:11. ^v 2 Chr. 2:17. ^w 1 Sam. 15:7. ^x Lev. 25:39, 40. ^y Heb. *not cut off from you*. ^z ver. 21, 27. ^a Exod. 23:32; Deut. 7:1, 2. ^b Exod. 15:11-16. ^c 2 Sam. 24:11; 1 Sa. 47:6. ^d Heb. *gave, or delivered to be*; Ezra 8:20. ^e Deut. 12:5; Psa. 132:13, 14.

8. A knowledge of the truth, the will, and purposes of God, leads some to oppose and others to submit themselves to him. Ver. 25.

14. If men do not ask counsel of God, and seek his direction, they may expect to be habitually and grossly deceived.

19. Solemn engagements to do things which are practicable, and not wicked, should be sacredly observed. He that changeth not, when he sweareth even "to his own hurt," shall dwell in God's holy hill, and "shall never be moved." Psa. 15:4; Eccl. 5:4-6.

27. The sins of men are sometimes overruled for their good; but this does not lessen the evil of such sins, or the guilt of those who commit them.

A. M. 2553.
B. C. 1451.

CHAPTER X.

1 Five kings war against Gibeon. 6 Joshua rescueth it. 10 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua. 16 The five kings are immured in a cave. 23 They are brought forth, 24 scornfully used, 26 and hanged. 28 Seven kings more are conquered. 43 Joshua returneth to Gilgal.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it;^a as he had done to Jericho and her king, so he had done to Ai and her king;^b and how the inhabitants of Gibeon had made peace with Israel,^c and were among them;

2 That they feared greatly,^d because Gibeon was a great city, as one of the royal cities,^e and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together,^f and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal,^g saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

8 ¶ And the LORD said unto Joshua, Fear them not:^h for I have delivered them into thy hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel,ⁱ and slew them with a great slaughter at Gibeon,^j and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before

Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah;^k and they died: *they were more which died with hailstones than they whom the children of Israel slew with the sword.*

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still^l upon Gibeon;^m and thou, moon, in the valley of Ajalon.ⁿ

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of Jasher?*^o *So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.*^p

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.^q

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.^r

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave,^s and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies,^t and smite the hindmost^u of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.^v

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.^w

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.^x

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all

^a Ch. 8:22-25. ^b Jer. 4:21. ^c ch. 9:15. ^d Exod. 15:14-16; Deut. 11:25. ^e Heb. cities of the kingdom. ^f ch. 9:2; Isa. 30:10. ^g ch. 9:6. ^h ch. 11:6. ⁱ Judg. 4:14, 15. ^j Judg. 4:15. ^k Isa. 38:21. ^l Exod. 9:22-23; Isa. 48:13. ^m 11:1. ⁿ Isa. 30:30; Rev. 16:21. ^o Heb. be shetar. ^p Job 9:7. ^q Hagg. 2:11. ^r Judg.

12:12. ^s Or, The upper cave. ^t 2 Sam. 1:18. ^u Isa. 38:8. ^v Deut. 1:30. ^w Judg. 6:2. ^x 1 Sam. 14:9; 24:3-5. ^y Matt. 27:40. ^z Jer. 48:10. ^{aa} Heb. cut off the tail. ^{ab} 2 Sam. 20:6. ^{ac} Jer. 8:11. ^{ad} Exod. 11:7. ^{ae} 1 Sam. 15:32.

CHAPTER X.

3. *Hebron*; south of Jerusalem. The other places named are south-west of Jerusalem, in that part of Canaan which afterwards fell to the tribe of Judah.

10, 11. *The way that goeth up to Beth-horon*; literally, the way of the ascent of Beth-horon. *The going down to Beth-horon*; the descent of Beth-horon. There was an upper and lower Beth-horon, north-west of Jerusalem; and the pass between the two was called the ascent and the descent of Beth-horon. *Azekah*; in the western plain of Judah.

12. *Ajalon*; a town and valley west of Gibeon.

13. *The book of Jasher*: this is supposed by many to be

a collection of poems, referring to the wonderful events in the history of Israel. 2 Sam. 1:18.

15. *And Joshua returned—to Gilgal*; these words are repeated in ver. 43. The best explanation of them here is, that they stand at the close of a general summary of Joshua's victory, to which is immediately added a more particular account of the same proceedings. From verse 19, it is manifest that it was in the midst of the pursuit that the report concerning the five kings was brought to Joshua.

16. *Makkedah*; south-west of Jerusalem.

19. *The hindmost*: such of them as they could overtake.

20. *Fenced*; fortified.

24. *Upon the necks of these kings*; in token of the complete victory of the Israelites over them and over all their foes.

the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks^a of these kings.^b And they came near, and put their feet upon the necks of them.^c

25 And Joshua said unto them, Fear not, nor be dismayed,^d be strong and of good courage:^e for thus shall the LORD do to all your enemies against whom ye fight.^f

26 And afterward Joshua smote them, and slew them, and hanged them on five trees:^g and they were hanging upon the trees until the evening.^h

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed,ⁱ them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.^j

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah,^k and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.^l

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish,^m and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.ⁿ

^a 1sa. 25: 3, 6; Mal. 4: 3. ^b Deut. 18: 40. ^c 1sa. 107: 40; 149: 8, 9. ^d ch. 1: 9; Deut. 31: 6. ^e Eph. 6: 10. ^f Deut. 3: 21; 7: 19; Rom. 8: 37. ^g ch. 8: 29. ^h Deut. 21: 23. ⁱ Deut. 7: 2, 16. ^j ch. 6: 21. ^k ch. 15: 42; 21: 13. ^l 2 Kings 8: 22; 19: 8. ^m ver. 29. ⁿ ver. 3, 5. ^o ver. 30. ^p ver. 32.

29. *Libnah*; a city south of Makkedah.

31. *Lachish*; still further south.

33. *Gezer*; in the territory that afterwards fell to the tribe of Ephraim, about fifteen miles north-west of Jerusalem.

34. *Eglon*; a few miles west of Lachish.

36. *Hebron*; a city east of Lachish, and twenty miles south of Jerusalem.

38. *Debir*; southwest of Hebron.

40. *Country of the hills*; the hill country of Judea and the southern part of Canaan. Luke 1: 39, 65.

41. *Kadesh-barnea*; near the south-east border of Canaan. *Gaza*; near the Mediterranean and the south-west border of Canaan. *Goshen*; lying south, in the mountainous region of Judea. Chap. 15: 51.

INSTRUCTIONS.

4. When sinners desert the cause of Satan and join with the people of God, those who continue to be Satan's slaves often unite against them, and would, if they could, utterly destroy them.

8. Those who oppose their fellow-men because they join the cause of God, oppose him, and thus often bring upon themselves utter ruin.

33. Then Hiram king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34. And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.^p

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron;^q and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon;^r but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir,^s and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron,^t so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.^u

41 And Joshua smote them from Kadesh-barnea^v even unto Gaza,^w and all the country of Goshen,^x even unto Gibeon.^y

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.^z

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

^q ch. 14: 13; 15: 13; Judg. 1: 10; 2 Sam. 5: 1-5; 15: 9, 10; 1 Chr. 12: 23, 39. ^r ver. 35. ^s ch. 15: 15; Judg. 1: 11. ^t ver. 37. ^u Deut. 20: 16, 17. ^v Deut. 9: 23. ^w Gen. 10: 19; 1 Sam. 6: 17. ^x ch. 11: 16. ^y ver. 2, 12; 1 Kings 3: 5. ^z ver. 14.

11. All the elements are under God's control, and when he directs will fight against his foes, as in the days of Moses, Barak, etc. Exod. 14: 21; Judg. 5: 20; Job 20: 14-29; Isa. 45: 9; Heb. 2: 3.

14. Those who take the side of God, and follow his directions, will experience his aid, and through his grace will ultimately triumph.

18. Places to which the wicked flee for safety may become their prisons; and measures which they take to escape destruction, may be the occasion of bringing it upon them.

22. Those who have been most distinguished by the means of doing good, but have employed them in doing evil, will be most distinguished in their punishment. Luke 12: 47, 48.

30. Many things which are accomplished by human agency, are in the Bible ascribed to God. In one sense man is the author, and in another sense God. Acts 2: 23; 3: 18.

40. By commanding the Israelites to destroy the Canaanites and take possession of their country, God laid them under obligation to do it; but no individual or nation, without his command, is authorized to do as they did. Deut. 2: 4-9, 19, 30-33.

A. M. 2554.
B. C. 1450.

CHAPTER XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakim cut off.

AND it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon,^a and to the king of Shimron,^b and to the king of Achshaph,

2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth,^c and in the valley, and in the borders of Dor on the west,^d

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite^e under Hermon^f in the land of Mizpeh,^g

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude,^h with horses and chariots very many.

5 And when all these kings were met together,ⁱ they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them:^j for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough^k their horses,^k and burn their chariots with fire.^l

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly:^m and they fell upon them.

8 And the LORD delivered them into the hand of Israel,ⁿ who smote them, and chased them unto great Zidon,^o and unto Misrephoth-maim,^p and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him:^q he houghed their horses, and burnt their chariots with fire.^p

a ch. 10:3. b ch. 19:15. c Num. 31:11. d ch. 17:11; Judg. 1:27; 1 Kings 4:11. e Judg. 3:3. f ch. 11:11. g Gen. 31:49. h Judg. 7:12; 1 Sam. 13:5. i Heb. assembled by appointment. j ch. 10:8. k 2 Sam. 1:4. l Ps. 20:7; Isa. 31:1; Hos. 14:3. m ch. 46:9. n ch. 10:9; 1 Thess. 5:3. o ch. 21:44. p Or, Zidon-rabbah. q Heb. Burnings; or, Salt-pits. r ver. 6.

CHAPTER XI.

1. *Hazor*; a strong and chief city in the north part of Canaan. Ver. 10. *Madon*; not far from Hazor. *Shimron*; called, chap. 12:20, Shimron-meron. It was afterwards in the tribe of Zebulun. *Achshaph*; west of Zebulun, in the tribe of Asher.

2. *The mountains*; probably the mountains of Naphtali north-west of the sea of Tiberias. *Chinneroth*; on the lake of Gennesareth, or sea of Tiberias. *Dor*; on the Mediterranean, not far from mount Carmel.

3. *Hermon*; Deut. 3:9. *Mizpeh*; called, ver. 8, "the valley of Mizpeh eastward." Hermon, under which it lay, was in the eastern range of Lebanon.

5. *The waters of Merom*; a collection of waters in the upper part of Canaan, from which flows the river Jordan. It is about twelve miles above the sea of Galilee, and is about five miles long, with a level region north of it partially overflowed in the spring. Its present name is Bahr-el-Huleh.

6. *Hough their horses*; hamstringing them; cut the great cord of their hind legs.

8. *Great Zidon*; a city on the Mediterranean, about twenty-five miles north of Tyre, fifty south of Beyroot, and sixty-six west of Damascus. It is called great on account

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe:^a and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them,^b as Moses the servant of the LORD commanded.

13 But as for the cities that stood still in their strength,^c Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left^d nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south country,^e and all the land of Goshen,^f and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 Even from the mount Halak,^g that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.^h

18 Joshua made war a long time with all those kings.ⁱ

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon:^j all other they took in battle.

20 For it was of the LORD^k to harden their hearts,^k that they should come against Israel in

p Ezr-k. 39:9, 10. q Heb. any breath; ch. 10:40. r Num. 33:52; Deut. 7:2; 20:16, 17. s Heb. on their heap; Jer. 30:18. t Heb. removed. u ch. 12:8. v ch. 10:41. w Or, the smooth mountain. x ch. 12:7. y ch. 12:9-24; Deut. 7:24. z Tidd 1415. a ch. 9:3, 7. b Judg. 14:4; 1 Sam. 2:35; 1 Kings 12:15. c Deut. 2:30; Isa. 6:10; Rom. 9:18.

of its numerous people and abundant wealth. *Misrephoth-maim*; north of Zidon.

12. *As Moses—commanded*; this is often mentioned to show that for destroying the Canaanites the Israelites were not to be blamed but commended, because that in doing it they were obeying God. Ver. 15, 20, 23.

13. *Stood still in their strength*; rather, "stood upon their hill." It was the custom to build cities on them. These cities the Israelites, after destroying their inhabitants, reserved for their own use.

16. *The hills*; the mountainous region of the south. *The land of Goshen*; see note to chap. 10:41. *The valley*; the low region bordering on the Mediterranean. *The plain*; the long narrow vale through which the Jordan flows and in which the Dead sea lies. The southern portion of it opposite to "the south country" is meant.

17. *The mount Halak*; that is, "the bald mountain." The writer probably means a line of naked chalk hills running across the valley from west to east about eight miles south of the Dead sea; the same as "the ascent of Akkrabbim," which formed the southern boundary of Canaan. Num. 34:4. *Mount Hermon*; the southern part of Anti-Lebanon. Deut. 3:8.

18. *A long time*; about seven years.
20. *To harden their hearts*; by leaving them as a pun-

battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses.^a

21. ^a And at that time came Joshua, and cut off the Anakim from the mountains;^b from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath,^c and in Ashdod,^d there remained.

23 So Joshua took the whole land, according to all that the Lord said unto Moses;^e and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes.^f And the land rested from war.^g

CHAPTER XII.

The two last of these countries Moses took, and disposed of. 7 The central valley, and in the other side Jordan which Joshua smote.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon,^a and all the plain on the east:

2 Sihon king of the Amorites,^b who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the

river Jabbok, which is the border of the A. M. 2222
B. C. 1422
children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south,^c under Ashdod-pisgah:^d

4 And the coast of Og king of Bashan;^e which was of the remnant of the giants,^f that dwelt at Ashtaroth and at Edrei,^g

5 And reigned in mount Hermon, and in Saleah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.^h

6 Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.ⁱ

7 ^j And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:^o

^a Deut. 32:16, 17. ^b Josh. 13:13, 14. ^c Num. 11:22, 23. ^d Deut. 3:2. ^e 1 Sam. 17:4. ^f Gen. 14:6. ^g Deut. 1:36. ^h Josh. 24:26. ⁱ Num. 14:21, 24. ^j Num. 34:7, 8. ^k Josh. 14:16. ^l Num. 26:55. ^m Josh. 21:14, 15. ⁿ Num.

23:24. ^o Deut. 33:9. ^p Deut. 2:34, 36. ^q Josh. 16:17. ^r Josh. 1:10. ^s Josh. 1:11. ^t Josh. 1:11. ^u Josh. 1:11. ^v Josh. 1:11. ^w Josh. 1:11. ^x Josh. 1:11. ^y Josh. 1:11. ^z Josh. 1:11.

ishment for their sins, to pursue their own chosen way to ruin. Exod. 4:21.

21. *Hebron—Debir—Anab*; in the southern part of the country.

22. *Gaza—Gath—Ashdod*; cities of the Philistines in the south-west part of Palestine, and near the Mediterranean.

23. *Took the whole land*; not absolutely every city and region of it, for there remained yet very much land to be possessed, chap. 13:1; but he conquered the whole country so as to be able to divide it by lot to the Israelites.

INSTRUCTIONS.

1. The wicked in their distress often pursue courses which, instead of relieving them, hasten their destruction.

6. However numerous the enemies within and without, or however mighty the combinations against the people of God, if in obedience to him they rightly use the means which he gives them, they have no reason to fear, for at his appointed time he will cause them to triumph over all their foes.

7. The aid which God gives is not designed to supersede or render needless human efforts; but to encourage men to make efforts, and to render them successful.

9. The whole creation groaneth and travaileth in pain. Even the brute creation suffer in consequence of the sins of men. Though these sufferings are under the direction of an infinitely wise, holy, and benevolent God, they are the effects of sin, and a just expression of his indignation against it.

11. Men are often called to most self-denying duties, and those from which the most wise, holy, and benevolent minds would, if consistent, gladly be excused. Matt. 26:39.

15. Resolute, determined, and habitual obedience to God's commands, is the only course of wisdom, safety, usefulness, and bliss.

18. We must not cease in our efforts to conquer the spiritual enemies of God and our own souls, till they are so effectually subdued as never again to rise up against us.

CHAPTER XII.

1. *From the river Arnon*; on the south. *Unto mount Hermon*; on the north. *All the plain on the east*; that is, the eastern half of the valley through which the Jordan flows.

2, 3. *Sihon—Ashdod-pisgah*; these verses may be thus rendered: Sihon, king of the Amorites, who dwelt in Heshbon, ruling from Aroer, which is upon the bank of the river Arnon, and from the middle of the river; and over half of Gilead, unto the river Jabbok, which is the border of the children of Ammon; and [over] the plain [northward] to the sea of Chinneroth on the eastern side, and [southward] to the sea of the plain, the salt sea, on the eastern side, the way to Beth-jeshimoth, and, on the south, under Ashdod-pisgah.

The upper Jabbok divided the kingdom of Sihon from the Ammonites; the lower Jabbok divided Gilead into two parts. Beth-jeshimoth seems to have marked the south-eastern corner of that part of the plain which belonged to Sihon, and Ashdod-pisgah its southern extremity.

4. *Ashtaroth and—Edrei*; places in Bashan.

5. *Salah*; in the eastern border of Bashan. *Geshurites—Maachathites*; north of Bashan. *Half Gilead*; that half, namely, that lay north of the Jabbok, the southern half belonging to the kingdom of Sihon, ver. 2.

8. *In the mountains—valleys—plains*; in the original, these words are in the singular number—the mountain, the valley, the plain. “The mountain” is the mountainous region of Palestine; “the valley” is the low region bordering the Mediterranean; “the plain” is the valley of the Jordan and the Dead sea. *Springs*; or low places at the foot of the mountains.

A. M. 2553.
B. C. 1451. 9 The king of Jericho,^a one; the king of Ai,^b which is beside Beth-el, one;
10 The king of Jerusalem,^c one; the king of Hebron, one;
11 The king of Jarmuth, one; the king of Lachish, one;
12 The king of Eglon, one; the king of Gezer, one;
13 The king of Debir, one; the king of Geder, one;
14 The king of Hormah, one; the king of Arad, one;
15 The king of Libnah, one; the king of Adullam, one;
16 The king of Makkedah, one; the king of Beth-el,^d one;
17 The king of Tappuah, one; the king of He-pher,^e one;
18 The king of Aphek, one; the king of Lasharon,^f one;
19 The king of Madon, one; the king of Hazor,^g one;
20 The king of Shimron-meron,^h one; the king of Achshaph, one;
21 The king of Taanach, one; the king of Megiddo, one;
22 The king of Kedesh, one; the king of Jokneam of Carmel, one;
23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;
24 The king of Tirzah, one: all the kings thirty and one.

CHAPTER XIII.

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and a half. 14, 33 The Lord and his sacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half-tribe of Manasseh.

NOW Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.[†]

^a Ch. 6:2. ^b ch. 8:17, 29. ^c ch. 10:23-43. ^d Judg. 1:22. ^e 1 Kings 4:10. ^f Or, Sharon; Isa. 33:9. ^g ch. 11:10. ^h ch. 11:1. ⁱ Heb. to possess it; Deut. 31:3. ^j Judg. 3:1. ^k 2 Sam. 3:3; 13:37, 38. ^l Jer. 2:18. ^m Judg. 3:3; 1 Sam. 4:4, 16; Zeph. 2:4, 5. ⁿ Deut. 2:23. ^o Or, The cave. ^p 1 Sam.

9-24. The places here mentioned are those which Joshua conquered during the wars described in the previous chapters.

INSTRUCTIONS.

1. It is useful to recount what God has done by human instrumentality, and not only by men who are now living, but by those who have gone to their rest and are enjoying the reward of their labors.

7. We are greatly indebted to men of past generations. Other men have labored, and we enter into their labors; and the good works which they began, but were not able to finish, we should endeavor in the strength of the Lord, and by his aid, to accomplish.

CHAPTER XIII.

1. Was old; about one hundred years old. Much land; that belonged to the Canaanites, and was promised to Israel, but was not yet taken.

2. The borders of the Philistines; a region of country in the south-west part of Canaan, and extending on the Mediterranean about sixty miles. Geshuri; a country south of the Philistines and on the borders of the wilderness of

2 This is the land that yet remaineth;^b all the borders of the Philistines, and all Geshuri,ⁱ

3 From Sihor;^j which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines;^k the Gazathites, and the Ashdodites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:^l

4 From the south, all the land of the Canaanites, and Mearah;^m that is beside the Zidonians, unto Aphek,ⁿ to the borders of the Amorites:^o

5 And the land of the Gibletes,^p and all Lebanon toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.^p

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim,^q and all the Zidonians, them will I drive out from before the children of Israel:^r only divide thou it by lot unto the Israelites for an inheritance,^s as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them beyond Jordan eastward, even as Moses the servant of the LORD gave them;^t

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;^u

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead,^v and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salchah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.^w

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites:^x but the Geshurites and the Maachathites dwell among the Israelites until this day.

4:1. ^a Judg. 1:36. ^b 1 Kings 5:1; Ps. 83:7. ^c ch. 12:7. ^d ch. 11:5. ^e Exod. 23:30, 31. ^f ch. 14:1, 2. ^g Num. 32:31. ^h ver. 10; Num. 21:30. ⁱ ch. 12:5. ^j Num. 21:34, 35. ^k ch. 23:12, 13; Num. 33:55; Judg. 2:1-3.

Shur. 1 Sam. 27:8. There was another country of the same name on the north-east border of Canaan.

3. Sihor; probably the eastern arm of the Nile; but some suppose it was in the valley El-Arish, and ran into the Mediterranean south-west of Gaza. Num. 34:5. Ekron; the northern district of the Philistines, about ten miles north-east of Ashdod, and thirty-four west of Jerusalem. The Avites; they were the original inhabitants of this country, but were dispossessed by the Philistines, called Capthorim, Deut. 2:23; Gen. 10:13, 14. Some Avites still continued in that region.

4. Aphek; supposed to be a city in the north part of Canaan. Judg. 1:31.

5. Gibletes; inhabitants of Gebal, near Zidon.

6. Divide thou it; Joshua was by lot to divide the whole land of Canaan on the west side of Jordan among the nine and a half tribes, although it was not yet all conquered.

9-12. These verses describe the countries conquered by Moses on the east side of Jordan. The south part was allotted to the tribe of Reuben, the central part to the tribe of Gad, and the north part to the half-tribe of Manasseh.

13. Geshurites—Maachathites; people inhabiting districts

11 Only unto the tribe of Levi he gave none inheritance: the sacrifices of the Lord God of Israel made by fire are their inheritance,^a as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was from Aroer,^c that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

17 Heshbon,^d and all her cities that are in the plain: Dibon, and Bamoth-baal, and Beth-baal-meon,^e

18 And Jahaza,^e and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley.

20 And Beth-peor, and Ashdod-pisgah,^f and Beth-jeshimoth.

21 And all the cities of the plain,^f and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian,^g Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

22 ¶ Balaam also the son of Beor,^h the soothsayer; did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 And their coast was Jazer,ⁱ and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah.^j

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Betharam,^k and A. M. 322 Beth-ninrah, and Succoth,^l and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.^m

28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave inheritance unto the half-tribe of Manasseh: and this was the possession of the half-tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim,ⁿ all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair,^o which are in Bashan, three-score cities:

31 And half Gilead, and Ashtaroth,^p and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one-half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not any inheritance:^q the Lord God of Israel was their inheritance, as he said unto them.^r

CHAPTER XIV.

1 The nine tribes and a half are to have their inheritance by lot. 6 Can. 14 by privileges of the tribe of Reuben.

AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.^a

2 By lot was their inheritance,^b as the Lord commanded by the hand of Moses, for the nine tribes, and for the half-tribe.

^a Ch. 11:3, 4. ^b Num. 18:20-24. ^c ch. 12:2. ^d Num. 21:28, 30. ^e Or, The last place of Baal, and house of Baal-meon; Num. 32:38. ^f Num. 21:23. ^g Or, The springs of Pisgah, or The hill. ^h Deut. 3:10. ⁱ Num. 21:28. ^j Num. 22:4. ^k Or, dunnor. ^l Num. 32:35. ^m 2 Sam. 11:1. ⁿ Num.

32:36. ^o Gen. 34:17. ^p 1 Kings 7:46. ^q Num. 34:11. ^r Num. 32:39-41. ^s 1 Chr. 2:24. ^t Or, 12:1. ^u ver. 11. ^v Deut. 18:1. ^w Num. 34:17, 18. ^x Num. 26:55; 33:54; 34:13; Psa. 16:5, 6.

east of the sources of the Jordan, north of Bashan, and near mount Hermon.

21. All the kingdom of Sihon; that is, all that part which lay within the limits of the region assigned to Reuben; for "the rest of the kingdom of Sihon," constituting its northern part, was given to the tribe of Gad, ver. 27.

25. Half the land of the children of Ammon; that portion, namely, lying between the Arnon and the Jabbok, which Sihon had previously taken from Ammon, as we gather from the narrative in Judg. 11:12-23. The Israelites were not allowed to take any of the territory which they found in possession of the Ammonites. Deut. 2:19.

33. The Lord God of Israel was their inheritance; they received their support in conducting his worship from the tithes and offerings of the people. Num. 18.

INSTRUCTIONS.

1. If life is prolonged, old age with its attendant infirmities will soon come, and death will follow. All should therefore be diligent in the discharge of their appropriate duties. When unfitted for one kind of labor, they should, if practicable, engage in another; and spend life in the discharge of duty, that they may be fitted to close it and enter into rest.

2. However diligent and successful any may be in

extending the kingdom of God, much will remain to be accomplished by their successors. Each generation has its appropriate work, and no part of what belongs to it should be left to be performed by others.

6. Men may be sure before the promises of God are fulfilled that he will perform them, and may with perfect propriety act accordingly.

14. Though the ministers of Christ have not opportunities to acquire wealth, yet, if faithful to him, he will provide for them all things needful in this world, and will himself be their portion for ever. Ver. 33.

22. Those who love the wages of unrighteousness and tempt others to sin, may for a time escape punishment; yet their sins are not forgotten, and in due time they will receive the just reward of their deeds.

32. God places men in such countries and conditions as he sees best. They should all receive their blessings as gifts, and use them for his honor and their own highest good.

CHAPTER XIV.

2. By lot was their inheritance; and yet God so ordered the lot that each tribe obtained the inheritance which it was predicted by Jacob and Moses that they should possess. Gen. 49; Deut. 33.

A. M. 2560.
B. C. 1444. 3 For Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim:^a therefore they gave no part unto the Levites in the land, save cities to dwell in,^b with their suburbs for their cattle and for their substance.^c

5 As the LORD commanded Moses,^d so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite^e said unto him, Thou knowest the thing that the LORD said unto Moses^f the man of God^g concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espie out the land;^h and I brought him word again as it was in my heart.ⁱ

8 Nevertheless my brethren that went up with me made the heart of the people melt:^j but I wholly followed the LORD my God.^k

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance,^l and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive,^m as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wanderedⁿ in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then,^o even so is my strength now, for war, both to go out, and to come in.^p

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakim were there,^q and that the cities were great and fenced: if so be the LORD

will be with me,^a then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him,^r and gave unto Caleb the son of Jephunneh Hebron for an inheritance.^s

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And the name of Hebron before was Kirjath-arba;^t which Arba was a great man among the Anakim.^u And the land had rest from war.^v

CHAPTER XV.

1 The borders of the lot of Judah. 13 Caleb's portion and conquest. 16 Othniel, for his valor, hath Achsah, Caleb's daughter, to wife. 18 She obtaineth a blessing of her father. 21 The cities of Judah. 63 The Jebusites not conquered.

THIS then was the lot of the tribe of the children of Judah by their families;^w even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.^x

2 And their south border was from the shore of the salt sea, from the bay^y that looketh southward:

3 And it went out to the south side to Maaleh-acrabim,^z and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hoglah,^{aa} and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:^{ab}

^a Gen. 4:5. ^b 1 Chr. 5:1, 2. ^c 1 Chr. 6:51-2. ^d Num. 35:3. ^e Num. 35:2. ^f Num. 32:12. ^g Num. 11:30; Deut. 1:36. ^h Num. 12:7, 8. ⁱ Num. 13:26. ^j Num. 13:30; 14:6-8. ^k Num. 13:31, 32; Deut. 1:28, 36. ^l Num. 14:21. ^m 1 Ch. 1:3. ⁿ Num. 14:30. ^o Heb. walked. ^p Deut. 34:7; Psa. 103:5. ^q Deut. 31:2. ^r Num. 13:25, 33. ^s 1 Sam. 14:6. ^t 2 Chr. 14:11; Psa. 18:32.

34; 27:1-3; 44:3; 60:12; 116:10-12; Rom. 8:31; Phil. 4:13; Heb. 11:33. ^{aa} ch. 22:6; Song 6:9. ^{ab} ch. 15:13. ^{ac} Gen. 35:27. ^{ad} ch. 11:23. ^{ae} Num. 26:55. ^{af} Num. 31:3-5. ^{ag} Heb. tongue. ^{ah} Or, The going up to Acrabim. ^{ai} ch. 18:19. ^{aj} ch. 18:17.

6. The thing that the Lord said; Num. 14:24, 30; Deut. 1:36. 7. As it was in my heart; he gave a sincere, honest, faithful report.

12. This mountain; the mountainous country about Hebron. How the Anakim were there; the presence of the Anakim, instead of discouraging Caleb, is an incitement to him to undertake the conquest of the region, for he has faith in God's presence and help.

13. Hebron; the district in which Hebron lay; the city itself was given to the Levites. Chap. 21:12, 13.

15. Kirjath-arba; Gen. 23:2. Had rest; rest from general wars.

INSTRUCTIONS.

2. Those things which appear to men to be casual, which are sometimes spoken of as happening or coming by chance, are nevertheless under the direction and control of God. Prov. 16:33.

5. If men do as the Lord commands, they will see the truth of his declarations and experience the fulfilment of his promises.

7. Sincerity, honesty, uprightness, and fidelity to God and men are the surest course to long life, usefulness, respectability, and the greatest enjoyment of blessings for this life and the life to come.

8. The ways of transgressors are hard, and those who decline the path of duty to avoid its trials or obtain some temporary good, take a course that is often most fatal to themselves and to others.

12. If the Lord be with us, and we conduct in such a manner as to secure his blessing, we shall be victorious in our conflicts, and gain possession of the inheritance which he has promised to his people.

CHAPTER XV.

2-4. And their south border—south coast; these verses contain an accurate description of the south border of Judah, which was also the southern limit of Canaan west of the Arabah, a long narrow valley running south from the Dead sea. Beginning from the southern bay of the Dead sea, it ran south about eight miles to Maaleh-acrabim, a line of chalk hills running east and west across the Arabah. Thence it passed south and west to Kadesh-barnea. Thence it was carried in a general westerly direction to "the river of Egypt" at Rhinocodra.

5. End of Jordan; its mouth, at the Dead sea. 6-11. These places lay along a line from near the north end of the Dead sea west, by Jerusalem, to Ekron in the land of the Philistines.

7 And the border went up toward Debir from the valley of Achor,* and so northward, looking toward Gilgal; that is before the going up to Adummim, which is on the south side of the river; and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel;†

8 And the border went up by the valley of the son of Hinnom‡ into the south side of the Jebusite; the same is Jerusalem:§ and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward:¶

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoa,‡ and went out to the cities of mount Ephron; and the border was drawn to Baalah,‡ which is Kirjath-jearim:‡

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:‡

11 And the border went out unto the side of Ekron northward:‡ and the border was drawn to Shimon, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.‡

12 And the west border was to the great sea,‡ and the coast thereof: this is the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba* the father of Anak, which city is Hebron.

14 And Caleb drove thence the three sons of Anak,‡ Sheshai, and Ahiman, and Talmi, the children of Anak.

15 And he went up thence to the inhabitants of Debir:‡ and the name of Debir before was Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher,‡ and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz,‡ the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

* Ch. 7:26. ben. 5:9. 2 Sam. 17:17. 1 Kings 10:1. den. 1:16. 2 Kings 21:10. Jer. 19:26. 2 Chr. 18:28. Judg. 19:10. 2 Sam. 5:18. 22. 2 Chr. 1:15. 2 Sam. 5:9. 1 Chr. 11:6. 1 Judg. 18:12. 16. Gen. 38:17. Judg. 14:1. 1 Sam. 3:10. 7:14. 2 Kings 1:23. 3:6. 16. 1 Num. 34:6. 7. * Or, Achsah's father. m Num. 13:22. Judg. 1:10. 20. n Gen. 10:38. o Judg. 1:12. 13. 1 Sam. 32:12. q Gen. 24:61. 1 Sam. 25:21. r Gen. 33:11. Deut. 33:7.

7. *En-rogel*; a well in the valley of Kidron a little distance south of Jerusalem.

8. *Valley of the son of Hinnom*; this valley begins on the west of Jerusalem, and sweeps around its south-west corner—the ancient Zion—entering the valley of Kidron just below the city. Thus Jerusalem itself belonged not to Judah, but to Benjamin. Chap. 18:16.

15. *Debir*; a city west of Hebron, and south-west of Jerusalem.

19. *A south land*; one that was warm and comparatively without water. *The upper springs, and the nether*; high and low grounds that were well watered.

21–62. The places here mentioned lay in the south part of Canaan, in that portion which was allotted to Judah; a part of which was afterwards given to the tribe of Simeon.

18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass;‡ and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing;‡ for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This is the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph,‡ and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,‡

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah,‡ and Iim, and Azem,‡

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag,‡ and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain,‡ and Rimmon: all the cities are twenty and nine, with their villages.

33 ¶ And in the valley, Eshtaol,‡ and Zoreah, and Ashnah,

34 And Zanoah, and Engannim, Tappuah, and Enam,

35 Jarmuth, and Adullam,‡ Socoh,‡ and Azekah, 36 And Sharaim, and Adithaim, and Gederah, and Gederathaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdalgad,

38 And Dilean, and Mizpeh,‡ and Joktheel,‡

39 Lachish,‡ and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederath, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah,‡ and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Neziib,

44 And Keilah,‡ and Achzib,‡ and Mareshah;

nine cities with their villages:

45 Ekron,‡ with her towns and her villages:

46 Ashdod,‡ and Gaza,‡ and Ashdodoph,

47 And Gath,‡ and Maon,‡ and Carmel,‡

48 And Beth-dagan,‡ and Tamar,‡ and Ador,

49 And Gath-rimmon,‡ and Tadmor,‡ and Akko,

50 And Gath,‡ and Shimon,‡ and Yathla,

51 And Beroth,‡ and Gath-rimmon,‡ and Tadmor,‡

52 And Gath,‡ and Shimon,‡ and Yathla,

53 And Beroth,‡ and Gath-rimmon,‡ and Tadmor,‡

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A. M. 2560.
B. C. 1444.

46 From Ekron even unto the sea, all that lay near* Ashdod, with their villages:

47 Ashdod, with her towns and her villages;^a Gaza with her towns and her villages, unto the river of Egypt, and the great sea,^b and the border thereof.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which is Debir,^c

50 And Anab, and Eshtemoth, and Anim,

51 And Goshen,^d and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah,^e and Eshean,

53 And Janum,^f and Beth-tappuah, and Aphekah,

54 And Humentah, and Kirjath-arba which is Hebron, and Zior; nine cities with their villages:

55 Maon,^g Carmel,^h and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 Kirjath-baal which is Kirjath-jearim,ⁱ and Rabbah; two cities with their villages.

61 ¶ In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and Engedi;^j six cities with their villages.

63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.^k

CHAPTER XVI.

1 The general borders of the sons of Joseph. 5 The border of the inheritance of Ephraim. 10 The Canaanites not conquered.

AND the lot of the children of Joseph fell^l from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz,¹ and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether,^m and to Gezer:ⁿ and the goings out thereof are at the sea.

* Heb. *by the place of*. ^a 1 Sam. 5:1, 6. ^b 2 Chr. 26:6. ^c Num. 13:23, 24, 1-3. ^d 1 Sam. 4:5, 6. ^e Judg. 1:11. ^f 1 Chr. 10:11. ^g 1 Chr. 13:21. ^h 1 Chr. 13:21. ⁱ Or, Janus. ^j 1 Chr. 13:21. ^k 1 Sam. 23:25. ^l 1 Kings 17:12. ^m 1 Chr. 15:11. ⁿ 1 Sam. 23:29. ^o Judg. 1:8, 21. ^p 2 Sam. 5:6. ^q Rom. 7:14, 21. ^r 1 Heb. *went*

4 So the children of Joseph,^o Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side;^p and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah;^q and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer:^r but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not driven out. 14 The children of Joseph obtain another lot.

THERE was also a lot for the tribe of Manasseh; for he *was* the first-born of Joseph;^s *to wit*, for Machir the first-born of Manasseh,^t the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.^u

2 There was also a lot for the rest of the children of Manasseh by their families;^v for the children of Abiezer,^w and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes,^x saying, The LORD commanded Moses to

forth. ¹ 1 Chr. 13:13. ² Gen. 29:19. ³ Judg. 1:26. ⁴ 2 Chr. 8:5. ⁵ 1 Chr. 7:28. ⁶ 1 Chr. 17:11. ⁷ 1 Chr. 17:17. ⁸ 1 Chr. 17:9. ⁹ Judg. 1:29. ¹⁰ 1 Kings 9:16, 21. ¹¹ Gen. 11:31. ¹² Gen. 50:23. ¹³ Deut. 3:15. ¹⁴ Num. 26:52-53. ¹⁵ Jerico, Num. 26:50. ¹⁶ 1 Chr. 14:1.

of God. For its blessings they should be thankful, under its trials submissive, and in all its duties guided by the revealed will of God.

10. The more faithfully men follow the will of God, the greater real good will they enjoy, both in this life and that to come.

CHAPTER XVII.

1. Gilead and Bashan; countries on the east of Jordan and north of those allotted to the tribes of Gad and Reuben.

2. The rest of the children of Manasseh; those not provided for on the east of Jordan. Ver. 5.

4. The LORD commanded; Num. 27:6-11.

CHAPTER XVI.

1. The children of Joseph; Ephraim and Manasseh. The inheritance of Ephraim was north of that of Simeon, Judah, Dan, and Benjamin. It extended from the river Jordan across the whole land to the Mediterranean. The inheritance of that half-tribe of Manasse which was not provided for on the east of Jordan, was north of that of Ephraim, and had the Mediterranean on the west, Asher and Zebulun on the north, and Issachar on the east.

2-10. The places mentioned in these verses are in the districts of country above described.

INSTRUCTIONS.

1. The lot of all is appointed to them in the providence

give us an inheritance among our brethren.^a Therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasse's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah,^b that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the river Kanah,^c southward of the river: these cities of Ephraim are among the cities of Manasseh:^c the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh^d had in Issachar and in Asher Beth-shean^e and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor^f and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo^g and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out the *inhabitants* of those cities;^h but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute;ⁱ but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing *I am* a great people,

forasmuch as the Lord hath blessed me ^{A. M. 2560} ^{B. C. 1444} hitherto?^j

15 And Joshua answered them, If thou be a great people, *then* get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants,^k if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron,^k both they who are of Beth-shean and her towns,^l and they who are of the valley of Jezreel.^m

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot *only*:

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites,ⁿ though they have iron chariots, and though they be strong.

CHAPTER XVIII.

1 The tabernacle is set up at Shiloh. 2 The remainder of the land is described, and divided into seven parts. 3 Joshua divideth it by lot. 11 The lot and border of Benjamin. 21 Their cities.

AND the whole congregation of the children of Israel assembled together at Shiloh,^o and set up the tabernacle of the congregation there:^p and the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?^q

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land,^r and describe it according to the inheritance of them; and they shall come *again* to me.

^a Num. 27: 6, 7. ^b Josh. 16: 6, 7. ^c Or, *break of reeds*. ^d Josh. 16: 9. ^e Josh. 17: 20. ^f 1 Sam. 31: 10. ^g 1 Kings: 4: 12. ^h 1 Sam. 28: 7. ⁱ Ps. 84: 10. ^j Zech. 12: 11. ^k 1 Sam. 13: 7, 8. ^l Josh. 16: 10. ^m Gen. 10: 25-29. ⁿ Num. 26: 51-57. ^o Josh. 18: 1-17. ^p Or, *Reparum*. ^q Gen. 14: 5, 15-20. ^r 2 Sam. 5: 15, 22. ^s Judg.

5. Ten portions; after the children of Machir had received Gilead and Bashan, there remained the six other sons to be provided for on the west side of Jordan. Five of these received one portion each; and for the daughters of Zelophehad the son of Hephher were provided five portions more, making ten in all.

9. The river Kanah; a small stream which formed the boundary between Manasseh and Ephraim, and empties into the Mediterranean south of Caesarea.

11. In Issachar—Asher; within the limits of those tribes.

12. Could not; for want of faith and the use of due means.

13. Tribute; an annual tax, in token of submission.

14. One lot and one portion; they claimed a double portion on account of their number.

15. Get thee up; take possession of those portions of the country allotted to you, which have not yet been subdued.

16. The valley of Jezreel; these words seem to include both the large plain south-east of mount Carmel, and south-west from mount Tabor, called by the Greeks Esdrælon, and also the valley running down from this plain to the valley of the Jordan.

18. The mountain; the hilly country before spoken of. Drive out; this they could do in reliance on God.

1: 19, 4: 3. 1 Kings: 4: 12. ^m 2 Kings: 9: 10, 37. ⁿ Deut. 20: 1. ^o Isa. 41: 11-16. ^p Rom. 8: 31, 37. ^q Heb. 13: 16. ^r Josh. 19: 51; Jer. 7: 12. ^s Judg. 18: 31; 1 Sam. 1: 3, 24, 4: 3, 4. ^t Judg. 18: 9. ^u Gen. 2.

INSTRUCTIONS.

1. The various talents of men come from God, and he allots to them such situations as are suited to the duties to which he calls them.

4. It is proper that daughters should have an inheritance as well as sons, and so far as is consistent be provided for according to their wants.

12. It is often said in the Bible that men "cannot" do that which they will not try to do, nor use the means by which, through the blessing of God, they can do it.

13. Through sloth and inactivity, men will often sacrifice great future good for the sake of a little present ease.

15. Men are often in want because they neglect to use proper means to obtain relief, and the best way to help such persons is to put them in a way to help themselves.

CHAPTER XVIII.

1. Shiloh; in the tribe of Ephraim, about twenty-five miles north of Jerusalem, and about fifteen south of Shechem.

2. Seven tribes; Simeon, Benjamin, Dan, Issachar, Zebulun, Asher, and Naphtali.

4. Give out; choose, or appoint.

A. M. 2400.
B. C. 1444. 5 And they shall divide it into seven parts: Judah shall abide in their coast on the south,^a and the house of Joseph shall abide in their coasts on the north.^b

6 Ye shall therefore describe the land *into* seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.^c

7 But the Levites have no part among you;^d for the priesthood of the LORD is their inheritance: and Gad, and Reuben,^e and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land,^f and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book,^g and came again to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD:^h and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el,ⁱ southward; and the border descended to Ataroth-addar, near the hill that *lieth* on the south side of the nether Beth-horon.^j

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

15 And the south quarter *was* from the end of

Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephthoi:^k

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom,^l to the side of Jebusi on the south, and descended to En-rogel,^m

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geli-loth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,ⁿ

18 And passed along toward the side over against Arabah^o northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward; and the outgoings of the border were at the north bay^p of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim,^q and Beth-el,^r

23 And Avim, and Parah, and Ophrah,^s

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon,^t and Ramah,^u and Beeroth,

26 And Mizpeh,^v and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi,^w which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

CHAPTER XIX.

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua.

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon ac-

2 Chr. 2: 3; 33: 6; Jer. 19: 2; 32: 35. a. ch. 15: 7. e. ch. 15: 6. * Or, The plain. † Heb. tongue. Isa. 11: 15. ‡ Gen. 10: 18; 2 Chr. 13: 4. § 1 Kings 12: 29, 32. ¶ 1 Sam. 13: 17. * 1 Kings 3: 4, 5. † Jer. 31: 15. ‡ Judg. 10: 17. § Gen. 13: 6, 63.

9. In dividing estates, great care should be taken that the boundaries be so fixed as to avoid all future contention about them.

11. By the proper use of means, each individual may obtain that situation which is most suitable for him, and in which he may promote his highest good.

20. Families are the appointment of Jehovah, and for them he provides with infinite wisdom and goodness. They are designed and adapted to be sources of great enjoyment on earth and to be nurseries for heaven.

CHAPTER XIX.

1. *Within the inheritance of—Judah*; on the survey of the whole land, it was found that what had been allotted to Judah was too large for one tribe, ver. 9; the south-west part of it was therefore allotted to Simeon. His inheritance was bounded on the north and east by that of Judah, on the south by the desert of Zin, and on the west by the land of the Philistines.

cording to their families: and their inheritance was within the inheritance of the children of Judah.^a

2 And they had in their inheritance Beersheba, or Sheno, and Moladah.

3 And Hezer-shual,^b and Balah, and Azem.

4 And Elolad, and Bethul, and Hormah;^c

5 And Ziklag,^d and Bethemareboth, and Hazar-susah.

6 And Beth-lebaoth, and Sharuhin; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south.^e This is the inheritance of the tribe of the children of Simon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them;^f therefore the children of Simeon had their inheritance within the inheritance of them.^h

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea,ⁱ and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;^j

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor,^k and then goeth out to Daberath,^l and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher,^m to Ittah-kazin, and goeth out to Remmon-methoarⁿ to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphtah-el:

15 And Kattath, and Nahallal,^o and Shimron,^p and Idalah, and Beth-lehem:^q twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel,^a and Chesulloth, and Shunem,^b

19 And Haphraim, and Shihon, and Ana-harath;^c

20 And Rabbith, and Kishion, and Abzei,

21 And Remeth, and Engannim,^d and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor,^e and Shalhazimah, and Beth-shemesh;^f and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Ilkath,^g and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Mishal; and reacheth to Carmel westward,^h and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon,ⁱ and reacheth to Zebulun, and to the valley of Jiphtah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon;^j

29 And then the coast turneth to Ramah, and to the strong city Tyre;^k and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib;^l

30 Ummah also, and Aphek,^m and Rehob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families,^b these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side,^c and to Judah upon Jordan toward the sunrising.

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,^d

36 And Adamah, and Ramah, and Hazor,

^a Ver. 9. ^b Gen. 21:31; 1 Chr. 4:28. ^c Gen. 15:28-32. ^d Judg. 1:17. ^e 1 Sam. 27:9, 30:1. ^f 1 Sam. 30:27. ^g 2 Cor. 11:15. ^h Ver. 1. ⁱ Gen. 40:13. ^j Gen. 12:32. ^k Judg. 4:6, 12. ^l Ps. 89:12. ^m 1 Chr. 6:72. ⁿ 2 Kings 14:25. ^o Or, *manah*. ^p Judges. ^q Judg. 1:30. ^r 2 ch. 11:1. ^s Ruth 1:12. ^t 2 Sam. 23:13. ^u 2 Chr. 11:6. ^v 1 Kings 21:1. ^w 1 Sam. 28:4. ^x 2 Kings 4:8.

2-9. These places were within the above-mentioned district.

10. *The children of Zebulun*; their inheritance was bounded on the east by the river Jordan and the sea of Galilee, on the north by Asher and Naphtali, on the west by Asher and Manasseh, and on the south by Issachar.

11-15. These places were in or on the borders of the above-mentioned territory.

17. *The children of Issachar*; their inheritance was bounded on the east by the Jordan, on the north by Zebulun, on the west by Manasseh, and on the south by Ephraim.

18-22. Places in or on the borders of Issachar.

24. *The children of Asher*; their inheritance was in the north-west part of the country towards Tyre, and was

12. ^a 2 ch. 21:29. ^b 1 Chr. 6:77. ^c 1 Sam. 6:9, etc. ^d 2 Kings 14:11. ^e 2 Sam. 2:16. ^f 1 Sam. 15:12; 1 Kings 18:20, 42; Song 7:5; Isa. 33:9; 35:2; 37:24; Jer. 40:1. ^g 1 Sam. 5:2. ^h Gen. 11:31. ⁱ Judg. 1:31. ^j 1 Heb. *Teor*. ^k 2 Sam. 5:11; Ezek. 27:2, etc. ^l Judg. 1:31; Mic. 1:14. ^m 1 Sam. 4:1; 1 Kings 20:30. ⁿ 2 Sam. 49:20. ^o Deut. 33:21. ^p Deut. 33:23. ^q Mark 6:33.

bounded on the east by Naphtali, on the north by Syria, on the west by Phenicia, and on the south by Zebulun.

25-31. Places in or on the borders of Asher.

32. *The children of Naphtali*; their inheritance was in the north-east part of the country, and was bounded on the east by the Jordan, on the north by Syria, on the west by Asher, and on the south by Zebulun and the sea of Galilee.

33-38. Places in, or on the borders of Naphtali. *Judah upon Jordan toward the sunrising*; we are probably to understand the cities of Jair in the land of Gilead east of the Jordan, 1 Chron. 21:23. Though these properly belonged to the half-tribe of Manasseh, they might well have been called "Judah upon Jordan," because Jair was a descendant of Judah.

A. M. 2560
B. C. 1311.

37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-
anath, and Beth-shemesh;^a nineteen cities with
their villages.

39 This is the inheritance of the tribe of the chil-
dren of Naphtali according to their families, the
cities and their villages.

40 ¶ And the seventh lot came out for the tribe
of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah,^b
and Eshtaol,^c and Ir-shemesh,

42 And Shaalabbin, and Ajalon,^d and Jethlah,

43 And Elon, and Thimnathah, and Ekron,^e

44 And Eltekeh, and Gibbethon,^f and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border
before^g Japho.^h

47 And the coast of the children of Dan went
out *too little* for them;ⁱ therefore the children of
Dan went up to fight against Leshem, and took it,
and smote it with the edge of the sword, and pos-
sessed it, and dwelt therein, and called Leshem,
Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the chil-
dren of Dan according to their families, these cit-
ies with their villages.

49 ¶ When they had made an end of dividing
the land for inheritance by their coasts, the chil-
dren of Israel gave an inheritance to Joshua the
son of Nun among them:

50 According to the word of the LORD they gave
him the city which he asked, *even* Timnath-serah
in mount Ephraim:^h and he built the city, and
dwelt therein.

51 These are the inheritances, which Eleazar the
priest, and Joshua the son of Nun, and the heads
of the fathers of the tribes of the children of Is-
rael,ⁱ divided for an inheritance by lot in Shiloh
before the LORD,^j at the door of the tabernacle of
the congregation. So they made an end of divid-
ing the country.

^a Ver. 22, b 2 Chr. 11:10. ^c Judg. 18:2. ^d 1 Sam. 14:31. ^e 1 Sam. 5:10;
Amos 1:8. ^f 1 Kings 15:27. ^g Or, *over against*. ^h Or, *Joppa*, Acts 9:36.
ⁱ Judg. 18:1, 27-29. ^j ch. 21:30. ^k ch. 11:1; Num. 34:17. ^l ch. 18:10;
Gen. 49:10; Judg. 21:10, 21; 1 Sam. 1:3; Ps. 7:60; Jer. 7:13-11. ^m Psal.
21:13; Num. 35:9, 11, 14; Deut. 19:2, 9; Ruth 4:1, 2; Prov. 31:23. ⁿ Heb.

40. *The children of Dan*; their inheritance was bounded
by Benjamin on the east, by Ephraim on the north, by the
Mediterranean and the Philistines on the west, and by
Judah on the south.

41-46. Places in or on the borders of Dan.

47. *Leshem*; the same as Laish, a city near the foot of
mount Lebanon and the sources of the Jordan. Judg.
18:1-29.

50. *Timnath-serah*; a place in the hilly country of the tribe
of Ephraim, called, in Judg. 2:9, Timnath-heres. It was
here that Joshua lived, died, and was buried. Ch. 24:30.

INSTRUCTIONS.

9. If through mistake persons have obtained more than
rightfully belongs to them, they should, on its being known,
promptly and cheerfully restore it.

40. Although the land of Canaan was divided by lot
among the several tribes of Israel, yet their inheritance
and condition were such as was predicted, and as it was
beforehand certain that they would be.

50. They who have been eminent benefactors of their
fellow-men, should be remembered with gratitude, hon-
ored, and if need be, provided for, by those whose inter-
ests have been secured by their sacrifices and efforts.

CHAPTER XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of
refuge.

THE LORD also spake unto Joshua, saying,
2 Speak to the children of Israel, saying,
Appoint out for you cities of refuge,^k whereof I
spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person un-
awares and unwittingly may flee thither: and they
shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those
cities shall stand at the entering of the gate of the
city,^l and shall declare his cause in the ears of the
elders of that city, they shall take him into the
city unto them, and give him a place, that he may
dwell among them.^m

5 And if the avenger of blood pursue after him,ⁿ
then they shall not deliver the slayer up into his
hand; because he smote his neighbor unwittingly,
and hated him not beforetime.

6 And he shall dwell in that city, until he stand
before the congregation for judgment, *and* until
the death of the high-priest that shall be in those
days: then shall the slayer return, and come unto
his own city, and unto his own house, unto the city
from whence he fled.

7 ¶ And they appointed^o Kedesh in Galilee in
mount Naphtali,^p and Shechem in mount Ephraim,^q
and Kirjath-arba which is Hebron^r in the moun-
tain of Judah.^s

8 And on the other side Jordan by Jericho east-
ward, they assigned Bezer in the wilderness upon
the plain out of the tribe of Reuben,^t and Ramoth
in Gilead out of the tribe of Gad,^u and Golan in
Bashan out of the tribe of Manasseh.^v

9 These were the cities appointed for all the chil-
dren of Israel,^w and for the stranger that sojourn-
eth among them, that whosoever killeth *any* per-
son at unawares might flee thither, and not die by
the hand of the avenger of blood, until he stood
before the congregation.^x

6:17. ^a Num. 35:12, 25. ^b Heb. *sanctified*. ^c ch. 21:32; 1 Chr. 6:76. ^d ch.
21:21; 2 Chr. 10:1. ^e ch. 14:15; 21:11, 13. ^f Luke 1:39. ^g ch. 21:36;
Deut. 4:43; 1 Chr. 6:75. ^h ch. 21:37; 1 Kings 22:3, 4, 6. ⁱ ch. 21:27.
^j Num. 35:15. ^k ver. 6.

CHAPTER XX.

2. *Whereof I spake*; Exod. 21:13; Num. 35:6-34; Deut.
19:2-13.

3. *Unwittingly*; without design.

6. *Judgment*; a fair trial and a righteous decision.

7. *Mount Naphtali*; the hilly region in the tribe of Naphtali, in the north part of the country. *Shechem*; this was
in the central part, and *Hebron* in the south part of the
country.

8. *Bezer*; a city in the south part of the country, east of
Jordan; *Ramoth* was in the central, and *Golan* in the north
part of the country.

INSTRUCTIONS.

5. Our lives are always uncertain, and are liable to be
suddenly taken away, either by design or through our own
carelessness or mistakes, or those of our fellow-men.

6. As life may be destroyed through carelessness as
well as by design, carelessness is a sin which should be
most conscientiously avoided, and if it is not, should be
visited with its appropriate punishment.

9. No person accused of murder should be acquitted or
condemned till after a full and fair trial; nor should he
suffer death unless proved to be guilty.

A. M. 2560.
B. C. 1441.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs, 39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.^a

42 These cities were every one with their suburbs round about them: thus were all these cities.

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers;^b and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about,^c according to all that he sware unto their fathers: and there stood not a man of all their enemies before them;^d the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel;^e all came to pass.

CHAPTER XXII.

1 The two tribes and a half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you,^a and have obeyed my voice in all that I commanded you:^b

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.^h

^a Num. 35:7. ^b Gen. 12:7; 13:15; 15:13-21; 26:3,4; 28:4,13,14. ^c Gen. 11:21; 22:4. ^d Deut. 7:23,24. ^e ch. 3:11; Num. 29:19; 1 Kings 8:56; 1 Cor. 1:9; Tit. 1:2. ^f Num. 32:20-29; Deut. 3:16-30. ^g ch. 1:12-18; Deut. 29:8. ^h Deut. 6:6,17; 11:32; 1 Chr. 23:7,8; Jer. 12:16. ⁱ Deut. 10:12. ^k Acts 11:23. ^l ch. 21:14; 1 Sam. 12:20,24. ^m Gen. 47:7; 2 Sam.

41. Forty and eight cities; according to the direction of Moses, Num. 35:7.

42. Suburbs; adjacent territory to the extent of two thousand cubits on every side, according to the direction in Num. 35:5.

43. They possessed it; they possessed all that they then needed; and the rest the Lord would give them, according to his promise, Exod. 23:30.

INSTRUCTIONS.

3. It is not left merely to the inclinations of men whether they will provide for the comfortable support of the ministers of religion, but it is the command of God that those who preach the gospel should live of the gospel, and their hearers cannot withhold from them needful support without depriving them of what is justly their due. 1 Cor. 9:13, 14.

4. It is a great convenience for the ministers of religion to live near the place of public worship, and generally it will be found to be most conducive to their good and the good of the people.

5 But take diligent heed to do the commandment and the law,^a which Moses the servant of the LORD charged you, to love the LORD your God,^b and to walk in all his ways, and to keep his commandments, and to cleave unto him,^c and to serve him with all your heart and with all your soul.^d

6 So Joshua blessed them,^e and sent them away: and they went unto their tents.

7 ¶ Now to the one half of the tribe of Manasseh Moses had given possession in Bashan; but unto the other half thereof gave Joshua among their brethren on this side Jordan westward.^f And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents,^g and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.^h

9 ¶ And the children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead,ⁱ to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built there an altar by Jordan, a great altar to see to.^j

11 ¶ And the children of Israel heard say,^k Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest.^l

G. 1: Luke 2:31; 24:50. n. ch. 17:5. o. Deut. 8:10-14. p. Num. 31:27. 1 Sam. 30:24; Psal. 68:12. q. Num. 32:1, 26, 29. r. ch. 24:26, 27; Gen. 28:18; 31:46-52. s. Deut. 13:12, etc.; Judg. 20:1, 12. t. Exod. 6:25; Num. 25:7, 11-13.

5. There should be ministers of religion in all parts of the country, that all the people may have the benefit of their good instructions and example.

41. The Lord in his providence appoints to ministers their various fields of labor, and wherever they are placed it should be their great object to honor him and be most useful to men.

43. Whatever may be the promises of God, and however great the difficulties in the way of their accomplishment, in due time they will all be fulfilled.

CHAPTER XXII.

1. The Reubenites—Gadites, and the half-tribe of Manasseh: their men of war, who had left their homes on the east side of Jordan to assist their brethren in the conquest of Canaan.

7. Bashan; the north part of the country possessed by the Israelites on the east of Jordan.

10. By Jordan; on its east bank.

14. And with fifteen princes, of each chief house^a a prince from about all the tribes of Israel: and each one was a head of the house of their fathers among the thousands of Israel.^b

15. ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16. Thus saith the whole congregation of the Lord, What trespass^c is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord?^d

17. Is the iniquity of Peor too little for us,^e from which we are not cleansed until this day, although there was a plague in the congregation of the Lord.

18. But that ye must turn away this day from following the Lord? and it will be, *saying* ye rebel to-day against the Lord,^f that to-morrow he will be wroth with the whole congregation of Israel.^g

19. Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth,^h and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar besides the altar of the Lord our God.

20. Did not Achan the son of Zerah commit a trespass in the accursed thing,ⁱ and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21. ¶ Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22. The Lord God of gods,^j the Lord God of gods, he knoweth,^k and Israel he shall know;^l if *it* be in rebellion,^k or if in transgression against the Lord, (save us not this day.)

23. That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the Lord himself require *it*.¹

24. And if we have not *rather* done it for fear of *this* thing, saying, In time to come^m your children might speak unto our children, saying, What have ye to do with the Lord God of Israel?

25. For the Lord hath made Jordan a border

between us and you, ye children of Reubenⁿ and children of Gad; ye have no part in the Lord;^o so shall your children make our children cease from fearing the Lord.^p

26. Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27. But that *it may be* a witness between us and you,^q and our generations after us, that we might do the service of the Lord before him with our burnt-offerings,^r and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the Lord.

28. Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord,^s which our fathers made, not for burnt-offerings, nor for sacrifices; but it is a witness between us and you.

29. God forbid that we should rebel against the Lord,^t and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the Lord our God that is before his tabernacle.

30. ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.^u

31. And Phinehas the son of Eleazar the priest said unto the children (of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord *is* among us,^v because ye have not committed this trespass against the Lord: now^w ye have delivered the children of Israel out of the hand of the Lord.

32. ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word *again*.^x

33. And the thing pleased the children of Israel; and the children of Israel blessed God,^y and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34. And the children of Reuben and the children of Gad called the altar *Ed*:^z for it *shall be* a witness between us that the Lord *is* God.

^a Heb. names of the tribes. ^b Num. 1:1, 4; Lev. 15:8, 9. ^c Num. 25:3, 4; Deut. 32:17. ^d 1:1; Lev. 13:11. ^e Num. 16:22. ^f Lev. 18:1. ^g Lev. 7:1, 4; Deut. 10:17; Ps. 90:3, 13; 2:17, 11:36. ^h 1 Kings 8:30. ⁱ Gen. 22:16. ^j Ps. 11:91, 139:1-12. ^k Jer. 12:1, John 2:21, 25; 21:17, Act. 1:21; 2 Cor. 11:11, 31; Heb. 4:13; Jer. 2:23. ^l 1 Sam. 15:23. ^m 1:1; 1:19. ⁿ 1 Sam. 30:16, 25; 2:12. ^o 1:1; 1:19. ^p 1:1; 1:19.

^q Num. 2:20. ^r 1 Kings 12:27, 28. ^s 1:1; 1:19. ^t Deut. 12:5, 17. ^u 1 Kings 25:49. ^v 1:1; 1:19. ^w 1:1; 1:19. ^x 1:1; 1:19. ^y 1:1; 1:19. ^z 1:1; 1:19.

16. *Builded you an altar*; to offer sacrifice in any place except at the tabernacle, was expressly forbidden. Lev. 17:8, 9.

17. *Iniquity of Peor*; Num. 25:3; Deut. 4:3.

19. *If the land be unclean*; if they thought it unclean because there was in it no altar for sacrifice, and no place for public religious worship, they were invited to come over and live on the west side of Jordan where was the tabernacle, rather than to set up separate worship and thus rebel against God.

20. *Not alone*; chap. 7:5, 24, 25.

23. *The Lord requires*; let him punish us, if we designed to rebel against him.

25. *Make our children cease from fearing the Lord*; by refusing to let them come over the Jordan to worship him.

28. *A witness*; that they had a right to go over Jordan and worship with the other tribes at the tabernacle.

29. *To build an altar*; Deut. 12:13, 14.

31. *Ye have delivered the children of Israel*; not exposed them to punishment as they feared, by sinning against the Lord, but taken measures to perpetuate his worship.

34. *Ed*; a witness.

INSTRUCTIONS.

2. Just commendation is due to those who do well, and true gratitude should be exercised towards all who make

A. M. 2577.
B. C. about 1427. CHAPTER XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.

AND it came to pass, a long time after that the LORD had given rest unto Israel from all their enemies round about,^a that Joshua waxed old^a and stricken in age.^b

2 And Joshua called for all Israel,^c and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.^d

4 Behold, I have divided unto you by lot these nations that remain,^e to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.^f

5 And the LORD your God, he shall expel them from before you,^g and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.^h

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses,ⁱ that ye turn not aside therefrom to the right hand or to the left;^j

7 That ye come not among these nations,^k these that remain among you; neither make mention of the name of your gods,^l nor cause to swear by them,^m neither serve them, nor bow yourselves unto them;

8 But cleaveⁿ unto the LORD your God,^o as ye have done unto this day.

9 For the LORD hath driven^p out from before you great nations and strong: but as for you, no

man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand:^q for the LORD your God, he *it* is that fighteth for you, as he hath promised you.^r

11 Take good heed therefore unto yourselves,^s that ye love the LORD your God.

12 Else, if ye do in any wise go back,^t and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them,^u and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any* of these nations from before you:^v but they shall be snares and traps unto you,^w and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.^x

14 And behold, this day I *am* going the way of all the earth:^y and ye know in all your hearts and in all your souls,^z that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things,^{aa} until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you,^{ab} and ye shall perish quickly from off the good land which he hath given unto you.

^a Ch. 22: 4. ^b Heb. *come into days*. ^c ch. 13: 1. ^d ch. 21: 1, Deut. 31: 28; 1 Cor. 12: 1. ^e Ps. 44: 2. ^f ch. 13: 6, 7; 1: 10. ^g Heb. *at the sunset*. ^h Deut. 11: 21; Ps. 44: 2. ⁱ Num. 33: 53. ^j h. ch. 1: 7. ^k Deut. 3: 32. ^l Deut. 7: 2, 4. ^m Ps. 16: 4. ⁿ Deut. 2: 17. ^o Zeph. 1: 4-6. ^p 4 Or, *For if ye will cleave*. ^q ch. 22: 5. ^r 4 Or, *Then the LORD will drive*. ^s Lev. 26: 3; Judg. 7: 19-22.

^t 15: 15. ^u Exod. 23: 27, etc. ^v 4 Heb. *your souls*. ^w P. sa. 125: 5; 1: 1. ^x Zeph. 1: 6; Heb. 10: 38, 39; 2 Pet. 2: 20, 21. ^y 2 Cor. 6: 14. ^z Judg. 2: 2, 3. ^{aa} 1 Kings: 11: 4. ^{ab} 2 Kings: 17: 22, 23. ^{ac} ch. 21: 45. ^{ad} Lev. 26: 14, etc.; Deut. 28: 15, 63. ^{ae} 2 Kings: 21: 20.

sacrifices, endure hardships, and perform labors for the good of their fellow-men.

4. Fidelity in obeying God's commands will receive his approbation and blessing, and a glorious reward.

5. The true greatness, glory, and blessedness of a people consist in their loving the Lord, observing his ordinances, and walking in his ways.

10. Suitable care should be taken, in providing against future evils, not to awaken needless suspicions, nor occasion unnecessary anxiety and trouble to our fellow-men.

16. We may be blamed, even by good men, for our best actions. But we should not be disconcerted, should listen to them with patience, and when we thoroughly understand their mistakes, should endeavor kindly to remove them.

19. When those who are disturbed at the conduct of others, go to them and frankly state their difficulties, and manifest a readiness to make sacrifices and even to give up their own rights, rather than to have God dishonored or his cause injured, it may be expected that with reasonable explanations they will be satisfied.

22. A consciousness of being and doing right tends to prevent undue excitement under unjust accusations, and to lead to such explanations as will remove needless apprehensions and be satisfactory to all concerned.

26. It is proper to take all suitable measures to guard our children against evils to which from the selfishness of men they will be exposed, and to enable them to know what are their rights, especially their religious rights, and successfully to maintain and permanently enjoy them.

30. A disposition to enjoy religious rights ourselves, and to secure them to coming generations, is pleasing to all intelligent and right-minded men, especially to pious rulers and ministers of the gospel.

33. Good men, enlightened by the Spirit of God, will not make war upon others for maintaining their just rights, especially their right to hearken to the voice of God in the Scriptures, to judge of his meaning, and to worship him according to his directions.

CHAPTER XXIII.

4. *The great sea*; the Mediterranean, which formed the western boundary of Canaan.

7. *Neither make mention*; the familiar mention of the names of idols would tend to lessen their abhorrence of them.

10. *One man of you shall chase a thousand*; however few they might be, and however numerous their enemies, they, in obeying God, would be able to overcome them.

11. *Take good heed*; be very careful.

14. *Going the way of all the earth*; about to die. Gen. 3: 19.

INSTRUCTIONS.

1. No fidelity to God, or usefulness to men, can keep off the approach of age, infirmity, or death. This should be borne in mind, and incite all to do with their might what their hands find to do, knowing that in the grave, to which they are hastening, there is no work.

3. The aged may recount the mercies of the Lord with great advantage to themselves and to their fellow-men.

CHAPTER XXIV.

1. *Joshua assembleth the tribes of Israel at Shechem.* 2. *A brief history of Israel from the time of Abraham to the time of Joshua.* 3. *Joshua's address to the people.* 4. *The people's response.* 5. *Joshua's final address.* 6. *The people's final response.* 7. *Joshua's final address.* 8. *The people's final response.* 9. *Joshua's final address.* 10. *The people's final response.*

AND Joshua gathered all the tribes of Israel unto Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.^b

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time,^c even Terah, the father of Abraham, and the father of Nahor: and they served other gods.

3 And I took your father Abraham from the other side of the flood,^d and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.^e

4 And I gave unto Isaac Jacob and Esau:^f and I gave unto Esau mount Seir,^g to possess it; but Jacob and his children went down into Egypt.^h

5 I sent Moses also and Aaron, and I plagued Egypt,ⁱ according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea;^j and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.^k

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you:^l and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:^m

10 But I would not hearken unto Balaam;ⁿ there-

a. Ch. 23:2. b. 1 Sam. 10:19. c. Gen. 11:26, etc. d. Gen. 12:1. e. Gen. 21:2, 3. f. Gen. 25:21. g. Gen. 26:3. h. Gen. 21:21-35. i. Num. 22:5, etc. j. Exod. 14:1-14. k. Exod. 15:1-17. l. Exod. 17:1-13. m. Num. 22:1-35. n. Exod. 22:5, etc.

4. Faith in God produces a permanent conviction of the truth of his promises, and leads men to act as if they knew that they would be fulfilled.

6. The fact that God will do for us what we need, instead of leading us to neglect appropriate means, or to feel that they are less important, should lead us with fidelity to use them, because that is the only way effectually to secure his aid.

7. Intimate connections with the wicked greatly increase the danger of becoming like them.

9. Things are done by the Lord which are accomplished by human instrumentality. Men use the means, and God renders them successful.

20. When God is on our side and works for us, we need fear no enemies, however numerous or strong, but we may go forward in duty, with assured confidence of final and complete victory.

11. If we love and obey God, we shall be in all good efforts in the highest and best sense successful; but if we disregard his laws, and are governed by the principles and practices of the wicked, we may expect calamity and ruin.

fore he blessed you still: so I delivered you out of his hand. A. M. 2577. B. C. about 1427.

11 And ye went over Jordan, and came unto Jericho:^o and the men of Jericho fought against you,^p the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you,^q which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.^r

13 And I have given you a land for which ye did not labor,^s and cities which ye built not,^t and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD,^u and serve him in sincerity and in truth;^v and put away the gods which your fathers served on the other side of the flood, and in Egypt;^w and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve;^x whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell:^y but as for me and my house, we will serve the LORD.^z

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD;^a for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD:^b for he *is* a holy God;^c he *is* a jealous God;^d he will not forgive your transgressions nor your sins.^e

12:24. a. Gen. 17:13. b. Deut. 18:13. c. 1 Sam. 4:21. d. 2 Cor. 1:12. e. Eph. 6:24. f. Lev. 17:7. g. Ezek. 20:18. h. Ruth 1:15, 16. i. Kings. 18:21. j. John 6:67. k. Matt. 23:28. l. Isa. 101:2. m. 119:106. n. Psa. 116:16. o. Luke 1:74, 75. p. Ezek. 6:24. q. Lev. 19:2. r. 1 Sam. 6:20. s. Isa. 63:3. t. Exod. 20:25. u. Exod. 31:7.

14. The fulfilment of God's declarations in times past, should assure us of their fulfilment in time to come.

CHAPTER XXIV.

1. *Shechem*; a city north of Shiloh, and nearer to Timnath-serah, where Joshua lived. Chap. 18:1.

2. *The flood*; the river; meaning the Euphrates. *Other* gods; idols.

4. *Seir*; a country south of the Dead sea.

6. *The sea*; the Red sea.

7. *A long season*; about forty years.

10. *His hand*; the hand of Balak.

19. *Ye cannot serve the Lord*; they could not without renouncing all idols, as Joshua exhorted them to do, loving God with supreme affection, and obeying his commands; and for disposition to do this, they must depend not on themselves merely, or on their own goodness, but on the influences of his Spirit. *He will not forgive your sins*; unless they should repent of and forsake them. Therefore Joshua urged them to do this.

A. M. 2577. 20 If ye forsake the LORD, and serve strange gods,^a then he will turn and do you hurt, and consume you,^b after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye are witnesses against yourselves^c that ye have chosen you the LORD,^d to serve him. And they said, *We are witnesses.*

23 Now therefore put away, *said he*, the strange gods which *are* among you,^e and incline your heart unto the LORD God of Israel.^f

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.^g

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak,^h that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath

heard all the words of the LORD which he spake unto us:ⁱ it shall be therefore a witness unto you,^j lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah,^k which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua,^l and all the days of the elders that overlived^m Joshua, and which had known all the works of the LORD, that he had done for Israel.ⁿ

32 ¶ And the bones of Joseph,^o which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces^p of silver;^q and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained* to Phinehas his son, which was given him in mount Ephraim.

^a 1 Chr. 2:9; Ezra 9:22; Isa. 65:11, 12. ^b Ezek. 18:24. ^c Deut. 26:17. ^d Psal. 119:173. ^e Judg. 10:15, 16; 1 Sam. 7:3. ^f Prov. 2:2; Heb. 12:28, 29. ^g Deut. 5:28, 29. ^h Judg. 9:6. ⁱ Deut. 32:1. ^j ch. 22:28, 34. ^k Gen. 49:50.

26. *These words*; the engagements into which the people had entered to serve the Lord. *By the sanctuary*; near the place where the tabernacle stood.

27. *It hath heard*; a strong figure of speech, expressive of the solemnity of the transaction, and of their guilt and danger should they break their engagements.

32. *Which Jacob bought*; Gen. 33:19; 50:25; Exod. 13:19.

INSTRUCTIONS.

1. It is good for all people at times to appear before God, look back on the way through which he hath led them, recount his goodness, renew their engagements to serve him, and seek that grace which they need to do it in spirit and in truth.

2. Aged men may to great advantage give the young a history of God's dealings with past generations, point out the instructions it affords and the duties it inculcates, and exhort all to fidelity in the service.

6. Things accomplished by human instrumentality and the persevering use of appointed means, are in the Bible ascribed to God as really as if no instrumentality or means had been employed.

10. Those measures which men take to injure God's people and stop the progress of his cause, he often overrules for its advancement.

13. The mercies by which the friends of God are distinguished from his enemies, spring from his unmerited goodness, and are given not as the fruit of their worthiness, but of the abounding riches of his grace.

14. Peculiar mercies lay men under peculiar obligations to put away all sin, and to perfect holiness in the fear and love of God.

15. True religion is a matter of choice with all who heartily embrace it, and no man ever does or can serve God, in spirit and in truth, without choosing to do so.

Of course ministers should present to men the motives which are best suited to lead them to do this, and to their preaching should add the influence of their example.

19. As Jehovah is holy, it is impossible acceptably to serve him without becoming holy; and as the cause of holiness in men is the influence of the Holy Spirit, all should feel their need of this, and sincerely, heartily seek it.

21. Wherever there is a willing mind men can truly serve God, and for Christ's sake be accepted in doing it; and as a willing mind is the fruit of the Spirit, all who possess it should give to him the glory.

23. It is the duty of men to incline their hearts to serve the Lord. They should avoid those things which tend to hinder them, and do the things which tend to aid them in this.

24. Persons may, and it is right that they should determine, resolve, and engage to serve the Lord; and they may freely and heartily trust in him for what they need rightly to do this, and to be accepted in it.

27. It is so perfectly reasonable that all to whom Jehovah is known should love and obey him, and they are under such strong and indispensable obligations immediately to do this, that if they do not, all their mercies and every thing around and within them will testify to their ingratitude, baseness, and guilt.

31. Aged men and men of influence, especially rulers, magistrates, and all in authority, are under peculiar obligations to serve God, and to set holy examples. If they do, many others will be likely to follow them and obtain eternal life. But if they do not, they will be instrumental in bringing destruction not only on themselves, but on multitudes of others.

33. Rulers and ministers of religion, as well as other men, will soon die, but their influence for good or evil will live and go down to the end of time, and onward to eternity.

THE BOOK OF JUDGES.

The book of **JUDGES** contains the history of the Israelites under the Judges, from the death of Joshua to the birth of Samuel. It records the successive oppressions to which the Israelites were subjected by their enemies for their sins against Jehovah, and the successive deliverances which God granted them through the Judges.

CHAPTER I.

1 The sons of Judah and Simeon. 2 Adoni-bezek unjustly repaid. 3 Jerusalem taken. 4 Hebron taken. 5 Othniel hath Achsah to wife for taking of Debir. 6 The Kenites dwell in Judah. 7 Hormah, ⁸ ~~Arad~~, ⁹ ~~Askelon~~, and ¹⁰ ~~Ekron~~ taken. 11 The conquest of Benjamin. 12 Of the house of Joseph, who take Beth-el. 13 Of Zebulun. 14 Of Asher. 15 Of Naphtali. 16 Of Issachar.

NOW after the death of Joshua^a it came to pass, that the children of Israel asked the Lord,^b saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the Lord said, Judah shall go up:^c behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot.^d So Simeon went with him.

4 And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek^e ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes^f cut off, gathered^g *their meat* under my table: as I have done,^h so God hath requited me. And they brought him to Jerusalem, and there he died.

8 Now the children of Judah had fought against Jerusalem,ⁱ and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 ¶ And afterward the children of Judah went down to fight against the Canaanites,^j that dwelt

in the mountain, and in the south, and in the valley.^k

10 And Judah went against the Canaanites that dwelt in Hebron:^l now the name of Hebron before was Kirjath-arba: and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher,^m and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing:ⁿ for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite,^o Moses' father-in-law, went up out of the city of palm-trees^p with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad;^q and they went and dwelt among the people.^r

17 And Judah went with Simeon his brother,^s and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.^t

18 Also Judah took Gaza with the coast thereof,^u and Ashkelon with the coast thereof, and Ekron with the coast thereof.

15:15, etc. ^k Gen. 33:11; 1 Pet. 3:9. ^l Josh. 4:11, 17; 1 Chr. 2:55. ^m Deut. 34:3. ⁿ Num. 21:1. ^o Num. 10:29-32; 1 Sam. 15:6. ^p ver. 3. ^q Num. 21:3. ^r Josh. 11:22.

11. *Debir*; Josh. 15:15.

15. *A south land*; Josh. 15:16-19.

16. *The Kenite*; Jethro. Exod. 3:1; Num. 10:29-32. *Arad*; a city on the south border of Canaan. Num. 21:1.

17. *Zephath*; a place near the south part of Judah. *Hormah*; that is, utter destruction.

18. *Gaza*—*Ashkelon*—and *Ekron*; cities of the Philistines.

CHAPTER I.

4. *Bezek*; a place in the territory of Judah.

5. *Adoni-bezek*; the lord or king of Bezek.

7. *Threescore and ten*; these seventy kings were evidently petty princes, ruling each over a small territory.

9. *The south*; the south part of Canaan.

10. *Hebron*; a city twenty miles south of Jerusalem. Gen. 13:18; Josh. 15:13.

A. M. 2579
B. C. about
1250 19 And the LORD was with Judah;^a and he drove out the inhabitants of the mountain;^b but could not drive out the inhabitants of the valley, because they had chariots of iron.^b

20 And they gave Hebron unto Caleb;^c as Moses said;^d and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem;^e but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD was with them.^f

23 And the house of Joseph sent to descry Beth-el;^g now the name of the city before was Luz.^h

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee mercy.ⁱ

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites,^j and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27 ¶ Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns;^k but the Canaanites would dwell in that land.^l

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaan-

ites that dwelt in Gezer;^m but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol;ⁿ but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Acco, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob.^o

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.^p

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath;^q but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.^r

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Ajalon,^s and in Shaalbim: yet the hand of the house of Joseph prevailed,^t so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akkrabbim,^u from the rock, and upward.

CHAPTER II.

1 An angel rebuketh the people at Bechem. 6 The wickedness of the new generation after Joshua. 14 God's anger and pity towards them. 20 The Canaanites are left to prove Israel.

AND an angel^s of the LORD came up from Gilgal to Bechem,^t and said, I made you to go

^a Ver. 2. 2 Kings 18: 7; Psa. 60: 12; Eccl. 9: 11. ^b Or, possessed the mountain. ^c Josh. 14: 7, etc. ^d Josh. 14: 16. ^e Psa. 46: 9. ^f Josh. 14: 9-14. ^g Num. 14: 21; Dent. 1: 36. ^h Josh. 15: 63; 1: 25. ⁱ Ver. 19; Gen. 49: 21. ^j Josh. 7: 2. ^k Gen. 2: 19. ^l 1 Sam. 2: 12; 1 Sam. 26: 15. ^m 2 Kings: 7: 6. ⁿ Josh.

19. ^o Could not; because, terrified, by the chariots, they did not rest in God and use the proper means.

21. *Jerusalem*; this city was on the border between Judah and Benjamin, though in the division of the land it was assigned to the latter tribe. Josh. 15: 63.

22. *House of Joseph*; that is, the tribe of Ephraim and the half-tribe of Manasseh west of the Jordan, though what is here said seems to pertain only to the territory of Ephraim.

23. *Descry*; examine and ascertain the state of the city. *Beth-el*; a place north of Jerusalem. Gen. 28: 19.

27. *Beth-shean*; a place in the valley of the Jordan near the east end of the valley of Jezreel. *Taanach*; on the south border of the plain of Esdraelon. *Dor*; on the sea, south of Carmel. *Megiddo*; near the Kishon.

29. *Gezer*; north-west of Jerusalem.

29-33. Towns within the bounds of the tribes, in connection with whose names they are mentioned.

34. *The valley*; the plain bordering on the Mediterranean, where the Amorites had chariots of iron. Compare ver. 19.

35. *Mount Heres*; the mountainous regions about Dor. *Ajalon*; a place between Jerusalem and Ekron. Ver. 18. *The house of Joseph*; his descendants.

36. *The Amorites*; these stand here for the Canaanites generally. *Akrabbim*; a line of hills running across the valley about eight miles south of the Dead sea, here mentioned as the southern border of Palestine. *The rock*; probably Petra, in the mountains of Edom. *Upward*; northward.

INSTRUCTIONS.

1. However great may have been their past successes, the people of God should not rest till fully triumphant over all their foes.

17: 11-13. 1 Rom. 7: 21. ^m Josh. 16: 10; 1 Kings 9: 16. ⁿ Psa. 19: 15. ^o Josh. 19: 24-30. ^p Psa. 106: 35. ^q Josh. 19: 32-39. ^r Ver. 30; Psa. 18: 44. ^s Josh. 10: 12. ^t 19: 12. ^u *Her* was *hery*. ^v Or, *Maachah-Akrabbim*. Josh. 15: 4; Num. 34: 4. ^w Or, messenger. ^x Ver. 5.

3. The union of all classes of pious men in doing good, is greatly promotive of success.

6. Pride and cruelty are forerunners of disaster; and the peculiar sins of men may often be read in their punishment.

7. A true conviction of the evil of sin will lead all who suffer to feel that their punishment is just.

14. A wise and affectionate wife wishes the temporal prosperity as well as the eternal good of her husband, and will use all suitable means to promote it.

15. A wise and affectionate father will take great pleasure in complying, as far as may be consistent, with the requests of his children.

19. Viewing difficulties with an eye of sense only, men often despond, when, should they use proper means in dependence on God, he would render them successful.

21. Love of ease, and aversion to great and self-denying efforts, often keep men from receiving the variety and fulness of good which they might otherwise obtain, and leave them to suffer much evil which they might otherwise avoid.

25. Assisting the people of God in doing his will, may be the means of delivering us from many trials and bringing on us great blessings.

34. When men neglect their duty, they may expect to meet with trouble; and if they are not led to repentance and reformation, their troubles will never end.

CHAPTER II.

1. *Angel of the Lord*; supposed to be the same who appeared to Joshua, Josh. 5: 13. *Bechem*; meaning, the weepers, or place of weeping. Ver. 5.

up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you;^a

2 And ye shall make no league with the inhabitants of this land;^b ye shall throw down their altars:^c but ye have not obeyed my voice;^d why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides,^e and their gods^f shall be a snare unto you.^g

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim:^h and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.ⁱ

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, being a hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres,^j in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD,^k nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers,^l which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them,^k and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against

Israel;^l and he delivered them into the hands of spoilers that spoiled them,^m and he sold them into the hands of their enemies round about,ⁿ so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil,^o as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges,^p which delivered^q them out of the hand of those that spoiled them.^q

17 And yet they would not hearken unto their judges, but they went a whoring after other gods,^r and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge:^s for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.^t

19 And it came to pass, when the judge was dead,^u that they returned, and corrupted^v themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from^v their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers,^v and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel,^w whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

23 Therefore the LORD left^x those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

^a Gen. 15:7; Exod. 23:31; ^b Deut. 7:2; ^c Deut. 12:3; ^d ver. 20; ^e Psal. 105:1; ^f Gen. 24:26; ^g 1 Ch. 3:6; ^h Exod. 23:33; ⁱ Deut. 7:16; ^j Timnath-heres; ^k Josh. 24:29; ^l Exod. 32:1; ^m 1 Ch. 25:9; ⁿ Psal. 32:5, 6; ^o Jer. 9:3; ^p Josh. 2:16; ^q 2 Kings 1:1; ^r 1 Ch. 31:16; ^s Deut. 31:16; ^t Deut. 5:9; ^u 1 Ch.

3:7; ^v 10:7; ^w Psal. 106:10-12; ^x 2 Kings 17:20; ^y Josh. 4:2; ^z Psal. 14:2; ^{aa} Psal. 50:1; ^{ab} Lev. 25:17; ^{ac} Deut. 28:15; ^{ad} 1 Ch. 14:10; ^{ae} 1 Ch. 16:43-45; ^{af} Exod. 34:15, 16; ^{ag} Josh. 1:5; ^{ah} Gen. 6:6; ^{ai} Deut. 32:30; ^{aj} Hos. 11:3; ^{ak} 1 Ch. 4:1; ^{al} 1 Ch. 2:1; ^{am} Heb. were corrupt; ^{an} Heb. let nations fall off; ^{ao} Josh. 23:16; ^{ap} 1 Ch. 6:10; ^{aq} Heb. suffered.

2. Ye have not obeyed; they had not done it fully, or to the extent which he commanded.

3. I will not drive them out; as he would have done, had they obeyed him.

9. Timnath-heres; called Timnath-serah in Josh. 24:30.

10. Knew not the Lord; they had not seen his wonders in Egypt, and had not that knowledge of him which led them to love and obey him.

11. Baalim; images of Baal.

13. Ashtaroth; images of Astarte, a Phœnician goddess.

14. Sold; delivered.

16. Judges; rulers and deliverers.

18. It repented the Lord; the meaning is, that he changed his course of conduct towards the Israelites, and instead of keeping them longer in bondage, delivered them.

23. Therefore; on account of the sins of the people.

INSTRUCTIONS.

3. The rich and lasting blessings which God promises to the obedient, men often forfeit by their sins.

5. Sin is the cause of our sorrows, and no tears will remove them, unless we forsake it.

A. M. 2598.
B. C. about 1406.

CHAPTER III.

1 The nations which were left to prove Israel. 6 By communion with them they commit idolatry. 8 Othniel delivereth them from Chushan-rishathaim; 12 Ehud from Eglon; 31 Shamgar from the Philistines.

NOW these are the nations which the LORD left to prove Israel by them, *even* as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.^a

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.^b

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim^c king of Mesopotamia:^{*} and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD,^d the LORD raised up a deliverer[†] to the children of Israel, who delivered them, *even* Othniel the son of Kenaz,^e Caleb's younger brother.

10 And the Spirit of the LORD came[‡] upon him,[§] and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia[¶] into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of

Ammon and Amalek, and went and smote Israel, and possessed the city of palm-trees.[§]

14 So the children of Israel served Eglon the king of Moab eighteen years.^h

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjaminite,ⁱ a man left-handed:[†] and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.^j

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries^{*} that *were* by Gilgal,[†] and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a summer-parlor,[‡] which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.[§]

23 Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlor *were* locked, they said, Surely he covereth his feet[¶] in his summer-chamber.

25 And they tarried till they were ashamed: and behold, he opened not the doors of the parlor; therefore they took a key, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries,^k and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet^l in the mountain of Ephraim,^m

^a Josh. 13:3. ^b Deut. 7:3, 4. ^c Hab. 3:7. ^{*} Heb. *Aram-naharaim* d 1 Sam. 12:10. ^e Num. 9:27. ^f Ps. 107:13, 19. [†] Heb. *savior*. [‡] Heb. *in* 13: [§] Heb. *was*. [¶] Job. 6:34; 11:20. ^h Heb. *Aram*. ⁱ ch. 1:16. ^j Deut. 28:13. ^k Or, the son of Geraim. ^l Heb. *shut of his right hand*. ^m Isa. 73:7, 19.

^{*} Or, *gravel images*. [†] Josh. 4:20. [‡] Heb. *a parlor of cooling*; Amos 3:15. [§] Or, *it came out of the fundament*. [¶] Or, *doth his easement*; 1 Sam. 24:3. ^k Jer. 19. ^l Job. 6:34; 1 Sam. 13:3. ^m Joab. 17:15.

CHAPTER III.

3. *The Canaanites*; those that lived about Zidon. *Baal-hermon*; a region of country near the sources of the Jordan. *Entering in of Hamath*; the pass north through Lebanon, leading to Hamath.

5. *Among the Canaanites*; those of them that were not destroyed.

6. *Gods*; idols.

7. *The groves*; rather, images of Astarte. See note on Deut. 16:21.

8. *Mesopotamia*; the country between the Euphrates and the Tigris.

10. *Judged*; the judges were often military as well as civil governors.

13. *And he gathered unto him*; the king of Moab gathered to himself; that is, took into alliance with himself. *Ammon and Amalek*; Ammon bordered on Moab on the north-east, and Amalek on the south and south-west. *The city of palm-trees*; Jericho. Deut. 34:3. Though the walls of Jericho were not built till a much later period, it seems to have been early inhabited by the Israelites as an unwalled town.

22. *So that he could not draw*; more literally, "for he did not draw." He thrust in the dagger under the haft, and left it there.

25. *They tarried till they were ashamed*; were ashamed to wait any longer, lest they should appear to neglect their duty.

27. *Blew a trumpet*; as a signal of war.

and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand.^a And they went down after him, and took the fords of Jordan toward Moab, and subdued not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty,^b and all men of valor; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath,^b which slew of the Philistines six hundred men with an oxgoad:^c and he also delivered Israel.^d

CHAPTER IV.

1 Deborah and Barak deliver Israel from Jabin and Sisera. 18 Jael kills Sisera.

AND the children of Israel again did evil in the sight of the LORD,^a when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan,^b that reigned in Hazor;^c the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.^d

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron;^e and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah,^b between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee,¹ to the river Ki-

shon;² Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the LORD shall sell Sisera into the hand of a woman.³ And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh;⁴ and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite,⁵ which was of the children of Hobab the father-in-law of Moses,⁶ had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm,⁷ which is by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered¹ together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thy hand:² is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera,³ and all his chariots, and all his host, with the edge of the sword before Barak;⁴ so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man⁵ left.⁶

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera,⁷ and said unto him, Turn in, my lord, turn in to me; fear

^a Gen. 34:15. ^b Heb. 19:20. ^c Josh. 11:10. ^d Gen. 34:10. ^e Josh. 11:14. ^f 18 Sam. 17:47. ^g See also Judges 1:13-15. ^h 1 Sam. 12:9. ⁱ 1 Sam. 12:9. ^j 1 Sam. 12:9. ^k 1 Sam. 12:9. ^l 1 Sam. 12:9. ^m 1 Sam. 12:9. ⁿ 1 Sam. 12:9. ^o 1 Sam. 12:9. ^p 1 Sam. 12:9. ^q 1 Sam. 12:9. ^r 1 Sam. 12:9. ^s 1 Sam. 12:9. ^t 1 Sam. 12:9. ^u 1 Sam. 12:9. ^v 1 Sam. 12:9. ^w 1 Sam. 12:9. ^x 1 Sam. 12:9. ^y 1 Sam. 12:9. ^z 1 Sam. 12:9. ^{aa} 1 Sam. 12:9. ^{ab} 1 Sam. 12:9. ^{ac} 1 Sam. 12:9. ^{ad} 1 Sam. 12:9. ^{ae} 1 Sam. 12:9. ^{af} 1 Sam. 12:9. ^{ag} 1 Sam. 12:9. ^{ah} 1 Sam. 12:9. ^{ai} 1 Sam. 12:9. ^{aj} 1 Sam. 12:9. ^{ak} 1 Sam. 12:9. ^{al} 1 Sam. 12:9. ^{am} 1 Sam. 12:9. ^{an} 1 Sam. 12:9. ^{ao} 1 Sam. 12:9. ^{ap} 1 Sam. 12:9. ^{aq} 1 Sam. 12:9. ^{ar} 1 Sam. 12:9. ^{as} 1 Sam. 12:9. ^{at} 1 Sam. 12:9. ^{au} 1 Sam. 12:9. ^{av} 1 Sam. 12:9. ^{aw} 1 Sam. 12:9. ^{ax} 1 Sam. 12:9. ^{ay} 1 Sam. 12:9. ^{az} 1 Sam. 12:9. ^{ba} 1 Sam. 12:9. ^{bb} 1 Sam. 12:9. ^{bc} 1 Sam. 12:9. ^{bd} 1 Sam. 12:9. ^{be} 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A. M. 2708 not. And when he had turned in unto her into the tent, she covered him with a mantle.*

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk,^a and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and took[†] a hammer in her hand, and went softly unto him, and smote the nail into his temples,^b and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.^c

24 And the hand of the children of Israel prospered, and prevailed[‡] against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

THEN sang Deborah and Barak the son of Abin-
oam on that day,^d saying,

* Or, rug, or blanket, a ch. 5:25, 26. † Heb. put. b Psal. 3:7. c Psal. 137. d Heb. going, went and was hard. e Exod. 15:11. f Psal. 1:1. g Psal. 32:13. h Psal. 1:1. i 2 Chr. 17:16. j Psal. 2:10. k Psal. 67:7. l 2 Sam. 22:3. m Isa. 64:3. n Hab. 3:3, 10. o Heb. flowed. p Psal. 97:5. q Exod.

21. Nail of the tent; a large spike or pin, which was driven into the ground to fasten the cords of a tent.

INSTRUCTIONS.

1. When restraint is removed, notwithstanding all divine favors men will continue in sin, and often be guilty of the grossest transgressions.

2. Oft-repeated iniquities bring upon their perpetrators greatly increased calamities.

3. When men cry unto the Lord in their trouble, he can, and often does grant them relief; and in receiving it they should hear his voice saying, Sin no more, lest a worse thing come unto thee. John 5:14.

4. Want of confidence in God, and of readiness to undertake that to which he calls, brings dishonor, and deprives men of many blessings which they might otherwise enjoy.

5. Men, from pride and the indulgence of wicked passions, often engage in projects which God designs shall be for their ruin.

6. Though men are the means, God is the author of success, and to him belongs the glory.

7. When the enemies of God and the oppressors of his people say, Peace and safety, sudden destruction may come upon them from which there can be no escape.

8. Things which God in his providence accomplishes through the instrumentality of men, are in the Bible ascribed to him as really as if no agency but his had been employed; and they are also ascribed to men as really as if men alone had performed them; thus showing that divine and human agency harmoniously cooperate, and that men are workers together with God when they obey him and thus work out their salvation, he working in them to will and to do of his own good pleasure. Phil. 2:12, 13.

2 Praise ye the LORD for the avenging of Israel,^o when the people willingly offered themselves.[†]

3 Hear, O ye kings;[‡] give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom,^b the earth trembled,[†] and the heavens dropped, the clouds also dropped water.

5 The mountains melted[§] from before the LORD,[‡] even that Sinai from before the LORD God of Israel.^k

6 In the days of Jael,^m the highways were unoccupied,ⁿ and the travellers[†] walked through by-ways.[†]

7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods;^o then was war in the gates: was there a shield or spear seen among forty thousand in Israel?^p

9 My heart is toward the governors of Israel, that offered themselves willingly among the people.^q Bless ye the LORD.

10 Speak,[‡] ye that ride on white asses,[†] ye that sit in judgment, and walk by the way.

11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse[§] the righteous acts[†] of the LORD,[†] even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.

10:18. i ch. 3:31. m ch. 4:17. n Lev. 26:22. k Heb. weathers of paths. † Heb. cracked ways. o Deut. 32:17. p 1 Sam. 13:19, 22. q ver. 2. r Or, meditate. s ch. 10:4. t Psal. 145:7. u Heb. righteousnesses. v 1 Sam. 12:7.

CHAPTER V.

2. Offered themselves; to fight against their oppressors.

3. Wentest out of Seir—Edom; the mountains of Edom or Seir lay on the north-east of the peninsula of mount Sinai, Paran on the north of it, and Horeb—of which Sinai is a summit—in its bosom. It was in the region which these mountains represent that God first revealed himself to Moses, and afterwards to the children of Israel. Hence it is here considered as his dwelling-place, whence he now marches forth in majesty and glory, as he did of old, when he came to deliver Israel from the Egyptians. Compare Deut. 33:2; Psal. 68:7, 8; Hab. 3:3. The heavens dropped; God's presence is accompanied by tempests of rain, as well as by thunder and earthquakes. There may be here an allusion to the storm which flooded the Kishon, and swept away the hosts of Sisera. Ver. 20, 21.

4. Shangar; chap. 3:31. The highways were unoccupied; on account of the danger of travelling.

5. The villages ceased; were deserted; or, as some render, leaders ceased in Israel; which agrees well with what follows. And so in ver. 11.

6. New gods; idols as objects of worship. Then was war; as a punishment for their idolatry. A shield or spear; of these the Israelites were very destitute.

7. White asses; the kind often used by judges. Sit in judgment; or sit upon garments or carpets, as is the manner of oriental judges in administering justice.

8. From the noise of archers; many prefer to render this verse thus: At the noise [triumphant shout] of those that divide [the spoil.] at the watering-troughs, there shall they rehearse, etc. The places of drawing water, or watering-troughs, are mentioned as places where the people would naturally assemble. Go down to the gates; into the gates of their own cities in peace, after celebrating their victory and deliverance.

12 Awake, awake, Deborah! awake, awake, utter a song; arise, Barak, and lead thy captivity captive,^a thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.^b

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle^c the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot^d into the valley. For^e the divisions of Reuben *there were* great thoughts^f of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For^g the divisions of Reuben *there were* great searchings of heart.^h

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore,ⁱ and abode in his breaches.^j

18 Zebulun and Naphtali *were* a people that jeopardized^k their lives unto the death^l in the high places of the field.

19 The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.^m

20 They fought from heaven;ⁿ the stars in their courses^o fought against Sisera.

21 The river of Kishon swept them away,^p that ancient river, the river Kishon. O my soul, thou hast trodden down strength.^q

22 Then were the horse-hoofs broken by the

means of the prancings,^r the prancings of their mighty ones. A. M. 2208
B. C. about
1206

23 Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord,^s to the help of the Lord against the mighty.^t

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water, and she gave him milk;^u she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote^v Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At^w her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.^x

28 The mother of Sisera looked out at a window, and cried through the lattice.^y Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer^z to herself,

30 Have they not sped? have they not divided the prey;^{aa} to every man^{ab} a damsel or two; to Sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, meet for the necks of them that take the spoil?

31 So let all thine enemies perish,^{ac} O Lord; but let them that love him be as the sun^{ad} when he goeth forth in his might.^{ae} And the land had rest forty years.

^a Est. 3:7. ^b Est. 6:1-8. ^c Est. 7:7. ^d Heb. down into. ^e Heb. his feet. ^f Heb. his. ^g Heb. impressions. ^h Job. 1:4. ⁱ Lam. 3:40, 41. ^j Job. 4:11. ^k Heb. cracks. ^l Heb. exposed to reproach. ^m Rev. 12:41. ⁿ Gen. 1:14, 15. ^o Heb. paths. ^p Job. 1:7. ^q 1 Kings 1:40. ^r Est. 5:9, 10.

^s Est. 1:15. ^t Heb. trampings, a prancings. ^u Num. 3:5. ^v 1 Sam. 18:17. ^w Gen. 19:10. ^x Heb. she hammered. ^y Heb. between. ^z Heb. destroyed. ^{aa} Num. 2:9. ^{ab} Heb. her words. ^{ac} Exod. 15:3, 10. ^{ad} Heb. to the destruction of a man. ^{ae} Est. 9:29. ^{af} 2 Sam. 23:4. ^{ag} Est. 5:7. ^{ah} Prov. 4:18. ^{ai} Est. 15:5.

12. *Lead thy captivity captive*; lead forth in triumph the captives whom thou hast taken.

13. *Him that remaineth*; those who remained in Israel. *The nobles*; the chief men of the Canaanites.

14. *Out of Ephraim—thy people*; we may render, Out of Ephraim [came] thy whose dwelling is in Amalek; after thee [Ephraim] came Benjamin among thy people; that is, among thy mustered warriors. By those whose dwelling is in Amalek, we are probably to understand Ephraimites from a region occupied before the conquest of Canaan by Amalekites. Chap. 12:15. *Out of Machir*; from the tribe of Manasseh. *The pen*; or rod used by those who mustered men for the army.

15. *The valley*; of Jezreel. Chap. 4:6, 14. *For the divisions of Reuben*; the marginal rendering, In the divisions of Reuben, is most literal. This, in the Hebrew, most naturally signifies the divisions of the water-courses, that is, the brooks, where the Reubenites deliberated and inquired about the war, but did not go to it.

17. *Remain in ships*; Dan, a seafaring people, stayed away from the war to take care of their merchandise. So with Asher. *Breaches*; rents in the coast, making bays and harbors; hence, simply havens or harbors.

19. *Taanach*; a place in the plain of Jezreel.

20. *From heaven*; by pouring down floods of water to destroy the enemy. Ver. 21.

21. *Strength*; strong and mighty ones.

22. *Were the horse-hoofs broken*; or, the horses' hoofs beat the ground. *Prancings*; their swift running.

23. *Meroz*; its location is not now known.

25. *Butter*; curdled milk.

26. *Smote off*; beat or crushed in.

28. *The lattice*; a blind of open wood-work. *In coming*;

in coming back, as she expected he would, victorious over his foes.

30. *Sped*; succeeded in obtaining the victory.

31. *So*; as had Sisera and his host.

INSTRUCTIONS.

2. When delivered from great troubles, or in any way specially favored of the Lord, we should without delay acknowledge his goodness, and render that praise and thanksgiving which are his due.

4. Present mercies should remind us of those which are past, and lead us to praise Jehovah for his goodness.

8. If men forsake God and worship idols, or place their dependence on creatures to the neglect of their Creator, they may expect to be visited with trials, and unless they repent and turn to him, to be overwhelmed in ruin.

9. The Lord is the author of the good we receive from men as really as what we receive directly from him; and to him pious and grateful minds will give the praise.

10. The good desire that all, high and low, rich and poor, should unite in praising God for his goodness, and for his wonderful works to the children of men.

11. The liberty and power to go in and out at pleasure when and where we choose, with none to molest or make us afraid, is a great and precious privilege, for which we are bound to be specially grateful, and which we should earnestly desire may soon be enjoyed by all people.

20. Human and divine agency, in the production of events, often cooperate; and both should be acknowledged. Phil. 2:13.

30. Worldly minds, which relish no enjoyments except those that spring from worldly things, when these are gone will be destitute and wretched.

A. M. 2748.

B. C. about 1256.

CHAPTER VI.

1 The Israelites for their sin are oppressed by Midian. 8 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 26 Joash defendeth his son, and calleth him Jerubbaal. 33 Gideon's army. 36 Gideon's signs.

AND the children of Israel did evil in the sight of the LORD;^a and the LORD delivered them into the hand of Midian seven years.^b

2 And the hand of Midian prevailed* against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong-holds.^c

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth,^d till thou come unto Gaza, and left no sustenance for Israel, neither sheep,^e nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude;^f for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.^g

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet^h unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;ⁱ

10 And I said unto you, I am the LORD your God; fear not the gods of the Amorites,^j in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon^k threshed wheat by the wine-press, to hide it^l from the Midianites.

12 And the angel of the LORD appeared unto

him,^m and said unto him, The LORD is with thee, thou mighty man of valor.

13 And Gideon said unto him, O my Lord, if the LORD be with us,ⁿ why then is all this befallen us? and where be all his miracles which our fathers told us of,^o saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might,^p and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor* in Manasseh, and I am the least in my father's house.^q

16 And the LORD said unto him, Surely I will be with thee,^r and thou shalt smite the Midianites as one man.^s

17 And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me.^t

18 Depart not hence,^u I pray thee, until I come unto thee, and bring forth my present,^v and set it before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid,^w and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes.^x Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord God! for because I have seen an angel of the LORD face to face.^y

23 And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.^z

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom:^{aa} unto this day it is yet in Ophrah of the Abiezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even^{ab} the second bullock of seven years

* Ch. 2:19. b Heb. 3:7. c Heb. was strong. d 1 Sam. 13:6. e Lev. 26:16; Dent. 28:30. f Or, goat. g ch. 7:12; Jer. 46:23. h Hos. 5:15. i Heb. a man a prophet. j Ps. 44:2, 3. k 2 Kings 17:15-20. l Gideon; Heb. 11:32. m Heb. came it to flee. n ch. 13:3. o Gen. 25:22. p Ps. 77:7-9; Job 19:1. q Heb. 11:32. r Heb. my thousand is the meanest; Mic. 5:2. s 1 Sam.

9:21. t Exod. 3:12. u Isa. 41:15, 16. v ver. 36-40; 2 Kings 20:8; Ps. 56:17; Isa. 7:11. q Gen. 18:3, 5. r Or, meat-offering. s Heb. a kid of the goats. t Lev. 9:24; 1 Kings 18:38; 2 Chr. 7:1. u ch. 13:22, 23; Isa. 65:8. v Gen. 32:30. w That is, The LORD send peace; Gen. 22:14; Exod. 17:15; Jer. 33:16; Ezek. 4:3-5. x Or, and.

CHAPTER VI.

1. Midian; the Midianites lived east of the south part of Palestine.

2. Amalekites, and the children of the east; neighboring tribes to the Midianites. By "the children of the east" Arabian tribes seem to be especially intended.

4. Gaza; a city of the Philistines in the south-west part of Palestine, on the Mediterranean.

5. To destroy it; take away the means of sustenance. Ver. 6.

10. Fear not the gods; not worship or serve them.

11. Angel of the Lord; this is supposed to have been the Angel of the covenant, who brought Israel out of Egypt, Jehovah-Jesus. Ver. 14, 16, 23. Ophrah; a city in the tribe of Benjamin. By the wine-press; a retired and covered place, where the Midianites would not be likely to find it.

14. Looked; looked efficaciously. Luke 22:61.

16. As one man; as easily and effectually as if there were but one man.

17. Show me a sign; evidence that it is Jehovah who speaks to me, and that his word will be accomplished.

24. Shalom; meaning peace.

old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it;³

26 And build an altar unto the Lord thy God upon the top of this rock,* in the ordered place,* and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28. * And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet morning*: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal,^b saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together,^c and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD came upon¹ Gid-

* *Order* 75. * *He strong* place. † *Or, an orderly manner*. ‡ *That is, Let Bar-headed*. § *1 Sam. 12:11, 2 Sam. 11:21. Jerubesheth, that is, Let the combatting head*. Hos. 9:10. ¶ *See 3. He clothed*, *chap. 3:10.*

28. *The grove*; here, as often elsewhere, the Hebrew word rendered "grove" seems to mean a wooden image of Astarte fixed by a post in the ground.

31. *Joash said*; though he seems to have been a worshipper of Baal, his views may have been changed by what Gideon had told him. *Whilst it is yet morning*; for his folly in pleading for Baal, who, if really a God, ought to take care of himself. Joash said this to dissuade the people from their purpose.

32. *Jerubbaal*: that is, let Baal plead.

34. *Abi-ezer*; the family of his father, and his relatives.

INSTRUCTIONS

1. Unless the grace of God prevent, men naturally incline to sin, showing that in them, without the grace of God, there is no spiritually good thing.

4. Sin tends to misery, and all the calamities which men suffer are tokens of God's displeasure against it.

7. The only hope of deliverance from sin and its consequences is in the Lord; and when men feel this, and cry unto him, he for Christ's sake often appears for their help.

10. When God is about to grant deliverance to his people, he first convinces them that sin is the cause of their troubles and leads them to forsake it.

12. Providence develops human character. Many who have been buried for a time in obscurity, have afterwards, by peculiar circumstances, been raised to elevated positions of influence, usefulness, and honor.

14. A look from the Lord can nerve the self-diffident for

con,^d and he blew a trumpet;^e and Abi-
ezer was gathered* after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by my hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.^g

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once:^h let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night:¹ for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

1 Gideon's army of two and thirty thousand is brought to three hundred.
9 He is encouraged by the dream and interpretation of the barley-cakes. 16 His strategy of trumpets and lamps in patches. 24 The Ephraimites take Oreb and Zeeb.

THEN Jerubbaal, who is Gideon,¹ and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt

* Num 10:1-8; 11:1-15; 12:1-15, etc. * Isa 35:7. * Gen 1:32.
† Isa 107:33, 35; Isa 50:2. * Gen 1:32.

the most perilous services; and fit them, notwithstanding all difficulties, to go on in his name and strength from conquering to conquer.

18. God is ready to give evidence of his truth to all sincere inquirers who wish to understand his will for the purpose of doing it.

24. All the manifestations of God to his believing, obedient people will lead them anew to adore and bless him.

25. Strong faith in God's word will be tried, and thus fit the believer, by patient continuance in well-doing, to be made victorious and perfect.

31. Idolatry so debases men, and renders them so foolish, that they will worship, and sometimes try to help gods that have no power to help themselves.

34. If men are to be fitted for good, great, and noble deeds, it must be through the influences of the Spirit of God. Wisdom, strength, courage, energy, and perseverance are his gifts, and to him they should, by all who possess them, be heartily devoted.

37. Evidence of the presence and favor of God, and a conviction of being engaged in his work, support the soul under trials, arm it for conflicts, and prepare it, notwithstanding all difficulties and dangers, in his name to triumph.

CHAPTER VII.

1. *Jerubbaal*; chap. 6:32. *Harod*; on the borders of Issachar, not far from mount Gilboa. *Moreh*; near the valley of Jezreel.

2. *Vaunt*; boast.

A. M. 2555 themselves against me,^a saying, Mine own
B. C. about hand hath saved me.
1239.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid,^b let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand: and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many;^c bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand:^d and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night,^e that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thy hand.^f

10 But if thou fear to go down, go thou with Phurah thy servant down to the host;

11 And thou shalt hear^g what they say;^h and afterward shall thy hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed menⁱ that were in the host.

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude;^j and their camels were without number, as the sand of the seaside for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said,

Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.^k

14 And his fellow answered and said, This is nothing else, save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was so, when Gideon heard the telling of the dream, and the interpretation^l thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand,^m with empty pitchers, and lampsⁿ within the pitchers.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of* the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch:^o and they blew the trumpets,^p and brake the pitchers that were in their hands.^q

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp:^r and all the host ran, and cried, and fled.^s

22 And the three hundred blew the trumpets,^t and the LORD set every man's sword^u against his fellow,^v even throughout all the host: and the host fled to Beth-shittah in^w Zererath, and to the border^x of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim,^y saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men

^a Deut. 32:7, 14. 10:13. Rom. 11:15. 1 Cor. 1:29. 2 Cor. 4:7. ^b Deut. 20:1. ^c Ps. 33:16. ^d 1 Sam. 11:16. ^e Gen. 46:2, 3. ^f Josh. 1:5, 9. ^g Gen. 22:14. ^h 1 Sam. 14:9, 10. ⁱ Ver. 13-15. ^j Or, *rank* by fire; Exod. 13:17. ^k Gen. 22:33. ^l 10:1. ^m Ps. 118:10-12. ⁿ 1 Cor. 1:27. ^o Heb. *braking*. ^p Heb.

trumpets in the hand of all of them. ^q Or, *firebrands*, or *torches*. ^r 1 Thess. 5:3. ^s 1 ver. ^t m ver. 16. ^u Exod. 14:13, 14. ^v 2 Cor. 20:17. ^w 2 Kings 7:6, 7. ^x Josh. 6:16, 20. ^y 2 Ps. 2:9; 134:9-14. ^z 1 Sam. 14:20; 2 Chr. 20:23. ^{aa} Or, *toward*. ^{ab} Heb. *tip*. ^{ac} Gen. 3:27-29.

3. *Mount Gilead*; the range of mountains usually so called was on the east of Jordan, but some have supposed that there might be an eminence called by this name on the west of Jordan, where Gideon was.

5. *Lappeth of the water*; from his hand, having raised it to his mouth. Ver. 6.

8. *The valley*; the valley of Jezreel.

13. *Tumbled into the host*; it is represented as rolling down from the hill Moreh, where Gideon was, into the valley where were the Midianites, overturning their tents and prostrating all that was in it way.

14. *This is—the sword of Gideon*; meaning, it represents it, and showing that the literal meaning of words is often not their true meaning. Matt. 26:26.

15. *Worshipped*; bowed himself in grateful reverence

before God for giving him this encouragement to go down against the Midianites.

16. *Lamps*; torches. These were often made of pitchwood, which was easily kindled, and gave a brilliant light.

19. *The middle watch*; they divided the night into three equal parts called watches. The Jews afterwards divided it into four.

22. *Beth-shittah—Tabbath*; supposed to be places towards Jordan, which the Midianites must cross to get into their own country. Ver. 24.

24. *Beth-barah*; supposed to be the same as Beth-abara, John 1:28. It means, a house or passage, and lay on the east side of Jordan where they crossed the river. *Took the waters*; guarded the fording-places where they expected the Midianites would cross.

of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.^a

25 And they took two princes of the Midianites, Oreb and Zeeb;^b and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAPTER VIII.

^a Gideon, probably, the Ephraimites. ^b Succoth and Peniel refused to receive Gideon's army. ^c Zebah and Zalmunna are taken. ^d Succoth and Peniel are destroyed. ^e Gideon ravages his hostilities. ^f Death on Zebah and Zalmunna. ^g He refuseth government. ^h His epoch cause of idolatry. ⁱ Midian subdued. ^j Gideon's children, and death. ^k The Israelites' idolatry and ingratitude.

AND the men of Ephraim^a said unto him, Why hast thou served us thus,^b that thou callest us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.^c

2 And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger^d was abated toward him,^e when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of Succoth,^f Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thine army?^g

7 And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into my hand, then I will tear^h your flesh with the thorns of the wilderness and with briars.ⁱ

8 And he went up thence to Peniel,^j and spake unto them likewise; and the men of Peniel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Peniel, saying, When I come again in peace,^k I will break down this tower.^l

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell a hundred and twenty thousand men that drew sword.^m

11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah,ⁿ and smote the host: for the host was secure.^o

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna,^p and discomfited^q all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun was up.

14 And caught a young man of the men of Succoth, and inquired of him: and he described^r unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me,^s saying, Are the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thy men that are weary?

16 And he took the elders of the city, and thorns of the wilderness, and briars, and with them he taught^t the men of Succoth.

25. The rock Oreb; so called, it is supposed, from the fact of his having been killed upon it. So with the wine-press.

INSTRUCTIONS.

1. To obtain the blessings which God has promised, men must not only rely on him, but must employ those means which he has appointed, and in the use of which alone they have reason to expect success.

2. The means by which, and the manner in which God accomplishes the purposes of his grace, are adapted to show men that the glory of their successes belongs not to them, but to him.

3. The power of God's visible people depends not so much on their number as on their character; and sometimes a diminution of their number may give them increased strength.

4. When God has a work for any one to accomplish, he will prepare him to perform it.

5. If by a dream, or any other means, one is encouraged to obey the revealed will of God, and strengthened for the performance of known duty, he has reason to be grateful and anew to acknowledge and adore God.

6. The agency of God and that of men are both employed in the accomplishment of his designs. There is therefore no good reason to imagine that there is any inconsistency between them. Ver. 22.

CHAPTER VIII.

2. The gleanings—the vintage; Gideon, of the house of

Abi-ezer, and his men, who had struck the first blow, are compared to those who gather the vintage; while the Ephraimites, who came after him, are compared to gleaners. But here Gideon tells them that the gleanings of the grapes is more than the original vintage. This was a soft answer, designed to appease the wrath of the Ephraimites. Prov. 15:1; Eccl. 10:4.

5. Succoth; a city in the tribe of Gad, on the east of Jordan, below the sea of Galilee. Gen. 33:17.

6. Now in thy hand; have you already taken them? Ver. 15. They were men of worldly prudence, but without either faith in God or devotion to his cause; and would not assist Gideon till they were first sure of his success.

7. Tear your flesh with the thorns of the wilderness; a mode of punishment not uncommon in those days.

8. Peniel; east of Succoth, and near the river Jabbok. Gen. 32:30.

9. This tower; one to which the men of Peniel trusted for their defence.

10. Karkor; supposed to have been eastward of Peniel, and near the borders of Gad.

11. Nobah is the same as Kenath, and is supposed to be the same as the modern Kanatha in Hauran. Jogbehah was in its neighborhood.

12. Described unto him; literally, wrote for him; probably gave him their names.

16. Taught the men; showed them the folly of their course by punishing them.

^a John 1:28. ^b Job 8:1. ^c Ps. 33:11, 12. ^d Gen. 12:1. ^e 2 Sam. 19:41. ^f Job 4:1. ^g 1 Kings 17:1. ^h 1 Kings 17:1. ⁱ 1 Kings 17:1. ^j 1 Kings 17:1. ^k 1 Kings 17:1. ^l 1 Kings 17:1. ^m 1 Kings 17:1. ⁿ 1 Kings 17:1. ^o 1 Kings 17:1. ^p 1 Kings 17:1. ^q 1 Kings 17:1. ^r 1 Kings 17:1. ^s 1 Kings 17:1. ^t 1 Kings 17:1.

^a Job 1:28. ^b Job 8:1. ^c Ps. 33:11, 12. ^d Gen. 12:1. ^e 2 Sam. 19:41. ^f Job 4:1. ^g 1 Kings 17:1. ^h 1 Kings 17:1. ⁱ 1 Kings 17:1. ^j 1 Kings 17:1. ^k 1 Kings 17:1. ^l 1 Kings 17:1. ^m 1 Kings 17:1. ⁿ 1 Kings 17:1. ^o 1 Kings 17:1. ^p 1 Kings 17:1. ^q 1 Kings 17:1. ^r 1 Kings 17:1. ^s 1 Kings 17:1. ^t 1 Kings 17:1.

A. M. 2255. 17 And he beat down the tower of Pe-
B. C. about
1249. nuel,^a and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor?^b And they answered, As thou art, so were they; each one resembled^c the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments^d that were on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.^e

24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. For they had golden ear-rings, because they were Ishmaelites.^f

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and collars,^g and purple raiment that was on the kings of Midian, and besides the chains that were about their camels' necks.

a Ver 9. b ch. 4-6; Psa. 9-12. c Heb. according to the form of. d Or, ornaments like the moon; Isa. 3:18. e 1 Sam. 8:7; 10:19; 12:12; Isa. 33:22; 63:19. f Gen. 25:13; 37:35, 28. g Or, sweet jewels. h ch. 17:5. i ch. 6:21.

21. So is his strength; as his age was mature, so was his strength.

23. The Lord shall rule; he was their chief magistrate, and Gideon would not be instrumental in changing that form of government.

24. Ear-rings of his prey; those which they had taken from their enemies. Ishmaelites; the Midianites are sometimes confounded with Ishmaelites; they lived near, and often mingled together. Gen. 37:28.

27. An ephod; a very rich and costly garment, such as was worn by the high-priest. Exod. 28:4. A whoring after it; it became a means of superstition and idolatry.

33. Baalim and—Baal-berith; idol-gods.

INSTRUCTIONS.

1. Those who neglect their duty are often disposed to cast the blame on others; and those who refuse to engage in great and important services, are often most anxious to have the credit of them.

2. A command of one's temper, and a disposition to give full credit to the worthy actions of others, are likely means of appeasing envy, abating wrath, and causing contentions to cease.

6. It is unwise to refuse aid to brethren in distress, and foolish as well as wicked to upbraid them.

10. The multitudes who have fallen in wars by the hands of their fellow-men, and in the indulgence of the most hateful passions, present an impressive view of the

27 And Gideon made an ephod thereof; and put it in his city, even in Ophrah:^a and all Israel went thither a whoring after it:^b which thing became a snare unto Gideon, and to his house.^b

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body^c begotten:^d for he had many wives.

31 And his concubine that was in Shechem, she also bare him a son, whose name he called^e Abimelech.^f

32 ¶ And Gideon the son of Joash died in a good old age,^g and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim,^h and made Baal-berith their god.ⁱ

34 And the children of Israel remembered not the LORD their God,^j who had delivered them out of the hands of all their enemies on every side:

35 Neither showed they kindness to the house of Jerubbaal, namely, Gideon,^k according to all the goodness which he had showed unto Israel.

CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

A ND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren,^a and

a Psa. 106:39. b Deut. 7:16. c Heb. going out of his thigh. d ch. 9:2, 5. e Heb. set. f ch. 9:18. g Gen. 25:8; Job 5:26. h ch. 2:17, 19. i ch. 9:1. j Psa. 78:11, 42; 106:13, 21. k ch. 9:16-19. l ch. 8:31.

evil of sin, and of the horrible state of those who are abandoned to its everlasting power.

16. Sin often brings misery in this world of mercy, as it will, to all who continue in it, in the world of retribution.

21. The dread which men have of a lingering and dishonorable temporal death, should prompt them to immediate, earnest, and persevering efforts to avoid the disgrace and torment of that which is eternal.

23. A wise man will not covet an increase of power, care, and responsibility; nor, unless it appears to be manifestly the will of God, will he consent to receive it.

27. The consequences of men's actions may be very different from what they anticipate; they should not, therefore, at any time lean to their own understandings, but should in all their ways acknowledge God, that he may direct their paths.

31. A departure from the design and will of God in the institution of marriage, has in some form ever been the easily besetting sin of men, and the source of innumerable and most distressing calamities.

33. No sooner are restraints removed, than men show their wickedness by voluntarily engaging in known sin, and the manifestation of awful ingratitude towards both God and men.

CHAPTER IX.

1. Shechem; a city in the tribe of Ephraim, lying between mount Gerizim on the south, and mount Ebal on the north.

commanded with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem. Whether^a is better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons,^b reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.^c

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words; and their hearts inclined to follow^d Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith,^e where-with Abimelech hired vain and light persons,^d which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal,^e *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the plain^f of the pillar that was in Shechem.

7 ¶ And when they told it to Jotham, he went and stood in the top of mount Gerizim,^g and lifted up his voice, and cried, and said unto them, Harken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth on a time to anoint a king over them;^h and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness,^h wherewith by me they honor God and man, and go to be promoted over the trees?ⁱ

10 And the trees said to the fig-tree, Come thou, and reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man,^j and go to be promoted over the trees?

14 Then said all the trees unto the bramble: *Alas!* Come thou, and reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come and put your trust in my shadow;^k and if not, let fire come out of the bramble,^k and devour the cedars of Lebanon.^l

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto them according to the deserving of his hands:

17 (For my father fought for you,^m and adventuredⁿ his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day;ⁿ and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant,^o king over the men of Shechem, because he is your brother:)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:^p

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.^q

21 And Jotham ran away, and fled, and went to Beer,^r and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit^s between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:^t

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid, upon Abimelech their brother,^u which slew them, and upon the men of Shechem, which aided him in the killing^v of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren.

^a Heb. What is good? whether etc. a ch. 8:30. ^b Gen. 29:14. ^c Heb. after¹ ch. 33. ^d Gen. 11:3. ^e 2 Chr. 13:7. ^f Prov. 12:11. ^g Acts 17:5. ^h 2 Kings 11:1, 2. ⁱ 1 Chr. 21:28. ^j Josh. 2:13. ^k John 4:30. ^l 2 Kings 14:9. ^m Exa. 14:15. ⁿ Heb. up and down for other trees. ^o Prov. 31:10. ^p Josh. 10:19. ^q 1 Cor. 13:1. ^r Isa. 30:2. ^s Dan. 4:12. ^t Hos. 14:7. ^u Kew. 20. ^v Num.

21:25. ¹ Ezek. 19:11. ² Isa. 2:13. ³ Ezek. 31:3. ⁴ Mich. 7. ⁵ Heb. cast. ⁶ ver. 7, 6. ⁷ ch. 33. ⁸ Gen. 11:3. ⁹ 1 Chr. 21:28. ¹⁰ Phil. 3:3. ¹¹ Jos. 4:10. ¹² ver. 15, 56. ¹³ 2 Sam. 30:14. ¹⁴ 1 Sam. 16:11. ¹⁵ 1 Kings 12:15. ¹⁶ 22:22. ¹⁷ Isa. 19:14. ¹⁸ 2 Thess. 2:11. ¹⁹ 12. ²⁰ 1 Isa. 33:1. ²¹ 1 Kings 2:32. ²² Esth. 9:25. ²³ Ps. 74:10. ²⁴ Heb. strengthened his hands to kill.

2. Your bone; a Shechemite and a relative. Ch. 8:31.

4. House of Baal-berith; the place of their idol-worship.

6. House of Millo; a tower or castle in the city. It seems to have been the same as "the tower of Shechem," ver. 46, 47. The men of Shechem and the house of Millo are separately mentioned in Jotham's curse, and, in like manner, the destruction of the men of Shechem and the men of the tower of Shechem is separately recorded.

7. Gerizim; a mountain on the south side of Shechem.

8. The trees went forth; this is the commencement of a parable, representing the folly of the Shechemites in making Abimelech king.

9. Olive-tree; a tree yielding oil, used not only in food, but also in the worship of God and in the consecration of men to public office.

13. Wine, which cheereth God; it was employed in his worship, and thus pleased him.

14. The bramble; one of the meanest and most worthless shrubs. Gideon, who like the olive, fig-tree, and vine, was useful, refused; but Abimelech, who like the bramble was worthless, consented to be made king.

15. Let fire come out; this expressed the trouble which Abimelech would bring upon the chief men of Shechem, represented as cedars.

16. Truly; rightly, in a proper manner.

20. Let fire come out; fire will come out; expressive of the mutual calamities which Abimelech and the men of Shechem would bring on each other.

21. Beer; a place south of Shechem.

23. God sent; suffered, through the temptation of Satan, to arise in their own hearts.

25. Liars in wait; to kill Abimelech, who was then absent from the city, or to take him prisoner on his return.

26. Gaal; supposed to be a Canaanite, pretending to

A. M. 2798. ren, and went over to Shechem: and the
B. C. about men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry,^a and went into the house of their god,^a and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him?^b is not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem:^c for why should we serve him?

29 And would to God this people were under my hand!^d then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.^e

31 And he sent messengers unto Abimelech privily,^f saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that is with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find^g occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See, there come people down by the middle^h of the land, and another company come along by the plain of Meonenim.ⁱ

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him?^j *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

^a Or, songs; see Lev. 19. 10. Jer. 25. 30. ^b ver. 4. ^c 1 Sam. 25. 10. 1 Kings 12. 16. ^d Gen. 34. 2, 6. 12 Sam. 15. 11. Ps. 10. 4. ^e 102. not. ^f Heb. casts stones to Tormen. ^g Heb. b. thy hand shalt find; 1 Sam. 10. 7; 25. 7; Eccl.

have descended from Hamor the father of Shechem, and former prince of that country. Ver. 28; Gen. 34. 2.

27. *Their god*; their idol-god. Chap. 8. 33.

28. *Who is Abimelech*; that he should reign over the ancient and renowned city of Shechem. *Zebul*; the governor of Shechem during Abimelech's absence. Ver. 30.

29. *Said to Abimelech*; that is, by messengers, for Abimelech himself was absent from the city. *Increase—come out*; a challenge to Abimelech to make his army as strong as possible, and meet him on the field of battle.

31. *Sent messengers—privily*; because he was not strong enough to offer direct resistance to Gaal, who had won over the people of the city to his side.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon *all the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city,^k and slew the people that *was* therein, and beat down the city,^l and sowed it with salt.^m

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into a hold of the house of the god Berith.ⁿ

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon,^o he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that *were* with him, What ye have seen me do,^p make haste, and do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

^h 10. ⁱ Heb. navel. ^j Or, The records of times; Deut. 18. 14. ^k ver. 28. 29. ^l ver. 29. ^m 2 Kings 3. 25. ⁿ Deut. 29. 23; Eccl. 47. 11; Zeph. 2. 9. ^o Gen. 33. ^p 1 Sam. 15. 11. ^q Heb. I have done.

37. *Middle of the land*; rather, height of the land; that is, from the high hills bordering Shechem. See note to ver. 1. *The plain of Meonenim*; rather, the oak of Meonenim; that is, in English, the enchanter's oak.

41. *Arumah*; a place near Shechem.

43. *He*; Abimelech. *Took*; had taken.

45. *Sowed it with salt*; in token of its desolation.

48. *Zalmon*; meaning shady; supposed to be so called from its being covered with forests.

50. *Thebez*; a city of Ephraim, a few miles north-east of Shechem.

51. *A strong tower*; such towers in or near cities, to which the people fled in time of danger, were common.

53 And a certain woman cast a piece of a mill-stone upon Abimelech's head,^a and *all-to* brake his skull.

54 Then he called hastily unto the young man his armor-bearer, and said unto him, Draw thy sword, and slay me,^b that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:^c

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.^d

CHAPTER X.

1 Tola judgeth Israel in Shamir. 3 Jair, whose thirty sons had thirty wives. 6 The Philistines and Ammonites oppress Israel. 10 In their misery God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

AND after Abimelech there arose to defend^a Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 1 Sam. 11:21. 3 1 Sam. 31:1. 4 Cover. 21. 5 1 Sam. 31:1. 6 Ps. 91:23. Prov. 2:22. Matt. 7:3. 7 11:1. 8 7. 9 11:1. 10 7. 11 11:1. 12 11:1. 13 11:1. 14 11:1. 15 11:1. 16 11:1. 17 11:1. 18 11:1. 19 11:1. 20 11:1. 21 11:1. 22 11:1. 23 11:1. 24 11:1. 25 11:1. 26 11:1. 27 11:1. 28 11:1. 29 11:1. 30 11:1. 31 11:1. 32 11:1. 33 11:1. 34 11:1. 35 11:1. 36 11:1. 37 11:1. 38 11:1. 39 11:1. 40 11:1. 41 11:1. 42 11:1. 43 11:1. 44 11:1. 45 11:1. 46 11:1. 47 11:1. 48 11:1. 49 11:1. 50 11:1. 51 11:1. 52 11:1. 53 11:1. 54 11:1. 55 11:1. 56 11:1. 57 11:1. 58 11:1. 59 11:1. 60 11:1. 61 11:1. 62 11:1. 63 11:1. 64 11:1. 65 11:1. 66 11:1. 67 11:1. 68 11:1. 69 11:1. 70 11:1. 71 11:1. 72 11:1. 73 11:1. 74 11:1. 75 11:1. 76 11:1. 77 11:1. 78 11:1. 79 11:1. 80 11:1. 81 11:1. 82 11:1. 83 11:1. 84 11:1. 85 11:1. 86 11:1. 87 11:1. 88 11:1. 89 11:1. 90 11:1. 91 11:1. 92 11:1. 93 11:1. 94 11:1. 95 11:1. 96 11:1. 97 11:1. 98 11:1. 99 11:1. 100 11:1. 101 11:1. 102 11:1. 103 11:1. 104 11:1. 105 11:1. 106 11:1. 107 11:1. 108 11:1. 109 11:1. 110 11:1. 111 11:1. 112 11:1. 113 11:1. 114 11:1. 115 11:1. 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1161. 10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did not I deliver you from the Egyptians,^a and from the Amorites,^b from the children of Ammon, and from the Philistines?^c*

12 The Zidonians also,^d and the Amalekites,^e and the Maonites, did oppress you;^f and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods:^g wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.^h

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee:ⁱ deliver us only, we pray thee, this day.

16 And they put away the strange gods^j from among them, and served the LORD:^k and his soul was grieved^l for the misery of Israel.^k

17 Then the children of Ammon were gathered^m together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.^l

18 And the people and princes of Gilead said one to another, What man is *he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 12 The treaty of peace between him and the Ammonites is in vain. 29 Jephthah's vow. 32 His conquest of the Ammonites. 34 He performeth his vow on his daughter.

NOW Jephthah¹ the Gileadite was a mighty man of valor,^m and *he was* the son of a harlot:ⁿ and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.ⁿ

3 ¶ Then Jephthah fled from^o his brethren, and

dwelt in the land of Tob: and there were gathered vain men to Jephthah,^o and went out with him.

4 ¶ And it came to pass in process of time,^p that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me,^q and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now,^q that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.^r

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD be witness^s between us,^s if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them:^t and Jephthah uttered all his words before the LORD in Mizpeh.^u

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land,^v when they came up out of Egypt, from Arnon even unto Jabbok,^w and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:^x

^a Exod. 14:30. ^b Num. 21:21-25. ^c ch. 3:12, 15, 31. ^d ch. 5:19. ^e ch. 6:3. ^f Ps. 106:42. ^g Jer. 2:13. ^h Deut. 32:37, 38; 2 Kings 3:13; Jer. 2:28. ⁱ Heb. *is good in thine eyes*. ^j 1 Sam. 3:18; 2 Sam. 13:26. ^k Heb. *gods of strangers*. ^l 2 Chr. 7:14; 15:8. ^m Heb. *shortened*. ⁿ Ps. 106:44, 45; Isa. 63:9. ^o Heb. *cried*. ^p ch. 11:11, 20; Gen. 31:49. ^q Called *Jephthah*.

Heb. 11:32. ^r ch. 6:12; 2 Kings 5:1. ^s Heb. *a woman a harlot*. ^t Gen. 21:10; Gal. 4:30. ^u Heb. *from the face of*. ^v ch. 9:4; 1 Sam. 22:2. ^w Heb. *after days*. ^x Gen. 20:7. ^y 1, 2, 17, 4. ^z ch. 10:18. ^{aa} Heb. *the hearer*. ^{ab} Jer. 42:5. ^{ac} Gen. 21:11. ^{ad} ch. 20:1; 1 Sam. 10:17. ^{ae} Num. 21:24. ^{af} Gen. 32:22. ^{ag} Deut. 2:9, 19.

12. The Maonites; probably an Arabian tribe.

13. *I will deliver you no more*; he would not, unless they should repent of their sins.

14. *Cry unto the gods*; this was designed to make them feel more deeply the worthlessness of their idols, and their need of help from Jehovah.

17. *In Gilead*; on the east of Jordan. *Mizpeh*; near mount Gilead. Chap. 11:29.

INSTRUCTIONS.

1. Good rulers are the gift of God, and are designed, through the enactment and execution of good laws, to be for the protection and defence of the people.

6. Though a course of sinning has often been tried, and always found to lead in the end to misery, yet such is the folly and wickedness of men, that they will try it again with as much eagerness and confidence of success, as if the experiment had never been made.

10. Men who in prosperity cast off the fear of the Lord,

and openly rebel against him, in adversity, and when suffering the effects of their sins, often feel their need of his help.

15. Though God might justly leave men to the consequences of their transgressions and never again deliver them, yet when they feel and acknowledge his righteousness, and turn heartily to him, he has compassion on them and opens the way for their relief.

CHAPTER XI.

2. *A strange woman*; not the lawful wife of his father.

3. *The land of Tob*; supposed to be in or near Syria.

10. *The Lord be witness*; this was a solemn engagement that they would make Jephthah their ruler.

11. *All his words*; the words of the engagement between him and the elders of Gilead, that the people might all hear, understand, and ratify them.

13. *Israel took away my land*; Num. 21:21-35.

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea,^a and came to Kadesh:^b

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab,^c and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab:^d for Arnon *was* the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon;^e and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh^f thy god giveth thee to possess? So whomsoever the Lord our God^g shall drive out from before us,^h them will we possess.

25 And now *art* thou any thing better than Balak the son of Zippor, king of Moab?ⁱ did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns,^j and in Aroer and her towns,^k and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee,

^a Num. 14:25. ^b Deut. 1:10. ^c Josh. 5:6. ^d Num. 30:1, 14, etc. ^e Num. 21:1, etc. ^f Num. 21:26. ^g Num. 21:21, etc. ^h Deut. 2:25, etc. ⁱ Num. 21:29. ^j Kings 11:7. ^k Jer. 4:7. ^l Mic. 1:5. ^m Deut. 18:12. ⁿ Isa. 7:35. ^o Num. 22:2, etc. ^p Num. 2:36. ^q Deut. 2:36. ^r Gen. 19:25. ^s Psa. 75:7. ^t Psa. 12:11. ^u Gen. 19:24. ^v Num. 21:12, 15. ^w Gen. 3:10. ^x Jer. 48:11. ^y Gen. 37:29, 31. ^z Num. 30:2. ^{aa} Psa. 15:4. ^{ab} 2 Sam. 18:19, 31.

22. *The coasts of the Amorites*; the Amorites had dispossessed the Ammonites and taken their country, from Arnon to Jabbok, before the children of Israel came out of Egypt; and the Israelites took it not from the Ammonites, as they now pretended, ver. 13, but from the Amorites.

24. *Chemosh*; the idol-god of the Ammonites, to whom they ascribed their successes.

25. *Better than Balak*; had they any better claim to the lands than had Balak, who was king of Moab when Israel took them? He did not take them back; and as the Ammonites had not attempted it, but suffered the Israelites to possess it unmolested for three hundred years, it was evident that they had lost all title to it, and the Israelites did not wrong them in possessing it.

27. *The Lord—be judge*; decide, by giving the victory to those who were right.

29. *The Spirit—came upon Jephthah*; furnishing him with

but thou dost me wrong to war against me: the Lord the Judge^a be judge this day between the children of Israel and the children of Ammon.^m

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the Lordⁿ came upon Jephthah,^o and he passed over Gilead, and Manassah, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the Lord,^p and said, If thou shalt without fail deliver the children of Ammon into my hands,

31 Then, it shall be, that whatsoever cometh forth^q of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's,^r and^t I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith,^u *even* twenty cities, and unto the plain^v of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house,^w and behold, his daughter came out to meet him with timbrels and with dances:^x and she *was* his only child; beside her he had neither son nor daughter.^y

35 And it came to pass, when he saw her, that he rent his clothes,^z and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.^{aa}

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies,^{ab} *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I

^a 1 Sam. 1:1. ^b 2 Sam. 1:1. ^c 1 Sam. 1:1. ^d 1 Sam. 1:1. ^e 1 Sam. 1:1. ^f 1 Sam. 1:1. ^g 1 Sam. 1:1. ^h 1 Sam. 1:1. ⁱ 1 Sam. 1:1. ^j 1 Sam. 1:1. ^k 1 Sam. 1:1. ^l 1 Sam. 1:1. ^m 1 Sam. 1:1. ⁿ 1 Sam. 1:1. ^o 1 Sam. 1:1. ^p 1 Sam. 1:1. ^q 1 Sam. 1:1. ^r 1 Sam. 1:1. ^s 1 Sam. 1:1. ^t 1 Sam. 1:1. ^u 1 Sam. 1:1. ^v 1 Sam. 1:1. ^w 1 Sam. 1:1. ^x 1 Sam. 1:1. ^y 1 Sam. 1:1. ^z 1 Sam. 1:1. ^{aa} 1 Sam. 1:1. ^{ab} 1 Sam. 1:1.

wisdom, courage, and all needful qualifications to conduct the war. *Over*; through the places mentioned, to collect his army.

31. *Be the Lord's*; devoted especially to his service. *And*; some have translated this, *or*; supposing that what should come to meet Jephthah was to be a burnt-offering, if it were an object which the law allowed for that purpose; and if not, that it was to be devoted to God in some other way.

33. *Aroer*; a town near the river Arnon. *Minnith*; a place north of Aroer, in the tribe of Reuben.

35. *Opened my mouth*; made a vow. Ver. 30. *Cannot go back*; he could not, without breaking his engagement, and thus, in his view, doing wrong.

37. *My virginity*; that she was to live and die without being married and having children, which Jewish women very much regretted. If, as some suppose, she was not

A. M. 2861. may go up and down* upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed:^a and she knew no man. And it was a custom¹ in Israel,

40 That the daughters of Israel went yearly² to lament³ the daughter of Jephthah the Gileadite four days in a year.

CHAPTER XII.

¹ The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites. ² Jephthah dieth. ³ Ibzan, who had thirty sons and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons and thirty nephews, judged Israel.

AND the men of Ephraim gathered themselves⁴ together,^b and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thy house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands,^c and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

* Heb. go and go down. ^a ver. 31; 1 Sam. 1:22, 24, 24:8. ¹ Or, ordinance. ² Heb. from year to year. ³ Or, talk with; ch. 5:11. ⁴ Heb. were called. ^b Gen. 1:1. ^c 1 Sam. 19:5, 28:21, Job 13:14, Psa. 119:169. ^d Gen. 3:28, 7:21; 3:5. ^e 22:11. * Which signifieth a stream, or flood; Psa. 69:2.

literally offered to the Lord as a burnt-offering, it is plain, from the language of the sacred writer, that she was devoted to God in such a way as required her to remain unmarried and childless. *Fellows*; female companions.

39. According to his vow: he devoted her to the Lord in a manner consistent with his promise, whatever that was. *She knew no man*; was never married, and had no children; a thing bewailed and lamented both by herself and her companions.

40. Lament; this word in the original means, to celebrate, or rehearse, and is so translated in chap. 5:11. The daughters of Israel, from year to year, commemorated the case of Jephthah's daughter.

INSTRUCTIONS.

2. As the sins of parents may greatly injure and distress their children, this should be a motive to induce them to govern all their appetites and passions, and to regulate their whole conduct according to the revealed will of God.

7. In prosperity men often despise and reject those to whom in adversity they are glad to apply for help.

9. Arrangements in which different parties are concerned should be plainly and correctly stated beforehand, that there may be afterwards no misunderstandings and contentions about them.

12. For the wicked courses which wicked men pursue they can give no good reason; and a correct statement of facts shows that for their pretended reasons there is no just foundation.

21. The agency of God should never be excluded in our contemplations of the affairs of men, and his goodness should always be acknowledged as the source of all the blessings which we enjoy.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites:^a and it was so, when those Ephraimites which were escaped said, Let me go over, that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth:^b and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 And after him Ibzan of Beth-lehem judged Israel.^c

9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel;^d and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.^e

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.^f

¹⁵ Isa. 27:12. * He seems to have been only a civil judge, to do justice in North-east Israel. [†] A civil judge in North-east Israel. [‡] 1 Chr. 8:13. [§] A civil judge also in North-east Israel.

27. A disposition in the use of proper means to commit all our concerns to the guidance and disposal of God, is a good preparation for obtaining his favor, and receiving from him all needed aid.

31. We should be careful to promise nothing but what is practicable, lawful, and right, that all we promise may be faithfully performed.

35. This life is a mixed scene of trials and mercies. Great blessings are often followed by great distresses; and if uncalled of God and without good reason we have brought them upon ourselves, the poignancy of them is thereby increased.

CHAPTER XII.

1. Went northward; towards Mizpeh, on the east side of Jordan, where Jephthah lived.

2. Ye delivered me not; did not attempt it.

3. Put my life in my hands; took on myself the work and danger of attempting to obtain deliverance.

4. Fugitives of Ephraim; the Gileadites belonged to the tribe of Manasseh. Josh. 17:1. The Ephraimites reproach them as a remnant who had fled before themselves across the Jordan, and who were unworthy to be ranked with their brethren of Ephraim and Manasseh.

6. Forty and two thousand; supposed by many to mean two thousand and forty, as the Ephraimites when numbered amounted only to thirty-two thousand five hundred. Num. 26:37. But this reason cannot be regarded as conclusive, since the numbering referred to took place three hundred years before.

10. Bethlehem; there were two places of this name, one in Zebulun, and one in Judah where our Saviour was born.

13. A Pirathonite; so called from Pirathon the place where he lived.

14 And he had forty sons and thirty nephews,¹ that rode on threescore and ten ass colts:² and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Analekites.^b

CHAPTER XIII.

1. The angel was the herald of the Passover. 2. An angel appeared to Mary and was. 3. The angel appeared to Mary. 4. Mary's sacrifice whereby the angel is discovered. 5. Samson is born.

AND the children of Israel did evil again in the sight of the LORD;^c and the LORD delivered them into the hand of the Philistines forty years.^d

2 ¶ And there was a certain man of Zorah,^e of the family of the Danites, whose name *was* Ma-
noah; and his wife *was* barren, and bare not.

3 And the angel of the Lord appeared unto the woman,^f and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *things*;

5 For lo, thou shalt conceive, and bear a son; and no razor shall come on his head:^a for the child shall be a Nazarite unto God from the womb:^b and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, A man of God came unto me,¹ and his countenance *was* like the countenance of an angel of God,² very terrible: but I asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said,
O my Lord, let the man of God which thou didst
send come again unto us, and teach us what we
shall do unto the child that shall be born.

9 And God hearkened to the voice of ^{A M 28:47} ^{B C abiqu} ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art thou the man that spakest unto the woman? And he said, I am.*

12 And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him?

13 And the angel of the LORD said unto Manoah,
Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*.^k all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee,¹ until we shall have made ready a kid for^r thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread : and if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What is thy name,^m that when thy sayings come to pass we may do thee honor?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?*

19 So Manoah took a kid with a meat-offering, and offered *it* upon a rock unto the LORD:ⁿ and *the angel* did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and ManoaH and his wife looked on *it*, and fell on their faces to the ground.^o

* Heb *sons' sons*. a ch. 5 10; 10 4. b ch. 3, 13, 27, 5 14. † Heb *added to commit*, Rom 2 6. c Jer. 13 23. ‡ This seems a partial captivity. § 1 Sam 12 9. e Josh 19 41. f Luke 1 11, etc. g 1 Sam 1 11. h Num. 6 2, etc. i 1 Kings 17 21. j Matt 26 3. k Acts 6 15. l Heb. *What shall be*.

15. *Mount of the Amalekites*; supposed to be a place in Ephraim called by that name. Chap. 5:14.

INSTRUCTIONS.

1. Persons who have refused to engage in great and difficult services themselves, often most bitterly envy those who have successfully performed them.

3. Men are sometimes called, instead of depending on others, to take themselves the responsibility, meet the dangers; and perform the labors of great and trying emergencies. In such cases they should not shrink, but in dependence on God go forward in duty, and leave the result to him.

4. Family contentions are most bitter and disastrous. The beginning of them should be most carefully avoided, for when once begun no one can tell where they will end.

6. Those who wickedly begin a quarrel, would often be struck with horror should they foresee all its consequences.

7. As death is to all persons near, and after death is the

the manner of. For what shall he do? Heb. what's a he his work? K ver. 4. 1 en 6:18, etc. * How before me Gen. 32:29. * Oe. wonderful, 1-a 9:6. n en. 6 19:23. a Lev. 9:24; 1 Chr. 21:16. 27, Ezr. 1:2, Matt. 17:6.

judgment, the great object of all should be so to live as to be fitted, through grace, to give up their account with joy, and enter into that rest which remains for the people of God.

CHAPTER XIII.

1. *Forty years*; chap. 10:7.

2. *Zorah*; a city in the south part of the tribe of Dan.

3. *The angel of the Lord*; supposed to be the Angel-Jehovah, in the form of man, and the same who appeared to Moses, Joshua, and Gideon. Ver. 21-23.

5. *Nazarite*; for the law of the Nazarite, which Manoah's wife was herself to observe till the birth of the child, see Num. 6:2-21.

12. *How shall we order the child?* or, as in the margin, *What shall be the manner of the child?* The question relates to the mother's deportment before his birth, as immediately explained by the angel.

18. *Secret*; wonderful; the same in the original as in Isa. 9:6.

A. M. 2863. 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then

Manoah knew that he *was* an angel of the LORD. 22 And Manoah said unto his wife, We shall surely die,^a because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands,^b neither would he have showed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson:^c and the child grew, and the LORD blessed him.^d

25 And the Spirit of the LORD began to move him^e at times in the camp of Dan* between Zorah and Eshtaol.^f

CHAPTER XIV.

1 Samson desireth a wife of the Philistines. 5 In his journey he killeth a lion. 8 In a second journey he findeth honey in the carcass. 10 Samson's marriage-feast. 12 His riddle by his wife is made known. 19 He spoileth thirty Philistines. 20 His wife is married to another.

AND Samson went down to Timnath,^g and saw a woman in Timnath of the daughters of the Philistines.^h

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there never a woman among the daughters of thy brethren,ⁱ or among all my people, that thou goest to take a wife of the uncircumcised Philistines?*^j And Samson said unto his father, Get her for me; for she pleaseth me well.^k

4 But his father and his mother knew not that it *was* of the LORD,^l that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.^m

^a Exod. 34:29. ^b Deut. 5:25. ^c Psal. 25:11, 27:14. ^d Prov. 3:22. ^e Josh. 15:15. ^f Heb. *Mahaneh-dan*, as en. ^g Heb. 11:32. ^h 1 Sam. 3:19. ⁱ Gen. 34:13. ^j Gen. 34:13. ^k Gen. 34:13. ^l Gen. 34:13. ^m Gen. 34:13. ⁿ Gen. 34:13. ^o Gen. 34:13. ^p Gen. 34:13. ^q Gen. 34:13. ^r Gen. 34:13. ^s Gen. 34:13. ^t Gen. 34:13. ^u Gen. 34:13. ^v Gen. 34:13. ^w Gen. 34:13. ^x Gen. 34:13. ^y Gen. 34:13. ^z Gen. 34:13. ^{aa} Gen. 34:13. ^{ab} Gen. 34:13. ^{ac} Gen. 34:13. ^{ad} Gen. 34:13. ^{ae} Gen. 34:13. ^{af} Gen. 34:13. ^{ag} Gen. 34:13. ^{ah} Gen. 34:13. ^{ai} Gen. 34:13. ^{aj} Gen. 34:13. ^{ak} Gen. 34:13. ^{al} Gen. 34:13. ^{am} Gen. 34:13. ^{an} Gen. 34:13. ^{ao} Gen. 34:13. ^{ap} Gen. 34:13. ^{aq} Gen. 34:13. ^{ar} Gen. 34:13. ^{as} Gen. 34:13. ^{at} Gen. 34:13. ^{au} Gen. 34:13. ^{av} Gen. 34:13. ^{aw} Gen. 34:13. ^{ax} Gen. 34:13. ^{ay} Gen. 34:13. ^{az} Gen. 34:13. ^{ba} Gen. 34:13. ^{bb} Gen. 34:13. ^{bc} Gen. 34:13. ^{bd} Gen. 34:13. ^{be} Gen. 34:13. ^{bf} Gen. 34:13. ^{bg} Gen. 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25. *In the camp of Dan*; or, as in the margin, in Mahaneh-dan, the name of a certain place, the origin of which is given in chap. 18:12. *Zorah—Eshtaol*; in the south part of Dan.

INSTRUCTIONS.

burn thee and thy father's house with fire:^a have ye called us to take that we have?^b is it not so?^c

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not:^d thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him the seven^e days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him:^e and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the Lord came upon him,^d and he went down to Ashkelon, and slew thirty men of them, and took their spoil:^f and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was given to his companion,^e whom he had used as his friend.^f

^a Ch. 14:6. ^b He passes us, interpreted by Ch. 16:13. ^c For the rest see Ch. 14:1, 15:1, 16:1. ^d See Ch. 3:10, 11:26, 13:24, 14:6, 15:14, 16:1. ^e Ch. 14:1, 15:1, 16:1.

17. The seven days; that is, the rest of the seven days of the feast that remained after the third.

18. Ploughed with my heifer; persuaded his wife to tell them.

19. Ashkelon; a city of the Philistines, southwest of Timnath and north of Gaza.

20. His friend; the person who had the direction at the marriage-feast; called by way of eminence the friend of the bridegroom. John 3:29.

INSTRUCTIONS.

1. On no subject connected with human welfare does a young man need divine guidance more than in selecting a wife.

2. It is ordinarily wise for a young man, before engaging to marry any one, to consult his parents and avail himself of the benefits of their advice.

3. All wise parents will desire that their children should marry those who are pious and who are connected with religious families.

4. While parents should advise their children and give them good counsel on the subject of marriage, yet after they become of age they should not undertake to control them. They do not know enough about the designs of God with regard to such connections, to render such control either safe or proper.

5. When the course of children with regard to marriage is settled, parents should endeavor to make the best of it, and to render it as useful and comfortable as possible.

6. If a young man is under the direction of the Spirit of God, and is aided by him, though he may meet with great difficulties and dangers, he will be enabled to overcome them.

8. It is often useful to review the scenes in which God has especially favored us and enabled us to overcome the dangers to which we were exposed.

9. A generous mind does not wish to enjoy its blessings alone, and its happiness is increased by imparting them to others, especially to parents, relatives, and friends; but there are some things the knowledge of which a wise man will keep to himself and not impart to any one.

CHAPTER XV.

A. M. 2264.
B. C. about 1440.

1 Samson is divorced his wife. 3 He learned the Philistines' own words and treatment. 6 He went west his father got angry by the Philistines. 7 Samson sought them up and sought. 9 He is bound by the men of Judah and delivered to the Philistines. 11 He is bound with a jawbone. 18 God is about to punish the Philistines for their sin in taking.

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion:^e is not her younger sister fairer than she? take her,^f I pray thee, instead of her.

3 ¶ And Samson said concerning them, Now shall I be more blameless than the¹ Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took firebrands,² and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines,³ and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the

Ch. 9:1, 10:1, 11:1, 12:1, 13:1, 14:1, 15:1, 16:1. ¹ Ch. 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

10. Marriage is a joyful occasion, and it is proper gratefully to notice it by feasting. But in feasting there is peculiar danger, not only of being betrayed into excesses, but of forgetting God and sinning against him. All therefore, when so exposed, should seek his protection and guidance.

11. Virtuous companions are great blessings, and vicious ones are great curses.

12. When in company with the frivolous and wicked we are tempted, especially after feasting, to become like them, and to engage in their frivolous or even wicked sports. But nothing should receive the sanction of our example, except what is moral in its nature and useful in its effects.

13. The pledging of property on contingencies the results of which we cannot foresee, and which render us liable to give or receive an amount without an equivalent, is wrong. By encouraging idleness, and leading men to the wide extremes of high expectation and sore disappointment, it tends greatly to injure them, and should be conscientiously avoided.

15. The hope of gain without laboring or rendering an equivalent, the fear of loss, and the desire to prevent it, have tempted many to the commission of enormous crimes.

17. We cannot be sure that others will keep a secret which we cannot keep ourselves, as their temptation to divulge it may be greater than ours. If we would therefore not have a thing known, we should not reveal it.

18. Intimate companionship with the wicked exposes to the most disastrous results, and by it, from the highest mirth, men may be plunged into the deepest sorrow.

20. One wrong step opens the way for another, and when a woman betrays her husband, he has no security that she will not forsake him. There is no safety but in avoiding the beginning of evil.

CHAPTER XV.

1. The time of wheat-harvest; in May. A kid; as a present, and in token of reconciliation.

4. Foxes; the original word includes also jackals, which are abundant in Palestine, and easily caught.

A. M. 2564.
E. C. about
1140.
Timnite, because he had taken his wife,
and given her to his companion. And the
Philistines came up, and burnt her and her father
with fire.^a

7 And Samson said unto them, Though ye have
done this, yet will I be avenged of you, and after
that I will cease.

8 And he smote them hip and thigh with a great
slaughter: and he went down and dwelt in the
top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched
in Judah, and spread themselves in Leli.^b

10 And the men of Judah said, Why are ye
come up against us? And they answered, To bind
Samson are we come up, to do to him as he hath
done to us.

11 Then three thousand men of Judah went*
to the top of the rock Etam, and said to Samson,
Knowest thou not that the Philistines are rulers
over us? what is this that thou hast done unto
us? And he said unto them, As they did unto
me, so have I done unto them.

12 And they said unto him, We are come down
to bind thee, that we may deliver thee into the
hand of the Philistines. And Samson said unto
them, Swear unto me, that ye will not fall upon
me yourselves.

13 And they spake unto him, saying, No; but
we will bind thee fast, and deliver thee into their
hand: but surely we will not kill thee. And they
bound him with two new cords, and brought him
up from the rock.

14 ¶ And when he came unto Leli, the Philis-
tines shouted against him: and the Spirit of the
Lord came mightily upon him,^c and the cords that
were upon his arms became as flax that was burnt
with fire,^e and his bands loosed† from off his
hands.

15 And he found a new† jawbone of an ass, and
put forth his hand, and took it, and slew a thou-
sand men therewith.

^a Ch. 14: 15. ^b ver. 19. ^c Heb. went down. ^d Ch. 14: 1, Ps. 106: 41.
^e Ch. 14: 6. ^f Ps. 1: 34. ^g Heb. were with it. ^h Heb. most. ⁱ Heb. a
heap, two heaps. ^j That is, The lifting up of the jawbone, or the casting
away of the jawbone. ^k Ps. 3: 7. ^l Or, Leli. ^m Ch. 14: 3. ⁿ Ch. 14: 29.

8. Top; fissure, cleft, or cavern. Etam; supposed to
be south of Timnath, in the tribe of Judah.

9. Leli; the place where Samson with a jawbone smote
the Philistines, and on that account called Leli, which
means, in Hebrew, jawbone. Ver. 15-17.

19. In the jaw; or, according to the margin, in Leli. Com-
pare ver. 9. That this latter is the right rendering appears
from the fact that a permanent fountain was produced by
this interposition of God, which continued to flow in the
writer's day. En-hakkore; fountain of him that called, that
is, upon God in prayer.

INSTRUCTIONS.

1. Those who have been wronged or offended should
ever be ready to forgive, and take all suitable measures
for reconciliation with those who have wronged or offended
them. Matt. 6: 12-15.

2. The friendship of the wicked is sometimes more haz-
ardous than their enmity, and the course they propose to
remove one difficulty often plunges those who follow it
into a greater.

3. If there must be a contest, we should be careful not
ourselves to be the sinful cause of it.

6. By doing wrong to avoid an evil, we take a course
which will bring upon us either that or something worse.

16 And Samson said, With the jawbone of an
ass, heaps upon heaps,^g with the jaw of an ass
have I slain a thousand men.

17 And it came to pass, when he had made an end
of speaking, that he cast away the jawbone out of
his hand, and called that place Ramath-lehi.^h

18 ¶ And he was sore athirst, and called on the
Lord, and said, Thou hast given this great deliv-
erance into the hand of thy servant;† and now
shall I die for thirst, and fall into the hand of the
uncircumcised?

19 But God clave a hollow place that was in the
jaw,ⁱ and there came water thereout;^j and when
he had drunk, his spirit came again,^k and he re-
vived; wherefore he called the name thereof En-
hakkore,^l which is in Leli unto this day.

20 And he judged Israel in the days of the Phi-
listines twenty years.[†]

CHAPTER XVI.

1 Samson at Gaza escapeth, and carrieth away the gates of the city.
4 Delilah, corrupted by the Philistines, enticeth Samson. 6 Thrice
she is deceived. 15 At last she overcometh him. 21 The Philistines
take him, and put out his eyes. 22 His strength renewing, he pulleth
down the house upon the Philistines, and dieth.

THEN went Samson to Gaza, and saw there a
harlot,^a and went in unto her.

2 And it was told the Gazites, saying, Samson is
come hither. And they compassed him in,^b and
laid wait for him all night in the gate of the city,
and were quiet^c all the night, saying, In the morn-
ing, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at
midnight, and took the doors of the gate of the
city, and the two posts, and went away with them,
bar and all,^d and put them upon his shoulders, and
carried them up to the top of a hill that is be-
fore Hebron.

4 ¶ And it came to pass afterward, that he loved
a woman^e in the valley^f of Sorek, whose name was
Delilah.

^a That is, The well of him that called, or cried. ^b Ch. 16: 6. ^c It seems to have
passed South-west toward Dan, a few miles from the site of the Philis-
tines. ^d Ch. 16: 1. ^e Heb. a woman a harlot. ^f Ch. 16: 25; ^g Ch. 16: 10-12.
^h Heb. sub. ⁱ Heb. with the bar. ^j Ch. 16: 11. ^k Or, by the brook.

11. The professed friends of God may be so besotted
and debased by sin as to join with his enemies, and oppose
those who would save them and their children from degra-
dation and ruin.

14. The triumph of the wicked is short, and when they
are most confident of success they are often nearest to
destruction.

16. The weakest and most contemptible instruments
may become mighty through God to the destruction of
the most powerful of his foes.

18. Great successes are often, in the course of provi-
dence, followed by great trials, that all who have been
favored may feel their dependence on God and their con-
stant need of his help.

19. When men are sensible of their insufficiency, and
look up with a humble, believing, and affectionate heart
to God, he is able and willing to help them and cause them
to raise a permanent memorial to his praise.

CHAPTER XVI.

1. Gaza; the capital of the southern district of the Phi-
listines.

3. Before; in front of.

4. Sorek; probably near the borders of Dan and the Phi-
listines.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him,^a and see wherein his great strength *lieth*, and by what means we may prevail against him, that we may bind him to afflict^b him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 ^a And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and where-with thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven green withs^c that were never dried, then shall I be weak, and be as another^d man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth^e the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes that never were occupied,^f then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thy heart is not with me?^g Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she press-
ed him daily with her words, and urged
him, so that his soul was vexed^h unto death;

17 That he told her all his heart,ⁱ and said unto her, There hath not come a razor upon my head; for I *have been* a Nazarite unto God from my mother's womb:^j if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees;^k and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself.^l And he wist not that the Lord was departed from him.^m

21 ¶ But the Philistines took him, and put outⁿ his eyes, and brought him down to Gaza, and bound him with fetters of brass;^o and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again after^p he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god,^q and to rejoice:^r for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god:^s for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.^t

25 And it came to pass, when their hearts were merry,^u that they said, Call for Samson, that he may make us sport.^v And they called for Samson out of the prison-house; and he made them^w sport: and they set him between the pillars.

26 And Samson said unto the lad that held him

^a Or, 11:15. ^b Prov. 2:16-19, 5:1-11; 6:21-25, 7:21-27, 1:1-2, 6:15-18. ^c Or, *unworn*. ^d Heb. *most or new cords*. ^e Heb. *our*. ^f Heb. *unworn*. ^g Heb. *in your mouth*. ^h Heb. *in your mouth*. ⁱ Heb. *in your mouth*. ^j Heb. *in your mouth*. ^k Heb. *in your mouth*. ^l Heb. *in your mouth*. ^m Heb. *in your mouth*. ⁿ Heb. *in your mouth*. ^o Heb. *in your mouth*. ^p Heb. *in your mouth*. ^q Heb. *in your mouth*. ^r Heb. *in your mouth*. ^s Heb. *in your mouth*. ^t Heb. *in your mouth*. ^u Heb. *in your mouth*. ^v Heb. *in your mouth*. ^w Heb. *in your mouth*.

5. Eleven hundred *pieces* of silver; more than two thousand dollars.

9. *In the chamber*; in another apartment of the chamber.

10. *Mocked*; deceived.

13. *Seven locks*; braids or plaits in which his hair may have been arranged. *Web*; the cloth in the loom which Delilah was perhaps weaving.

14. *Pin of the beam*; rather, pin of the braiding; that is, to which the braided locks with the web were fastened.

17. *If I be shaven*; in losing his hair, he would lose the badge of his Naziritism and the strength connected with it.

19. *Her knees*; as his pillow.

21. *Did grind*; this was done by turning round a stone with the hands, and was, for a man, a degrading employment.

25. *Make them sport*; was the subject of their sports. *The pillars*; two central pillars near to each other, on which the building mainly rested.

INSTRUCTIONS.

1. Many men distinguished by special favors have fallen victims to the blandishments of vicious women, and from their wives none, without the keeping of God, can be safe.

2. No one, when tempted to the commission of sin, can yield to the temptation without exposing himself to be destroyed.

3. The punishment of sin is often delayed for a season; but in due time, if men repent not, it will come upon them, and there will be no escape.

4. Yielding to temptation increases its power.

5. Tempters to sin often become tormentors; and those who yield to their enticements, may expect to partake of their plagues.

7. The farther men go in transgression, the greater the difficulties of escaping from it; and those who try to deceive others, tempt others to deceive them.

9. God is long-suffering, and often continues his favors

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by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there; and *there were* upon the roof about three thousand men and women, and beheld while Samson made sport.

28 And Samson called unto the LORD,^a and said, O Lord God, remember me,^b I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up,^c of the one with his right hand, and of the other with his left.

30 And Samson said, Let me^d die with the Philistines. And he bowed himself with *all his might*; and the house fell upon the lords, and upon all the people that were therein.^e So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol^d in the burying-place of Manoah his father. And he judged Israel twenty years.

CHAPTER XVII.

1 Of the money that Micah first stole, then restored, his mother maketh images; and he ornaments for them. 7 He hireth a Levite to be his priest.

AND there was a man of mount Ephraim,^a whose name was Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the LORD,^b my son.

^a Psa. 91:15. ^b Luth. 3:1, 32. ^c Jon. 2:1, 2, 7. ^d Psa. 74:18-23. ^e Jer. 15:15. ^f Or, he leaned on them. ^g Heb. my soul. ^h Job 20:5. ⁱ Psa. 62:3. ^j Eccl. 9:12. ^k ch. 14:25. ^l Josh. 17:14-18. ^m Gen. 14:19. ⁿ Ruth 3:10. ^o Neh. 11:25. ^p 2 John 11. ^q Exod. 20:4, 23. ^r Lev. 19:4. ^s Isa. 40:6. ^t ch. 8:27.

to the guilty, not willing that they should perish, but that they should come to repentance.

14. Though lying may relieve a man for a moment, yet instead of getting him out of trouble, or in the end benefiting him, it will only plunge him into deeper sorrows.

16. Importunity has great influence both with man and with God, and much depends upon resolute, earnest, untiring perseverance. Luke 11:8.

17. Those who persist in a course of sinning, will soon find themselves weak, helpless, and undone.

20. Men without the aid of God, are not aware of their helpless condition till they learn it by experience.

21. Those senses which have been the inlets of iniquity often become the organs of punishment.

23. The fall of the professed friends of God greatly dishonors him, injures his cause, and gives the wicked occasion to reproach and triumph.

27. The triumph of the wicked is short, and the height of their joys is the prelude of their ruin. Psa. 73:18-20.

28. Even the loss of eyesight, great as is the calamity, may be to a man the means of unspeakable good. If it lead him to repentance of his sins and faith in Jesus Christ, though his grave be with the wicked, his resurrection will be with the just.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image:^a now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder,^b who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had a house of gods, and made an ephod,^c and teraphim,^d and consecrated^e one of his sons, who became his priest.

6 In those days *there was* no king in Israel,^k but every man did that which was right in his own eyes.^l

7 And there was a young man out of Beth-lehem-judah of the family of Judah,^m who was a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed.ⁿ

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest,^a and I will give thee ten *shekels* of silver by the year, and a suit of apparel,^b and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite;^c and the young man became his priest,^d and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good,^e seeing I have a Levite to my priest.

J Gen. 31:19, 30; Hos. 3:4. ¹ Heb. filled the hand. ² Exod. 29:9. ³ Kings 13:33. ⁴ ch. 18:1, 7, 19:1; 21:3, 25. ⁵ Deut. 12:8; Prov. 16:2; Eccl. 11:9. ⁶ Ruth 1:1, 2. ⁷ Heb. in making his way. ⁸ ch. 18:19. ⁹ Or, a double suit; Heb. an order of garments. ¹⁰ ver. 5. ¹¹ ch. 18:30. ¹² Prov. 14:12.

CHAPTER XVII.

The events recorded in this and the four following chapters, are supposed to have taken place a considerable time before those recorded in the previous chapters, and soon after the death of the elders who outlived Joshua. Chap. 20:28; Josh. 24:31.

5. *Teraphim*; household images, or idol-gods.

7. *Beth-lehem-judah*; so called to distinguish it from Bethlehem in Zebulun. *Of the family*; the city was in the tribe of Judah.

10. *A father*; a guardian, guide, and director in spiritual things.

12. *Consecrated the Levite*; set him apart to the office of a priest.

INSTRUCTIONS.

2. Covetousness often increases with age, so that the less a man has to hope for from the world, the more he cleaves to it.

3. What some people call dedication to Jehovah, may be a violation of his law and an utter abomination in his sight.

5. The wickedness of parents is often aided and imitated

CHAPTER XVIII.

1 The Danites departed from the house of Micah, and went to Laish, and dwelt there, and were secure, and there was no want of any thing that is in the earth.

IN those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in:^a for unto that day *all their inheritance* had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men^b of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it;^c and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel,^d we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace:^e before the LORD is your way wherein ye go.

7 Then the five men departed and came to Laish,^f and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate^g in the land, that might put them to shame in any thing; and they *were* far from the Zidonians, and had no business with any man.

8 And they came unto their brethren to Zorah and Eshtaol:^h and their brethren said unto them, What say ye?

9 And they said, Arise,ⁱ that we may go up against them: for we have seen the land, and behold, it is very good; and are ye still? be not slothful to go, and to enter to possess the land.

10 And the priest said, Arise,^j that we may go up against them: for we have seen the land, and behold, it is very good; and are ye still? be not slothful to go, and to enter to possess the land.

11 And the priest said, Arise,^k that we may go up against them: for we have seen the land, and behold, it is very good; and are ye still? be not slothful to go, and to enter to possess the land.

12 The want of wise, efficient, and good civil government is a great calamity to a people; and that may seem right to ignorant, wicked men, which is a palpable and open violation of the law of God.

13 Men may have an outward consecration to the service of God, and yet in heart and in practice be ready to unite with his enemies.

14 Men who rove about without any regular and stated employment are generally worthless, and ready, for money, to unite with others in open wickedness.

15 Many choose both gods and ministers of their own making, and depend for acceptance with Jehovah upon a religion which he abhors.

CHAPTER XVIII.

1. *Those days*; the times referred to in the preceding chapter. *Had not fallen unto them*; it had been allotted to them, but they had not gotten possession of all of it. Chap. 1:34; Josh. 19:40, 47.

10 When ye go, ye shall come unto a people secure,^h and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that is in the earth.ⁱ

11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim,^k in Judah: wherefore they called that place Mahaneh-dan unto this day:^l behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod,^m and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted him.ⁿ

16 And the six hundred men appointed with their weapons of war,^o which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up,^p and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image; and the priest stood in the entering of the gate with the six hundred men that *were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thy hand upon thy mouth,^q and go with us, and be to us a father and a priest:^r *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

22 Zorah, and—Eshtaol; towns or districts in the tribe of Dan. Chap. 13:2. Search the land; for a place to which a portion of the tribe might migrate.

3. Knew the voice of the young man; they were before acquainted with him, or knew from his speech who he was. Makest; dwelt.

6. Before the Lord is your way; he regards it, and will prosper it.

7. Laish; a town or district in the north of Palestine, at the foot of mount Lebanon, and near the source of the Jordan; called also Leshem, Josh. 19:47. No business with any man; no public connection or intercourse with any people from whom they could expect protection and defence.

12. In; near. Mahaneh-dan; the camp of Dan; the same place as that mentioned in chap. 13:25. This encampment of the Danites took place before Samson's birth. See introductory note to chap. 17. Behind; on the west side.

14. Consider; whether it is not best for you to rob Micah of his images.

19. Lay thy hand upon thy mouth; say nothing.

^a Josh. 17:6. ^b Josh. 19:47. ^c Heb. seek. ^d Gen. 22:9; 16:3. ^e Gen. 42:9. ^f Num. 13:17. ^g Josh. 2:1. ^h Heb. 1:12. ⁱ 1 Kings 22:6. ^j 1 Sam. 1:1. ^k Leshem, Josh. 19:47. ^l Heb. possessor, or heir of a strain. ^m Lev. 26:31. ⁿ Num. 13:17. ^o 1 Kings 22:6. ^p Josh. 2:27. ^q Josh. 2:23, 24. ^r Dan. 9:9. ^s Heb. sought.

¹ 1 Cor. 14:5, 6. ² 1 Cor. 14:1. ³ 1 Cor. 14:2. ⁴ Heb. 17:5. ⁵ Heb. asked him of justice. ⁶ Gen. 13:37. ⁷ Sam. 17:22. ⁸ Jer. 11:4. ⁹ Jer. 2:14. ¹⁰ Jer. 21:35. ¹¹ Jer. 2:14. ¹² Jer. 36:32. ¹³ Jer. 2:14. ¹⁴ Jer. 17:10.

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1405. 21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee,^a that thou comest^a with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry¹ fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure:^b and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer,^c because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob.^d And they built a city, and dwelt therein.

29 And they called the name of the city Dan,^e after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.^f

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.^g

^a Gen. 21:17; 2 Kings 6:28; Psa. 114:5; Isa. 22:1. ^b Heb. art gathered together. ^c Heb. better of soul; 2 Sam. 17:5. ^d ver. 7, 10; Deut. 34:24. ^e ver. 1, 7. ^f Num. 13:21; 2 Sam. 10:6. ^g Gen. 14:14; Josh. 19:47; 1 Kings 12:29, 30; 15:29. ^h 1 Sam. 4:2, etc.; Psa. 78:60. ⁱ ch. 19:18; Josh. 18:1.

21. The carriage; the baggage, consisting of such movables as men emigrating with their families must take with them. Before them; in the front part of their train, that thus they might be secure against an attack on the part of Micah and his friends.

28. Zidon; a populous city on the Mediterranean. Beth-rehob; a place west of Laish.

30. Set up the graven image; thus idolatry was first publicly established in Israel.

INSTRUCTIONS.

2. If men were as sensible of their spiritual wants as they are of their temporal, and as earnest and persevering in providing for them, they might all be made rich for eternity. Prov. 2:3-5.

5. Wicked men often have some conviction of their dependence on God, and ask others to seek for them his blessing.

7. Those who are without civil government are destitute of the means which God has appointed to restrain the wicked and encourage the good, and to protect the one from the aggressions of the other.

9. Power to take possession of a good land does not give men a right to it, nor is their success any evidence

CHAPTER XIX.

1 A Levite goeth to Beth-lehem to fetch home his wife. 16 An old man entertained him at Gibeon. 22 The Gibeonites abuse his concubine to death. 29 He divideth her into twelve pieces, to send them to the twelve tribes.

AND it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine¹ out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.²

3 And her husband arose, and went after her, to speak friendly unto her,³ and to bring her again,⁴ having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, Comfort⁵ thy heart with a morsel of bread,⁶ and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thy heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thy heart, I pray thee. And they tarried until afternoon,⁷ and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening,⁸ I pray you

¹ Heb. a woman a concubine, or a wife a concubine. ² Or, a year, and four months; Heb. days four months. ³ Heb. to her heart. Gen. 31:3. ⁴ Jer. 3:1. ⁵ Heb. Strengthen, ver. 8; Gen. 1:5. ⁶ Psa. 101:15. ⁷ Heb. till the day declined. ⁸ Heb. is weak. ⁹ Luke 24:29.

that God approves of their conduct. He may in wrath suffer them to rob others, and that robbery may prepare the way for their own ruin.

14. Consideration and cool deliberate calculation in iniquity increase its guilt, and manifest great hardness of heart.

17. Rebellion against God and injustice towards men go together, and no ties of relationship or experience of kindness will lead the wicked ever to make it their object to do to others as they would that others should do to them.

20. The great object of false teachers is worldly good; the prospect of this, though by conniving at and sharing in flagrant wickedness, makes them glad.

24. Idols can afford their worshippers no help; and were not the human mind awfully blinded, and the heart besotted by sin, no one would expect it from them.

25. Robbery prepares men for murder, and those who feel and act as if might gave right, will commit any enormity.

30. Satan, in his worship, is willing men should use robbery for burnt-offerings; but Jehovah in his worship abhors it. Idolatry begun by few may spread to many, and ultimately prove the ruin of all.

tarry all night: behold, the day groweth to an end,* lodge here, that thy heart may be merry; and to-morrow get you early on your way, that thou mayest go home.⁸

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus,⁹ which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.¹⁰

14 And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging.¹¹

16 ¶ And behold, there came an old man from his work out of the field at even,¹² which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence am I: and I went to Beth-lehem-judah, but I am now going to the house of the Lord;¹³ and there is no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man

which is with thy servants: there is no want of any thing. A M 2008
H C about
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20 And the old man said, Peace be with thee;¹⁴ howsoever, let all thy wants lie upon me; only lodge not in the street.¹⁵

21 So he brought him into his house,¹⁶ and gave provender unto the asses: and they washed their feet¹⁷ and did eat and drink.

22 ¶ Now as they were making their hearts merry,¹⁸ behold, the men of the city, certain sons of Belial,¹⁹ beset the house round about,²⁰ and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thy house, that we may know him.²¹

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly: seeing that this man is come into my house, do not this folly.²²

24 Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them,²³ and do with them what seemeth good unto you: but unto this man do not so vile a thing.²⁴

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and

* Heb. does it yet when time of the day. a Jer. 6:4. b Heb. sojourning. c Heb. better against. d Job. 1:8. e 1 Sam. 1:25. f 2 Sam. 5:6. g Josh. 18:26. h 1 Sam. 7:17. i Mat. 26:14. j Heb. 14:2. k Jer. 10:24. l Josh. 18:1. m 1 Sam. 1:3.7. n Heb. getteth, viz. 19. John 15:6. o Rom. 6:23. tom

14-23. 24. b Gen. 19:2. c Gen. 21:52. d Gen. 18:4. e John 13:5-14. f 1 Tim. 3:10. g ver. 6, 9, ch. 16:25. h Deut. 13:11. i 2 Sam. 23:6, 7. j ver. 26, 9. Gen. 10:4, etc. k Hos. 9:9; 10:9. l Rom. 1:26, 27. m 2 Sam. 13:12. n Gen. 31:2. Deut. 21:14. o Heb. she-mattered thus today

CHAPTER XIX.

12. A stranger; the city was then inhabited to a considerable extent by Jebusites, one of the nations of Canaan that had not been driven out. Gibeah; this was a few miles north of Jerusalem, and on the way towards mount Ephraim.

13. Ramah; a place near Gibeah.

15. To lodge; there were then no taverns, and travellers were dependent for lodging on private hospitality.

18. The house of the Lord; this was in Shiloh, and probably not far from the place where the Levite dwelt.

19. No want; except for lodging. He mentioned his provisions to show that he should not be burdensome to his entertainer.

20. Peace be with thee; the usual salutation of kindness.

22. Sons of Belial; wicked, abandoned men.

28. None answered; she was dead.

INSTRUCTIONS.

1. When there is no regular, efficient civil government, such is human nature, that crimes of all descriptions will abound and the wicked triumph.

22. The greater the light which men resist, the more

A. M. 2598.
B. C. about
1406.
divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.^a

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it,^b take advice,^c and speak *your minds*.

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cut-off, make head against the Israelites. 18 The Israelites in two battles hose forty thousand. 26 They destroy by a stratagem all the Benjamites, except six hundred.

THEN all the children of Israel went out,^d and the congregation was gathered together as one man, from Dan even to Beer-sheba,^e with the land of Gilead, unto the LORD in Mizpeh.^f

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.^g

3 Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh. Then said the children of Israel, Tell us, how was this wickedness?^h

4 And the Levite,* the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin,ⁱ I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced,^j that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel;^k for they have committed lewdness and folly in Israel.^k

7 Behold, ye are all children of Israel; give here your advice and counsel.^l

8 ¶ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up by lot* against it;

10 And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folk that they have wrought in Israel.

^a Ch. 20. 6. 7; 1 Sam. 11. 7. ^b ch. 20. 7. ^c Prov 11. 14; 24. 6. ^d ver. 11; 1. 24. 5; Josh. 22. 12; 1 Sam. 11. 7. ^e 1 Sam. 3. 20; 2 Sam. 3. 10; 24. 2. ^f ch. 11. 14; 1 Sam. 7. 5, 10. 17. ^g ch. 8. 10. ^h ch. 19. 22-27. ⁱ Heb the man the Levite. ^j ch. 19. 15, etc. ^k Heb. *humbled*. ^l ch. 19. 29. ^m Josh. 7. 15.

wicked they will be; and apostate professors of religion, who become openly vicious, are among the worst of mankind.

25. Habitual wickedness makes men inexpressibly cruel, and none are so dead to pity and compassion as those who are given up to its power. It is the spirit of hell, and those who pursue it are ripening for that place of torment. Psa. 26. 9.

CHAPTER XX.

1. Dan; in the northern extremity of the land. Beer-sheba; in the southern extremity. Gilead; on the east side

11 So all the men of Israel were gathered against the city, knit⁺ together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin,^m saying, What wickedness is this that is done among you?

13 Now therefore deliver us the men, the children of Belial,ⁿ which are in Gibeah, that we may put them to death, and put away evil from Israel.^o But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men left-handed:^p every one could sling stones at a hair breadth, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the house of God,^q and asked counsel of God,^r and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.^s

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD,^t saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to

7. 15. ¹ ch. 19. 30. ² Heb. *fellows*. ³ Dent 13. 11; Josh. 22. 13, etc. ⁴ ch. 19. 22. ⁵ Dent. 17. 12. ⁶ ch. 3. 15; 1 Chr. 12. 2. ⁷ ver. 25; 26; Joel 1. 14. ⁸ ch. 1. 11; Num. 27. 21. ⁹ Gen. 49. 27; Hos. 10. 9. ¹⁰ ver. 26. 27; Psa. 78. 55. Hos. 5. 15.

of Jordan. Mizpeh; a place south-west of Gibeah, and near the border of Judah and Benjamin.

11. Knit; united.

18. Which of us shall go up first; they did not ask, as they should have done, whether they should go up. This, in reliance on their own wisdom and strength, they had resolved to do, and they only asked who should go first. The Lord told them, but did not by this insure their success.

25. Destroyed—of the children of Israel—eighteen thousand; the Israelites had themselves been guilty of various crimes, and God saw fit thus to punish them before he used them as instruments of punishing Benjamin.

the ground of the children of Israel again eighteen thousand men: all these drew the sword.

26 Then all the children of Israel, and all the people, went up, and came unto the house of God,^a and wept,^c and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for the ark of the covenant of God was there in those days,^d)

28 And Phinehas,^e the son of Eleazar, the son of Aaron, stood before it in those days,^f saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thy hand.^g

29 And Israel set liers in wait round about Gibeah.^h

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill,ⁱ as at other times, in the highways, of which one goeth up to the house of God,^j and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar; and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.^k

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites,^l because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew themselves along,^m and smote all the city with the edge of the sword.

38 Now there was an appointed signⁿ between the men of Israel and the liers in wait, that they should make a great flame^o with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite, and kill^p of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke,^q the Benjamites looked behind them, and behold, the flame^r of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed:^s for they saw that evil was come upon^t them.

42 Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them;^u and them which came out of the cities they destroyed in the midst of them.

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease,^v over against^w Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men: all these were men of valor.

45 And they turned and fled toward the wilderness unto the rock of Rimmon:^x and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valor.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon,^y and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand:^z also they set on fire all the cities that they came to.^a

^a Ver. 27. ^b Ver. 18. 23. ^c Ver. 21. 22. ^d Josh. 18. 1. 1 Sam. 4. 4. ^e Num. 25. 11. ^f Ver. 21. ^g Ver. 18. 5. ^h Ver. 20. 17. ⁱ Ver. 1. 2. ^j Ver. 24. ^k Heb. *smitten*. ^l Or. *Retreat*. ^m Josh. 8. 11. ⁿ Ver. 12. 13. ^o Ver. 11. ^p These 34. ^q Ver. 15. ^r Heb. *made a long smoke*. ^s Heb. *they were amazed*. ^t Heb. *with*. ^u Heb. *chastened*.

^v Heb. *the people*. ^w Ver. 19. ^x Ver. 20. ^y Heb. *whole consumption*. ^z Ver. 13. 23. 11. ^a Heb. *smitten*. ^b Ver. 1. 2. ^c Or. *to the Menachah*. ^d Heb. *into the city*. ^e Ver. 13. 23. 11. ^f Ver. 13. 23. 11. ^g Ver. 13. 23. 11. ^h Ver. 13. 23. 11. ⁱ Ver. 13. 23. 11. ^j Ver. 13. 23. 11. ^k Ver. 13. 23. 11. ^l Ver. 13. 23. 11. ^m Ver. 13. 23. 11. ⁿ Ver. 13. 23. 11. ^o Ver. 13. 23. 11. ^p Ver. 13. 23. 11. ^q Ver. 13. 23. 11. ^r Ver. 13. 23. 11. ^s Ver. 13. 23. 11. ^t Ver. 13. 23. 11. ^u Ver. 13. 23. 11. ^v Ver. 13. 23. 11. ^w Ver. 13. 23. 11. ^x Ver. 13. 23. 11. ^y Ver. 13. 23. 11. ^z Ver. 13. 23. 11. ^a Ver. 13. 23. 11. ^b Ver. 13. 23. 11. ^c Ver. 13. 23. 11. ^d Ver. 13. 23. 11. ^e Ver. 13. 23. 11. ^f Ver. 13. 23. 11. ^g Ver. 13. 23. 11. ^h Ver. 13. 23. 11. ⁱ Ver. 13. 23. 11. ^j Ver. 13. 23. 11. ^k Ver. 13. 23. 11. ^l Ver. 13. 23. 11. ^m Ver. 13. 23. 11. ⁿ Ver. 13. 23. 11. ^o Ver. 13. 23. 11. ^p Ver. 13. 23. 11. ^q Ver. 13. 23. 11. ^r Ver. 13. 23. 11. ^s Ver. 13. 23. 11. ^t 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A. M. 2598.
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CHAPTER XXI.

1 The people bewail the desolation of Benjamin. 8 By the destruction of Jabesh-gilead they provide them four hundred wives. 16 They advise them to surprise the virgins that danced at Shiloh.

NOW the men of Israel had sworn^a in Mizpeh,^b saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God,^c and abode there till even before God, and lifted up their voices, and wept sore;^d

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.^e

5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother,^f and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the LORD? And behold, there came none to the camp from Jabesh-gilead to the assembly.^g

9 For the people were numbered, and behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.^h

11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.ⁱ

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins,^j that had known no man by lying with any male: and they brought them unto the camp to Shiloh,^k which is in the land of Canaan.

13 And the whole congregation sent some to

speak^l to the children of Benjamin that were in the rock Rimmon,^m and to call peaceablyⁿ unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin,^o because that the LORD had made a breach in the tribes of Israel.^p

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn,^q saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, there is a feast of the LORD in Shiloh yearly,^r in a place which is on the north side of Bethel, on the east side^s of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and behold, if the daughters of Shiloh come out to dance in dances,^t then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favorable unto them^u for our sakes: because we reserved not to each man his wife in the war:^v for ye did not give unto them at this time, that ye should be guilty.

23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities,^w and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In those days there was no king in Israel:^x every man did that which was right in his own eyes.^y

^a 1 Sam. 14: 25-29; Rom. 10: 2. ^b ch. 20: 1, 10. ^c Gen. 28: 12-20. ^d Gen. 27: 34; 1 Sam. 30: 1. ^e 2 Sam. 24: 25. ^f ch. 11: 35. ^g 1 Sam. 11: 1, 31-11: 35; ch. 20: 1. ^h 1 Sam. 11: 7. ⁱ Heb. knoweth the lying with man. ^j Num. 31: 17. ^k Heb. women virgins. ^l Josh. 18: 1. ^m Heb. and spake and

our own will, but by the will of God, is a good preparation for sure, ultimate, and complete success.

29. The promise of divine aid, rightly understood, leads men not to neglect means, but diligently and perseveringly to use them.

35. However numerous or efficacious the means which men use, their success comes from God, and in the Bible is ascribed to him as really as if no means had been employed.

46. The wicked in this world are often the means of punishing themselves and one another; and this, in the future world, may continue to be the case for ever.

CHAPTER XXI.

8. *Jabesh-gilead*; a city in the half-tribe of Manasseh, on the east of Jordan.

12. *In the land of Canaan*; on the west side of Jordan.
22. *Ye did not give unto them*; by this they imply that they do not violate the oath spoken of in verses 1, 7, 18, as the women were not taken by their consent.

INSTRUCTIONS.

1. Engagements made in the heat of passion often end in bitter repentance.

5. Civil wars, and those waged among brethren, are often most cruel, and lead on from one degree of enormity to another, till multitudes of both parties are overwhelmed in common woe.

10. Men may be very scrupulous about moral obligation in some things, and most regardless of it in others.

14. Conscience unlightened and blinded by sin, is a very unsafe guide. What it forbids men to do directly, it

THE BOOK OF RUTH.

This brief book has its name from Ruth a Moabitess, and daughter-in-law to Naomi, a Hebrew woman of the tribe of Judah. From her marriage, after the death of her first husband, to Boaz, a kinsman of Naomi, sprang Obed the grandfather of David. Thus the book connects itself immediately with "the house and lineage of David;" and may be regarded as supplementary to the history of his family. At the same time it contains a charming picture of Hebrew life in the days of the Judges.

CHAPTER I.

¹ Elimelech driven by famine into Moab, dieth there. ⁴ Mahlon and Chilion, having married wives of Moab, die also. ⁶ Naomi returning homeward, 8 dissuadeth her two daughters-in-law from going with her. ¹⁴ Orpah leaveth her, but Ruth with great constancy accompanieth her. ¹⁹ They two come to Beth-lehem, where they are gladly received.

NOW it came to pass in the days when the judges ruled,^a that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab,^b he, and his wife, and his two sons.

² And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah.^c And they came into the country of Moab, and continued^d there.

³ And Elimelech Naomi's husband died; and she was left, and her two sons.

⁴ And they took them wives of the women of Moab; and the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years.

⁵ And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

⁶ ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people^e in giving them bread.^f

⁷ Wherefore she went forth out of the place where she was, and her two daughters-in-law with

her; and they went on the way to return ^{A M. 26:2} unto the land of Judah. ^{R. 6. about 1312}

⁸ And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the LORD deal kindly with you,^g as ye have dealt with the dead, and with me.

⁹ The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

¹⁰ And they said unto her, Surely we will return with thee unto thy people.

¹¹ And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?^h

¹² Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should haveⁱ a husband also to-night, and should also bear sons;

¹³ Would ye tarry^j for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much^k for your sakes that the hand of the LORD is gone out against me.^l

¹⁴ And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.^m

¹⁵ And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods:ⁿ return thou after thy sister-in-law.^k

^a Heb. judges. ^b Luke 2:16. ^c Judg. 17:2. ^d Gen. 35:19. ^e Heb. were. ^f Gen. 30:24. ^g Exod. 16:35. ^h Luke 1:6. ⁱ Psal. 132:15. ^j Matt. 6:11-14. ^k 2 Tim. 1:18-21. ^l Gen. 38:11. ^m Deut. 25:5. ⁿ For, were with. ^o Heb. hope.

^h Heb. I have much bitterness. ⁱ Judg. 2:15. ^j Job 19:21. ^k Psal. 32:4. ^l 3:2. ^m Gen. 10. ⁿ Prov. 17:17. ^o Judg. 11:24. ^p Josh. 24:15.

often suffers them to do indirectly, and under circumstances which greatly increase their guilt.

¹⁸ Men may be so blinded by sin as to think that the giving of one wife, with her own consent and that of her parents, to one man is a crime; and that being accessory by robbery and violence to the giving, without their consent or that of their parents, two hundred wives to two hundred men, is a worthy deed. Surely, he that trusteth in his own heart is a fool. Prov. 28:26.

²³ Persons may sometimes be married very improperly, and without the consent of friends; yet after their marriage

has occurred, and cannot be revoked, it is usually wise for friends cheerfully to acquiesce, and strive to make the connection as useful as possible.

CHAPTER I.

¹ The land; Palestine. Moab, a country south-east of Palestine.

² Ephrathites; Bethlehem was called Ephratah, and its inhabitants Ephrathites.

¹⁵ Her gods; the idols which her countrymen worshipped.

A. M. 2092
B. C. about
1312. 16 And Ruth said, Entreat me not^a to leave thee,^a or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall* be my people, and thy God my God:^b

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also,^c if I *ought* but death part thee and me.^d

18 When she saw that she was steadfastly minded^e to go with her,^e then she left speaking unto her.

19 ¶ So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?^f

20 And she said unto them, Call me not Naomi,^g call me Mara:^g for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty:^h why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley-harvest.

CHAPTER II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 sheweth her great favor. 18 That which she got, she carrieth to Naomi.

AND Naomi had a kinsman of her husband's,^h a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.ⁱ

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn^j after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap *was*^k to light

^a Heb. *Be not against me*. ^b 2 Kings 2: 3-6; Luke 21: 27, 29. ^c Job 2: 11-12. ^d 1 Sam. 3: 17. ^e Job 2: 21. ^f Heb. *strengthened herself*. ^g 2 Ams. 2: 11. ^h 1 Gen. 24: 7; 1 Sam. 2: 15. ⁱ That is, *Pleasant*. ^j That is, *Bitter*. ^k Job 1: 21. ^l Job 4: 2, 12. ^m *Cursed Boaz*. Matt. 1: 5. ⁿ Lev. 19: 9; Deut. 21: 19. ^o Heb.

16. *Thy God my God*; in this she expressed her determination to embrace and adhere to the Jewish religion.

20. *Naomi*; meaning pleasant. *Mara*; bitter.

22. *Beginning of barley-harvest*; in April.

INSTRUCTIONS.

1. Men are dependent on God for the comforts of this life, as well as the life to come; and without his blessing, notwithstanding all human efforts, the earth would never yield a harvest.

2. To remove, from a regard to worldly circumstances merely, out of a land of religious light and privileges to a land of darkness and idolatry, is a course full of danger, and likely to terminate in distress.

5. A state of widowhood is one of peculiar trials, which calls for, and should receive, peculiar sympathy and aid.

6. All our blessings are the gift of God; they should be sought from him, and in the reception of them his goodness should be daily acknowledged. Matt. 6: 11.

9. The marriage of daughters with husbands who will give them a peaceful, pleasant, and useful home, is desired by wise and pious parents, not only for the good of their daughters, but of all who may feel their influence.

14. Pious relatives may conduct with such wisdom and kindness as, with the blessing of God, to endure themselves to those who have no religion; and this they should desire, for the purpose of doing them good.

on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you!^j And they answered him, The LORD bless thee.^k

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather, after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:^l

9 Let thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee?^m and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground,ⁿ and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband;^o and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work,^p and a full reward be given thee of the LORD God of Israel, under whose wings^q thou art come to trust.^r

13 Then she said, Let me find^s favor in thy sight,^s my lord; for that thou hast comforted me, and for that thou hast spoken friendly^t unto thy

^h *happened*. 1 Jsa. 120: 7-8; Luke 1: 29; 2 Thess. 3: 16. ⁱ 1 Tim. 6: 2. ^j Song 1: 7, 8. ^k Gen. 20: 6; Prov. 6: 29. ^l 1 Sam. 23: 21. ^m Job 1: 14-17. ⁿ 1 Sam. 24: 19. ^o Prov. 11: 1. ^p Ps. 117-2; 36: 7; 57: 1; 63: 7. ^q Job 1: 16. ^r Or. *I trust*. ^s Gen. 33: 15; 1 Sam. 1: 15. ^t Heb. *to the heart*; Gen. 34: 3; Judg. 19: 3.

16. Fixed and strong resolution is necessary in order truly to serve God, and those who love him will, when called to it, give up all for his sake.

20. True piety will lead men to see and acknowledge the hand of God in their mercies and in their trials; to be thankful for the one and submissive under the other, and to endeavor in both to honor him.

CHAPTER II.

1. *Kinsman*; relative.

2. *Glean ears*; pick up what was scattered and left in the field by the reapers. *Grace*; favor.

3. *A part of the field*; the cultivated fields were not then ordinarily divided by fences, but by a stone or landmark. Without her knowing whose it was, God so ordered that she went into that part which belonged to Boaz.

7. *In the house*; probably the tent pitched in the field where the reapers were at work, and under which Boaz saw her sitting; for she does not seem to have gone home to her mother in Bethlehem until evening.

8. *Hearest thou not*; hearken. *My daughter*; an expression of kindness.

10. *She fell on her face*; a common mode in those regions of expressing reverence and gratitude.

13. *Like unto one of thy handmaidens*; as a foreigner she did not venture to put herself in the same rank with them.

handmaid, though I be not like unto one of thy handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the response; and he reached her parched corn, and she did eat, and was sufficed, and left.^a

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach^b her not.^b

16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ^c And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee.^c And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-in-law, Blessed be he of the LORD,^d who hath not left off his kindness to the living and to the dead.^e And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.^f

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men,^g until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet thee not^h in any other field.

23 So she kept fast by the maidens of Boaz, to

glean unto the end of barley-harvest and of wheat-harvest; and dwelt with her mother-in-law.^h

CHAPTER III.

1 By Naomi's instruction 5 Ruth's going to Boaz 10-13 S Boaz's welcome 14-16 Ruth's request 17-19 Boaz's answer 20-22 Ruth's departure 23

THEN Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee,^a that it may be well with thee?

2 And now is not Boaz of our kindred, with whose maidens thou wast?¹ Behold, he winnoweth barley to-night in the threshing-floor.

3 Wash thyself therefore, and anoint thee,² and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover³ his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ⁴ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry,^k he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ⁵ And it came to pass at midnight, that the man was afraid, and turned¹ himself: and behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth thy handmaid: spread therefore thy skirt over thy handmaid;¹ for thou art a near kinsman.⁷

10 And he said, Blessed be thou of the LORD, my daughter: for thou hast showed more kindness in the latter end than at the beginning,^m inasmuch as

^a Ruth 2:20. ^b Ruth 2:20. ^c Ruth 2:20. ^d Ruth 2:20. ^e Ruth 2:20. ^f Ruth 2:20. ^g Ruth 2:20. ^h Ruth 2:20. ⁱ Ruth 2:20. ^j Ruth 2:20. ^k Ruth 2:20. ^l Ruth 2:20. ^m Ruth 2:20.

14. *Vinegar*; a kind of sour wine or sauce used in those days.

17. *An ephah*; nearly a bushel.

20. *One of our next kinsmen*; one who according to the law had a right to redeem. Lev. 25:25.

23. *Wheat-harvest*; in May.

INSTRUCTIONS.

2. True piety will lead those who have it to be industrious, and to engage in any honest, useful employment to which they may in the providence of God be called.

3. With a fatherly kindness God watches over and directs the concerns of the poorest, most obscure, and defenceless of his people, and directs them in such a manner as to promote their highest good.

4. Love to God inspires good-will to men, and promotes kind affection and true politeness in all conditions and relations of life.

8. Kindness to the destitute, especially to the stranger, the widow, the fatherless, and those who have no earthly helper, is peculiarly pleasing to God and endearing to men.

11. Affectionate regard to parents and other relatives, and sacrifices for their benefit from love to God and his cause, are always remembered by him, and often even in this life receive a great reward.

13. The humble, who esteem others better than themselves, are often exalted by God's providence above all

proud and self-conceited. Thus the modest Ruth became the wife of "a mighty man of wealth," and the ancestor of David and of Him who is greater than David. All this earthly favor was but the earnest and pledge of that heavenly exaltation which is reserved for the meek and lowly in spirit.

15. A generous mind will avoid reproaches and every thing calculated to wound the feelings of the poor, and will delight to aid them in their efforts, by industry and economy, to provide for themselves and those dependent upon them.

19. In answer to the prayers of the pious poor for blessings on those who supply their wants, the rich often receive treasures better and more abundant than all which they bestow.

22. When in a course which we find by experience to be safe and useful, and in which the Lord blesses us, it is ordinarily wise to persevere and not be disposed to change. This the aged and experienced feel more deeply than the inexperienced and young.

CHAPTER III.

1. *Seek rest*; by procuring a husband and a home for her.

9. *Spread—thy skirt*; this was a request to him to redeem her husband's property and marry her, according to the directions in Deut. 25:5-10.

A. M. 2692
B. C. about
1312 thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city* of my people doth know that thou *art* a virtuous woman.^a

12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.^b

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman,^c well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth:^d lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.^e

15 Also he said, Bring the veil^f that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and he went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall:^g for the man will not be in rest, until he have finished the thing this day.

CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 11 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 15 The generation of Pharez.

THEN went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake came by;^h unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

* Heb. gate. a Prov. 12:4; 31:10. b ch. 4:1. c ch. 4:5; Deut. 25:5; Matt. 22:24, 25. d Jer. 4:2. e Rom. 14:16; 1 Cor. 10:32. f Or, sheet, or apron. g Psa. 37:3, 5. h ch. 3:12. i 1 Kings 21:3. j 11:6. I said I will

13. *Perform—the part of a kinsman*; redeem the property and marry her.

14. *Let it not be known*; lest false reports should be raised.

15. *Veil*; Ruth was in full dress, ver. 3, of which a veil of large size constituted a part.

INSTRUCTIONS.

1. Wise and pious parents will desire that their children should, if the Lord open the way for it, be well settled in married life, as most conducive to their usefulness and comfort, and that of those around them.

5. The directions of parents should be followed by children, even when they have arrived to mature years, so far as they accord with the revealed will of God. Prov. 1:8; 23:22.

11. A readiness promptly to comply with the known will of God, and to promote the highest good of men, especially of the poor and needy, is peculiarly pleasing in his sight, and prepares us for the reception of his choicest blessings.

14. Many things may be proper in one country or generation which would not be proper in another; and while our great object should be in all things to do right, we

2 And he took ten men of the elders of the city,^h and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And I thought to advertise thee,ⁱ saying, Buy it before the inhabitants,^j and before the elders of my people.^j If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for *there* is none to redeem it besides thee; and I *am* after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.^k

6 And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

7 Now this *was the manner* in former time in Israel concerning redeeming and concerning changing,^l for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thy house like Rachel and like Leah,^m which two did build the house of

reveal in thine ear. i Jer. 32:8, 25. j Gen. 23:17. k ch. 3:13. l Deut. 25:7-9. m Psa. 127:3; 128:3.

should also, as far as consistent, avoid all appearance of doing wrong, all occasions of misapprehension, and of having our good evil spoken of. Rom. 14:16; 1 Thess. 5:22.

CHAPTER IV.

1. *The gate*; to which men resorted to transact business. 2. *He took ten men*; to witness the transactions. Ver. 9-11.

5. *To raise up the name of the dead*; he must marry Ruth, as well as redeem or buy the land.

6. *Cannot redeem it*; that is, upon the condition just added by Boaz, which would impose upon him the burden of maintaining Ruth and Naomi, in addition to his own family.

7. *A testimony*; that the man who gave the shoe transferred his right to the one who received it.

10. *Raise up the name of the dead*; the eldest son would inherit the estate, and thus the name and inheritance of the family would be preserved.

11. *Build the house*; had a numerous posterity. Ephraim—Bethlehem; different names of the place in which they lived.

Israel; * and do thou worthily * in Ephratah,^b and be famous * in Beth-lehem:

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah; * of the seed which the Lord shall give thee of this young woman.

13 * So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.^c

14 And the women said unto Naomi, Blessed be the Lord,^e which hath not left thee^f this day without a kinsman,^g that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and a nourisher of^h thine old age: * for thy daughter-in-law, which loveth thee, which is better to thee than seven sons,ⁱ hath borne him.

^a Gen. xlviii. 20, 30. * Or, get thee riches, or power. ^b Mic. 5:2. ^c Heb. resurrection &c. name. ^d Gen. 38:29. ^e Gen. 20:17, 18. ^f 33:5. ^g Rom. 12:15. ^h Heb. caused to ease unto. ⁱ Or, redeemer. ^j Heb. to nourish, Gen. 15:11.

12. Pharez; from whom Boaz and the Bethlehemites descended.

14. A kinsman; one who should perpetuate the name and inheritance of her family.

17. Obed; meaning a servant, or one who would be serviceable. From him descended David and Christ.

INSTRUCTIONS.

1. Punctuality in the transaction of business, and a habit of having every thing done at the right time and in the right way, are highly conducive to prosperity, usefulness, and enjoyment.

2. In the sale and conveyance of property, great care should be taken that the case be fairly stated and correctly understood by all concerned, that it be duly witnessed, and so conducted in all respects as to cut off all occasion of future misunderstanding and contention.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it. A. M. 2002.
B. C. about
1042

17 And the women her neighbors gave it a name,^a saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

18 ¶ Now these are the generations of Pharez: Pharez begat Hezron,^b

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon,^c and Nahshon begat Salmon,^d

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.^e

Psa. 55:22. * Heb. thy gray hairs. ^f 1 Sam. 1:8. ^g Luke 1:5. ^h Matt. 1:3, etc. ⁱ Num. 1:7. * Or, Salmon. ^j 1 Chr. 2:15.

6. It is not wise for a man to purchase more property than he can pay for. Nor, if he has one wife, is it right for him to take another. If he does, he violates the original law of marriage, and will find the way of transgressors to be hard.

11. Marriage is an ordinance of God, which should be entered into in his fear, be solemnized before witnesses, and its duties so discharged that it may be a blessing to all concerned.

14. The birth of a child is a just cause of rejoicing, and all interested should unite in supplication to God that it may live, be sanctified, and made a blessing to itself and its friends, to the church of God and the world.

17. Those who honor God he will honor, and make them blessings to all generations, even to the end of time and onward to eternity. Blessed supremely, for ever blessed, are all who trust in and obey him.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED, THE FIRST BOOK OF THE KINGS.

THE TWO BOOKS OF SAMUEL originally constituted one whole, the division having been made by the Greek translators as a matter of mere convenience, so as to close the first book with the death of Saul, and begin the second with the accession of David to the throne. To the original work the name of Samuel was given, because it opens with the history of his birth and labors; and this name has been generally retained for both parts since its division. The Greek Septuagint, however, designates the books from their contents, "*The first and second of Kings.*" They are a continuation of the history of God's covenant people from the close of Eli's administration as judge to that of David's reign. Thus they embrace a most interesting period, that of the change of the government to a kingly form, and the successive inauguration of the first two monarchs of Israel by God's immediate appointment. This change was so conducted as to manifest in the clearest light God's absolute sovereignty over Israel. First He gave the throne to Saul; but when he refused to yield obedience to God's commands, he was set aside, and David appointed in his stead. Nor was it till David's obedience had been fully tested, that God confirmed the throne to his family.

The author of these books is not known. We read, 1 Chron. 29:29, 30, "Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries." Whoever was the author, it is reasonable to suppose that he drew largely from the books here mentioned; and since we find both Gad and Nathan active at the close of David's reign, the work may have been completed by one of these two inspired men.

That these books were composed after the death of David is manifest from the fact that they record the years of his reign, 2 Sam. 5:4, 5; and also his last words, 2 Sam. 23:1. But it is remarkable that they do not record his death, a circumstance that may perhaps be explained upon the supposition that they were composed very soon after that event, when it was sufficient to assume it as universally known, without expressly mentioning it. The graphic style of the narratives contained in these books, and the minuteness of their details, show that they were written by contemporaries and eye-witnesses.

A. M. 2833.
B. C. about 1171.

CHAPTER I.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli first rebuking her, afterwards blesseth her. 19 Hannah having borne Samuel, stayeth at home till he be weaned. 24 She presenteth him, according to her vow, to the Lord.

NOW there was a certain man of Ramathaim-zophim,^a of mount Ephraim, and his name

was Elkanah,^b the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph,^c an Ephrathite:

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

^a 1 Sam. 1:19; 7:17; 25:1.

^b 1 Chr. 6:27, 34. ^c 1 Chr. 6:35.

CHAPTER I.

1. *Of Ramathaim-zophim*; not the Ramah of Benjamin situated near Gibeah, a few miles north of Jerusalem. Judg. 19:13; Isa. 10:29; Hos. 5:8. It is probably the same as the Ramah where Samuel lived and was buried. 1 Sam. 1:19; 7:17; 25:1. Its position is uncertain. Some

suppose it to have been the place now called Soba, a short distance west of Jerusalem. *Mount Ephraim*; this was probably a mountainous ridge that had its rise in Ephraim, and was continued south through Benjamin under the same name; for Ramathaim-zophim seems to have been south of the tribe of Ephraim. *An Ephrathite*; Samuel was of Levitical descent, and belonged to the family

3 And this man went up out of his city yearly* to worship and to sacrifice unto the Lord of hosts in Shiloh.[†] And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, *were* there.

4^a And when the time was that Elkanah offered,^b he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy[†] portion; for he loved Hannah: but the LORD had shut up her womb.*

6 And her adversary also provoked[†] her sore,^d
for to make her fret, because the LORD had shut
up her womb.

And as he did so year by year, when she went up^s to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?^e

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she *was* in bitterness of¹ soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow,^f and said, O LORD of hosts, if thou wilt indeed look on the affliction of thy handmaid,^g and remember me,^h and not forget thy handmaid, but wilt give unto thy handmaid a man-child;ⁱ then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.¹

12 And it came to pass, as she continued praying* before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, ^{A M 283} my lord, I *am* a woman of a sorrowful ^{B C about} spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thy handmaid for a daughter of Belial: for out of the abundance of my complaint^t and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.^k

18 And she said, Let thy handmaid find grace in thy sight. So the woman went her way, and did eat,¹ and her countenance was no more *sad*.

19 ¶ And they arose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.^m

20 Wherefore it came to pass, when the time was come about⁸ after Hannah had conceived, that she bare a son, and called his name Samuel,⁹ saying, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD,*" and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good;° tarry until thou have weaned him; only the LORD establish his word.² So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

* Heb. *from year to year*. † Ex. 12:14, Luke 2:11. ‡ Deut. 12:5-7.
 § Or, *double*. ¶ Gen. 30:2. † Heb. *angered*. ‡ Job. 21:21. § Or, *from the time that she went*; Heb. *from her going up*. ¶ Ruth. 1:15. † Heb. *bitter* of. ‡ Judg. 11:30. § 2 Sam. 16:12. ¶ Gen. 30:22. † Heb. *seed of men*.

¹ Num. 6:5. * Heb. *multiple* to pray. † Heb. *hard of spirit*. ‡ Psa. 62:8. † Heb. *meditation*. ‡ Psa. 20:3, 5. † Eccl. 9:7. ^m ver. 11. ‡ Heb. *in resolution of days*. † That is, *Asked of God*. ⁿ Luke 2:22. ⁿ Num. 30:7. p 2 Sam 7:25.

of the Kohathites. See the genealogy, 1 Chron. 6:33-35, where the name Shemuel is, in the original, the same as that here called Samuel; Eliel is equivalent to Elihu, and Toah is only another form of Tohu. His father Elkanah is called an Ephrathite either because he resided in mount Ephraim, just as the Ephraimites themselves are sometimes called Ephrathites, Judg. 12:5; 1 Kings 11:26; or, as some think, from his having lived in Bethlehem Ephraim.

3. *The Lord of hosts*; this is the first mention in the Bible of Jehovah under this title. See verse 11. It means, God of armies, or of the multitudes of heaven, and of the universe. *In Shiloh*; where the tabernacle then was. It lay in the tribe of Ephraim, among the hills a little east of the road leading northward from Jerusalem to Shechem. *Eli*; he was then high-priest.

4. *Portions*; of the offering on which they were to feast. Lev. 7:15.

5. *A worthy portion; larger and better.*

6. *Her adversary*; supposed to be Peninnah. Ver. 7.

9. *The temple*; the tabernacle; the temple was not then built.

11. *Give him unto the Lord; to be employed all his life in the special service of Jehovah. No razor come upon his head; he should be a Nazarite. Num. 6:2-5.*

16. *Daughter of Belial*; an abandoned wicked woman. *Spoken*; prayed to the Lord.

18. *Grace; favor.* *No more sad;* she cheerfully committed her case to the Lord, and expected that he would answer her prayers.

20. *Samuel*; meaning, asked of God. It appears from 1 Chron. 6:22-37, that he was a descendant of Korah. Thus out of the family of one whom God so sorely punished with sudden death, he yet in his great mercy raised up in after-times the prophet Samuel and the sweet singer Heman. The descendants of the ungodly, warned by the fate, and turning from the sins of their fathers, may through the grace of God become signally holy, honored, and useful.

24. *One ephah*; about thirty quarts.

INSTRUCTIONS.

2. When a man so far departs from the original law of marriage as to have two wives, he may expect to have peculiar trials.

6. Designed and needless provocations increase the wickedness of the giver and the unhappiness of the receiver.

8. A just sense of our unworthiness as sinners, and of the numerous mercies which God bestows upon us, would cure us of discontent.

10. The best way to obtain relief from trouble is to go to God in humble, affectionate, believing prayer, spread

A. M. 2833. 25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed;^a and the LORD hath given me my petition which I asked of him:^b

28 Therefore also I have lent him to the LORD;^c as long as he liveth he shall be lent^d to the LORD. And he worshipped the LORD there.

CHAPTER II.

1 Hannah's song in thankfulness. 12 The sin of Eli's sons. 18 Samuel's ministry. 20 By Eli's blessing Hannah is more fruitful. 22 Eli reproveth his sons. 27 A prophecy against Eli's house.

AN Hannah prayed, and said, My heart rejoiceth in the LORD,^e my horn is exalted in the LORD;^f my mouth is enlarged over mine enemies; because I rejoice in thy salvation.^g

2 There is none holy as the LORD:^h for there is none besides thee: neither is there any rock like our God.ⁱ

3 Talk no more so exceeding proudly; let not arrogancy^j come out of your mouth:^k for the LORD is a God of knowledge,^l and by him actions are weighed.

4 The bows of the mighty men are broken,^m and they that stumbled are girded with strength.

5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath borne seven;ⁿ and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive:^o he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich:^p he bringeth low, and lifteth up.^q

8 He raiseth up the poor out of the dust, and

lifteth up the beggar from the dunghill, to set them among princes,^r and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.^s

9 He will keep the feet of his saints,^t and the wicked shall be silent in darkness; for by strength shall no man prevail.^u

10 The adversaries of the LORD shall be broken to pieces;^v out of heaven shall he thunder upon them;^w the LORD shall judge the ends of the earth;^x and he shall give strength unto his king, and exalt the horn of his anointed.^y

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli were sons of Belial; they knew not the LORD.^z

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat,^{aa} the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And if any man said unto him, Let them not fail to burn the fat presently,^{ab} and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.

17 Wherefore the sin of the young men was very great before the LORD:^{ac} for men abhorred the offering of the LORD.^{ad}

^a Psal. 146. ^b Psal. 145:19. ^c Or, returned him, whom I have obtained by petition. ^d Or, he whom I have obtained by petition. ^e Luke 1:46, etc. ^f Psal. 112:7. ^g Psal. 135:5. ^h Exod. 15:11. ⁱ Deut. 32:31. ^j Heb. hard. ^k Psal. 94:4. ^l Jer. 17:10. ^m Psal. 37:15, 17. ⁿ Psal. 113:9. ^o Deut. 32:39. ^p Job 1:21. ^q Psal. 75:7. ^r Psal.

113:7. ^s Dan. 4:17. ^t Psal. 102:25. ^u Psal. 121:3. ^v Eccl. 9:11. ^w Exod. 15:16. ^x Psal. 2:9. ^y Psal. 135:14. ^z Psal. 96:13. ^{aa} Psal. 80:24. ^{ab} Jer. 22:16. ^{ac} Rom. 1:24, 26. ^{ad} Lev. 3:3-5, 16. ^{ae} Heb. as on the day. ^{af} Gen. 13:13. ^{ag} Mal. 2:8.

out before him our wants, and beseech him for Christ's sake to bestow the blessings we need.

17. Fidelity in giving reproof, meekness in receiving it, and readiness to correct mistakes, and also to receive correction, are traits of character in the worshippers of Jehovah which prepare them for the mutual reception of his blessings.

18. Prayer often brings sweet peace to the soul, before the particular blessings prayed for are received.

20. Blessings obtained of God in answer to prayer should be promptly and gratefully acknowledged, and measures be taken to keep his goodness in perpetual remembrance. Psal. 116:1, 2.

23. A wise woman will, if consistent, nurse and train her own children. Even if it keep her for a time from public worship, and occasion many privations and cares, yet, in the health, character, and conduct of her well-trained children, she may expect, with the blessing of God, whose wise and good arrangement she has in this respect followed, a gracious and abundant reward.

28. No blessings are more dear, and none give greater comfort, than those which are gratefully received from, and heartily devoted to the Lord.

CHAPTER II.

1. My horn is exalted; the horn was an emblem of power: the Lord would cause her to triumph over all her foes.

2. None besides thee; no other living and true God. Rock, support, refuge, source of good.

3. Actions are weighed; God perfectly understands their nature, character, and deserts.

4. The mighty; who trust in their own strength. They, that stumbled; the feeble who trust in God.

5. Ceased; ceased to be hungry, from the abundance that God gave them. Borne seven; had many children.

6. The pillars of the earth are the Lord's; he made and sustains it, and he overrules and disposes of all its concerns.

9. Keep the feet of his saints; preserve them. By strength; of any created arm.

10. His king—his anointed; this is the first time the word Messiah, or the Anointed, is mentioned in the Bible. It is applied to David and to Christ.

11. Ramah; the same as Ramathaim-zophim. Chap. 1:1. Minister unto the Lord; perform such services about the sanctuary as were suited to his age.

12. Sons of Eli; Hophni and Phinehas. Ver. 34. Sons of Belial; exceedingly wicked. Knew not the Lord; not in such a manner as to love and serve him.

13. Seething; boiling.

14. The priest took; this was robbing the offerer.

15. Sodden; boiled.

16. I will take it; this was an additional robbery.

17. Men abhorred the offering of the Lord; on account of the wickedness of the priests.

18 * But Samuel ministered before the LORD, being a child, girded with a linen ephod.^a

19 Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.^b

20 * And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent^c to the LORD. And they went unto their own home.

21 And the LORD visited Hannah,^c so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled^d at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings;^e by all this people.

24 Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress.^f

25 If one man sin against another, the judge shall judge him; but if a man sin against the LORD,^g who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them.^h

26 And the child Samuel grew on, and was in favor both with the LORD, and also with men.ⁱ

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father,^j when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest to offer upon mine altar, to burn incense, to wear an ephod before me?^k and did I give unto the house of thy father all the

offerings made by fire of the children of Israel?^l

29 Wherefore kick ye at my sacrifice and at mine offering,^k which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever:^m but now the LORD saith, Be it far from me;ⁿ for them that honor me I will honor,ⁿ and they that despise me shall be lightly esteemed.^o

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.^p

32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel:^q and there shall not be an old man in thy house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thy heart: and all the increase of thy house shall die in the flower of their age.^r

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.^s

35 And I will raise me up a faithful priest, that shall do according to that which is in my heart and in my mind:^t and I will build him a sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, that every one that is left in thy house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put^u me, I pray thee, into one of the priests' offices,^t that I may eat a piece of bread.

^a Exod. 28:1. ^b Gen. 1:3. ^c Or, portion which she asked. ^d Gen. 21:1. ^e Heb. assembled by troops. Exod. 3:7. ^f 1 Chr. 21:1. ^g Or, cut words of you. ^h 1 Chr. 21:1. ⁱ Num. 1:5. ^j Exod. 31:1. ^k 1 Sam. 2:2. ^l Heb. 7:2. ^m 1 Sam. 11:20. ⁿ Prov. 3:4. ^o Exod. 2:2. ^p Exod. 14:27. ^q Exod. 2:14. ^r Lev. 7:7. ^s 31:1. ^t Num. 5:9, 10, 18-19. ^u Deut. 32:15. ^v Exod. 29:9. ^w Jer. 18:9, 10.

18. A linen ephod; a garment like that which was worn by the priests.

20. The loan; chap. 1:28.

24. Ye make the LORD's people to transgress; by tempting them to sin.

25. The judge shall judge him; if it were an offence of a man against his fellow-man, he might be punished according to the law; or by offering the appointed sacrifice, he might through faith in Christ be forgiven. But this was a sin not only against men, but against God; it profaned the sacrifice which typified the sacrifice of Christ, and there remained no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation. Such was probably the meaning of Eli, but he did not convey it with clearness and power to the minds of his profligate sons. Nor did he, as he should have done, act it out, by not only reproving them, but expelling them from their office and visiting them with condign punishment, as a warning to all of the guilt and danger of such wickedness. He was a judge as well as a father, and should have been a terror to those evil-doers. But he regarded his sons in this matter more than he did the honor of God. Because; on account of their sins.

26. In favor—with the LORD; God may have given him renewing grace in his infant years, in answer to the prayers of his mother.

27. Appear unto the house of thy father; Eli descended from Aaron. Exod. 4:14, 27; 28:1-4; Lev. 7:7-35.

^a 1 Sam. 9:11. ^b Prov. 3:9, 10. ^c Mal. 2:2. ^d 1 Kings 2:27, 35. ^e Or, the affliction of the tabernacle, for all the wealth which God would have given Israel. ^f Heb. men. ^g 1 Chr. 11:11. ^h Ezek. 44:15, 16. ⁱ Heb. Join. ^j Or, somewhat about the priesthood.

29. Kick; dishonor, by profaning them or suffering them to be profaned.

30. Walk before me; Exod. 28:43; 29:9; Num. 25:10-13. For ever; to the end of the Jewish dispensation. Lightly esteemed; rejected and punished.

31. Cut off thine arm; cause his power and authority to cease.

32. An enemy in my habitation; or, according to the marginal reading, the affliction of the tabernacle, on account of the ark being taken by the Philistines, and other calamities.

34. A sign; an evidence that all which he had foretold would be accomplished. Chap. 4:11.

35. A faithful priest; Zadok, a descendant not of Eli, but of Eleazar. 1 Kings 2:27, 35; 1 Chron. 29:22. Build him a sure house; continue his posterity in the priesthood. Mine anointed; the kings of David's line who would be anointed by him to their office, and from whom Christ would come. For ever; as long as the kings of Israel should continue.

36. In thy house; of Eli's descendants. Shall say; on account of their great poverty and degradation.

INSTRUCTIONS.

1. Whenever we receive new mercies, let who will be the instrument, we should feel that they come from God, and give him the praise.

3. A conviction of the constant, all-pervading presence of

A. M. 2863.
B. C. about 1141.

CHAPTER III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 15 Samuel, though loath, telleth Eli the vision. 19 Samuel groweth in credit.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days;^a *there was no open vision.*

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, *that he could not see;*

3 And ere the lamp of God went out in the temple of the LORD,^b where the ark of God was, and Samuel was laid down to sleep;

4 That the LORD called Samuel: and he answered, Here am I.

5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel: and Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.*

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel.^c Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.^d

12 In that day I will perform against Eli all things which I have spoken concerning his house:^e when I begin, I will also make an end.^f

13 For I have told^g him that I will judge his house for ever for the iniquity which he knoweth;^h because his sons made themselves vile,ⁱ and he restrained them not.^j

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.^k

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son: and he answered, Here am I.

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me:^l God do so to thee, and more also,^m if thou hide any thingⁿ from me of all the things that he said unto thee.

18 And Samuel told him every whit,^o and hid nothing from him. And he said, It is the LORD:^p let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.^q

20 And all Israel from Dan even to Beersheba knew that Samuel was established^r to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

^a Psa. 74:9. ^b Exod. 27:20-21. * Or, Thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him. ^c ver. 4, 5, 6, 7. ^d 2 Kings 21:12; Jer. 19:3. ^e ch. 2:29. etc. ^f Heb. beginning and ending. ^g Or, And I will tell. ^h Ezek. 7:3. ⁱ Or, accused. ^j ch. 2:12.

^k 23. etc. ^l Heb. frowned not upon them. ^m Num. 15:30; Psa. 51:16; Isa. 22:14; Heb. 10:4-10. ⁿ Ruth 1:17. ^o Heb. so add. * Or, word. ^p Heb. all the things, or words. ^q Job 1:21; Psa. 39:9; Isa. 39:8. ^r ch. 9:6. ^s Or, faithful.

God tends to keep us from sin, excite us to duty, and make us humble, grateful, and better fitted for every good work.

6. Changes in the condition of individuals, families, and nations, though brought about by human instrumentality, are ordered by the Lord, and his agency in them should always be acknowledged.

9. However great the opposition of the wicked, the righteous shall finally overcome, and the temporary successes of the wicked will end in their final and everlasting defeat.

11. God is greatly pleased when little children devote themselves to his service; and the smallest child who loves him has more true spiritual knowledge than the greatest and most learned man who neglects his service.

12. Men may be called priests, or ministers of religion, may conduct the forms of public worship, and have the best opportunities of knowing God, and yet hate him and be guilty of the most enormous wickedness.

17. A covetous, self-indulgent, and licentious ministry is one of the greatest curses to the souls of men. It leads multitudes to despise the ordinances of religion and sink into the darkness and pollution of infidelity.

20. A freewill-offering to the Lord, even of that which is his, he receives with delight, and bestows upon the offerer an abundant reward.

22. When those who have the right and the power to put licentious men out of the ministry, neglect to do it, they become partakers in their sins, and will share their woes.

26. Parents who receive their children as the gift of God, and train them up in the way they should go, may hope that, through the renewing and sanctifying influences of the Holy Spirit, they will early devote themselves to

the service of Christ, and continue in it to the end of life. Prov. 22:6; Eph. 6:4.

27. Great favors shown to any one lay him under great obligations to be faithful in the discharge of his appropriate duties, and will aggravate his guilt if he neglect them.

29. It is a great sin for parents to regard their children more than they do God, and the continued indulgence of this sin will bring upon them fearful punishment.

31. The sins of parents may deeply affect not only their children, but their distant posterity, even to the end of time and onward to eternity.

34. When God makes declarations with regard to the future, he furnishes such evidence of the certainty of their accomplishment as ought to produce universal conviction.

35. The providence of God is a commentary on his word, and the more we see of the operations of the one, the more we shall see of the truth of the other.

CHAPTER III.

1. Precious; rare, uncommon. No open vision; literally, "vision was not spread abroad," that is, revelations from God were not common.

7. Did not yet know the Lord; did not know him in the way of receiving revelations from him.

14. Not be purged; not so done away as to prevent the threatened punishment.

17. Do so to thee; punish thee.

18. Let none of his words fall; let none of his predictions fail of their accomplishment.

20. From Dan even to Beer-sheba; from one end of the land to the other.

CHAPTER IV.

1 The Tergites are covered by the Pleurites at Elzenzer. 3 They form a row in the thorax of the T. 10 They are smaller than the ones before and behind. 11 They are small. 12 Elzenzer. 13 A. 14 A. 15 A. 16 A. 17 A. 18 A. 19 A. 20 A. 21 A. 22 A. 23 A. 24 A. 25 A. 26 A. 27 A. 28 A. 29 A. 30 A. 31 A. 32 A. 33 A. 34 A. 35 A. 36 A. 37 A. 38 A. 39 A. 40 A. 41 A. 42 A. 43 A. 44 A. 45 A. 46 A. 47 A. 48 A. 49 A. 50 A. 51 A. 52 A. 53 A. 54 A. 55 A. 56 A. 57 A. 58 A. 59 A. 60 A. 61 A. 62 A. 63 A. 64 A. 65 A. 66 A. 67 A. 68 A. 69 A. 70 A. 71 A. 72 A. 73 A. 74 A. 75 A. 76 A. 77 A. 78 A. 79 A. 80 A. 81 A. 82 A. 83 A. 84 A. 85 A. 86 A. 87 A. 88 A. 89 A. 90 A. 91 A. 92 A. 93 A. 94 A. 95 A. 96 A. 97 A. 98 A. 99 A. 100 A. 101 A. 102 A. 103 A. 104 A. 105 A. 106 A. 107 A. 108 A. 109 A. 110 A. 111 A. 112 A. 113 A. 114 A. 115 A. 116 A. 117 A. 118 A. 119 A. 120 A. 121 A. 122 A. 123 A. 124 A. 125 A. 126 A. 127 A. 128 A. 129 A. 130 A. 131 A. 132 A. 133 A. 134 A. 135 A. 136 A. 137 A. 138 A. 139 A. 140 A. 141 A. 142 A. 143 A. 144 A. 145 A. 146 A. 147 A. 148 A. 149 A. 150 A. 151 A. 152 A. 153 A. 154 A. 155 A. 156 A. 157 A. 158 A. 159 A. 160 A. 161 A. 162 A. 163 A. 164 A. 165 A. 166 A. 167 A. 168 A. 169 A. 170 A. 171 A. 172 A. 173 A. 174 A. 175 A. 176 A. 177 A. 178 A. 179 A. 180 A. 181 A. 182 A. 183 A. 184 A. 185 A. 186 A. 187 A. 188 A. 189 A. 190 A. 191 A. 192 A. 193 A. 194 A. 195 A. 196 A. 197 A. 198 A. 199 A. 200 A. 201 A. 202 A. 203 A. 204 A. 205 A. 206 A. 207 A. 208 A. 209 A. 210 A. 211 A. 212 A. 213 A. 214 A. 215 A. 216 A. 217 A. 218 A. 219 A. 220 A. 221 A. 222 A. 223 A. 224 A. 225 A. 226 A. 227 A. 228 A. 229 A. 230 A. 231 A. 232 A. 233 A. 234 A. 235 A. 236 A. 237 A. 238 A. 239 A. 240 A. 241 A. 242 A. 243 A. 244 A. 245 A. 246 A. 247 A. 248 A. 249 A. 250 A. 251 A. 252 A. 253 A. 254 A. 255 A. 256 A. 257 A. 258 A. 259 A. 260 A. 261 A. 262 A. 263 A. 264 A. 265 A. 266 A. 267 A. 268 A. 269 A. 270 A. 271 A. 272 A. 273 A. 274 A. 275 A. 276 A. 277 A. 278 A. 279 A. 280 A. 281 A. 282 A. 283 A. 284 A. 285 A. 286 A. 287 A. 288 A. 289 A. 290 A. 291 A. 292 A. 293 A. 294 A. 295 A. 296 A. 297 A. 298 A. 299 A. 300 A. 301 A. 302 A. 303 A. 304 A. 305 A. 306 A. 307 A. 308 A. 309 A. 310 A. 311 A. 312 A. 313 A. 314 A. 315 A. 316 A. 317 A. 318 A. 319 A. 320 A. 321 A. 322 A. 323 A. 324 A. 325 A. 326 A. 327 A. 328 A. 329 A. 330 A. 331 A. 332 A. 333 A. 334 A. 335 A. 336 A. 337 A. 338 A. 339 A. 340 A. 341 A. 342 A. 343 A. 344 A. 345 A. 346 A. 347 A. 348 A. 349 A. 350 A. 351 A. 352 A. 353 A. 354 A. 355 A. 356 A. 357 A. 358 A. 359 A. 360 A. 361 A. 362 A. 363 A. 364 A. 365 A. 366 A. 367 A. 368 A. 369 A. 370 A. 371 A. 372 A. 373 A. 374 A. 375 A. 376 A. 377 A. 378 A. 379 A. 380 A. 381 A. 382 A. 383 A. 384 A. 385 A. 386 A. 387 A. 388 A. 389 A. 390 A. 391 A. 392 A. 393 A. 394 A. 395 A. 396 A. 397 A. 398 A. 399 A. 400 A. 401 A. 402 A. 403 A. 404 A. 405 A. 406 A. 407 A. 408 A. 409 A. 410 A. 411 A. 412 A. 413 A. 414 A. 415 A. 416 A. 417 A. 418 A. 419 A. 420 A. 421 A. 422 A. 423 A. 424 A. 425 A. 426 A. 427 A. 428 A. 429 A. 430 A. 431 A. 432 A. 433 A. 434 A. 435 A. 436 A. 437 A. 438 A. 439 A. 440 A. 441 A. 442 A. 443 A. 444 A. 445 A. 446 A. 447 A. 448 A. 449 A. 450 A. 451 A. 452 A. 453 A. 454 A. 455 A. 456 A. 457 A. 458 A. 459 A. 460 A. 461 A. 462 A. 463 A. 464 A. 465 A. 466 A. 467 A. 468 A. 469 A. 470 A. 471 A. 472 A. 473 A. 474 A. 475 A. 476 A. 477 A. 478 A. 479 A. 480 A. 481 A. 482 A. 483 A. 484 A. 485 A. 486 A. 487 A. 488 A. 489 A. 490 A. 491 A. 492 A. 493 A. 494 A. 495 A. 496 A. 497 A. 498 A. 499 A. 500 A. 501 A. 502 A. 503 A. 504 A. 505 A. 506 A. 507 A. 508 A. 509 A. 510 A. 511 A. 512 A. 513 A. 514 A. 515 A. 516 A. 517 A. 518 A. 519 A. 520 A. 521 A. 522 A. 523 A. 524 A. 525 A. 526 A. 527 A. 528 A. 529 A. 530 A. 531 A. 532 A. 533 A. 534 A. 535 A. 536 A. 537 A. 538 A. 539 A. 540 A. 541 A. 542 A. 543 A. 544 A. 545 A. 546 A. 547 A. 548 A. 549 A. 550 A. 551 A. 552 A. 553 A. 554 A. 555 A. 556 A. 557 A. 558 A. 559 A. 560 A. 561 A. 562 A. 563 A. 564 A. 565 A. 566 A. 567 A. 568 A. 569 A. 570 A. 571 A. 572 A. 573 A. 574 A. 575 A. 576 A. 577 A. 578 A. 579 A. 580 A. 581 A. 582 A. 583 A. 584 A. 585 A. 586 A. 587 A. 588 A. 589 A. 590 A. 591 A. 592 A. 593 A. 594 A. 595 A. 596 A. 597 A. 598 A. 599 A. 600 A. 601 A. 602 A. 603 A. 604 A. 605 A. 606 A. 607 A. 608 A. 609 A. 610 A. 611 A. 612 A. 613 A. 614 A. 615 A. 616 A. 617 A. 618 A. 619 A. 620 A. 621 A. 622 A. 623 A. 624 A. 625 A. 626 A. 627 A. 628 A. 629 A. 630 A. 631 A. 632 A. 633 A. 634 A. 635 A. 636 A. 637 A. 638 A. 639 A. 640 A. 641 A. 642 A. 643 A. 644 A. 645 A. 646 A. 647 A. 648 A. 649 A. 650 A. 651 A. 652 A. 653 A. 654 A. 655 A. 656 A. 657 A. 658 A. 659 A. 660 A. 661 A. 662 A. 663 A. 664 A. 665 A. 666 A. 667 A. 668 A. 669 A. 670 A. 671 A. 672 A. 673 A. 674 A. 675 A. 676 A. 677 A. 678 A. 679 A. 680 A. 681 A. 682 A. 683 A. 684 A. 685 A. 686 A. 687 A. 688 A. 689 A. 690 A. 691 A. 692 A. 693 A. 694 A. 695 A. 696 A. 697 A. 698 A. 699 A.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined battle,* Israel was smitten before the Philistines: and they slew of the army† in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch^e the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubim:^a and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews?

And they understood that the ark of the
 Lord was come into the camp.

7 And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.¹

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men,^b O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you:^c quit yourselves like men,^d and fight.

10 ¶ And the Philistines fought, and Israel was smitten,^d and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken;^c and the two sons of Eli, Hophni and Phinehas, were slain.^d

12th And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.^f

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God.^s And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim,[†] that he could not see.

* We came to pass. He¹ says: + He¹, the battle was spread. † He¹ to the army. ‡ He¹ take unto us. a. 13. † 2. 18. 22, 2 Sam. 6:2; Ps. 80:1. † He¹ yesterday, of the third day. ‡ 10. 3. ‡ 13. 39. 134. * He¹ b.

men d l'sa 7s 00 64 e ch 2 54 * Heb. *dud*. † Josh. 7 6, 2 Sam. 15 32, Job 2 12. ‡ Isa. 29 5. § Heb. *stood*.

INSTRUCTIONS.

1. Those who are blessed with a fulness of divine instruction and with all the means of grace, but very faintly realize the sad condition of such as are without them, wandering in darkness and the shadow of death.

2. Eyesight is a great blessing, which should be carefully preserved and wisely employed; that in case of its loss, the mind, in rich stores of knowledge, may have materials for useful and happy contemplation.

5. Cheerful readiness in children to comply with the wishes of parents and teachers, is an indication of great excellence of character, and of eminent usefulness in future life.

7. God by his Spirit, in his word and his providence, sometimes repeatedly speaks to men before they are aware of it, especially if they are young and have not been accustomed to distinguish his voice from that of others.

13. When men, and even children, manifest a readiness to be instructed by God, he will communicate to them a knowledge of his will; and though it may be trying, yet in doing it they will be accepted of him and receive a great reward.

13. Parents, to please God and escape his indignation, must not only pray with and for their children, and counsel and advise them, but must also govern them; and if they are disposed to be openly vicious, must inflict such punishment as will effectually restrain them. Nor must fear or favor hinder them from exercising the authority and power which God has given them for this purpose.

17. Parents should encourage their children freely and fully to communicate with them on all things in which they are interested, especially on the subject of religion and whatever pertains to the performance of duty.

18. When the will of God is made known, true piety in vigorous exercise will lead the soul to acquiesce in it.

feeling that what God says must be true, and what he does must be right and good.

19. When men follow the directions of God so far as they know them, he will communicate to them an increasing knowledge of his will, and by experience they will acquire the habit of readily understanding and promptly obeying it.

CHAPTER IV.

1. *The word of Samuel*; that which God revealed to him. *Eben-ezer*—*Aphck*; Mizpeh, where Samuel judged Israel, is supposed to have been the modern Neby Samwil, (Prophet Samuel,) a few miles north-north-west from Jerusalem. *Eben-ezer*, here named by way of anticipation, was in its vicinity. Chap. 7:12. There were several places that bore the name of *Aphck*. That named here can hardly have been the *Aphck* near Jezreel, where the Philistines encamped before the overthrow of Saul, chap. 29:1, as that is far distant from *Eben-ezer*. It seems rather to have been situated in the tribe of Judah, perhaps south-west of *Eben-ezer* on the road to *Ashdod*. Chap. 5:1.

3. *Let us fetch the ark*; the emblem of the divine presence. They hoped to receive from the emblem what could only come from God; as many now hope, from the image or figure of the cross, to receive what can come only from Him who bled upon it.

4. *Between the cherubim*; the Shekinah, or visible glory of God, was manifested over the mercy-seat between the cherubim, and that was regarded as his special dwelling-place.

8. *Gods*; *God*. Though this word in the original is in the plural number, yet when applied to Jehovah, it should be, as it usually is, translated in the singular.

9. *Quit yourselves; do your duty.*

12. *His clothes rent*; in token of great mourning.

A. M. 2863.
B. C. about
1141.

16 And the man said unto Eli, *I am he* that came out of the army, and I fled to-day out of the army. And he said, What is there done,* my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.^a

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and he heavy. And he had judged Israel forty years.[†]

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered:[‡] and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came[§] upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not;^b for thou hast borne a son. But she answered not, neither did she regard it.¹

21 And she named the child Ichabod,² saying, The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The glory is departed from Israel:^c for the ark of God is taken.

CHAPTER V.

1 The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods. 8 So God dealt with them of Gath, when it was brought thither: 10 and so with them of Ekron, when it was brought thither.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.^d

2 When the Philistines took the ark of God, they brought it into the house of Dagon,^e and set it by Dagon.

* Heb. *the thing*. † ch. 2:32. ‡ He seems to have been a pidge to do justice only, and in Southwest Israel. § Or, *ey-out*. ¶ Heb. *were turned*. 1 Gen. 35:17. 2 Heb. *set not her heart*. 3 That is, *Where is the glory?* or, *There is no glory*. 4 Psa. 78:61; 106:20; Jer. 2:11; Hos. 9:12. 5 ch. 7:12.

18. *He fell*; Eli.

21. *Ichabod*; no glory.

INSTRUCTIONS.

1. The declarations of God in his word are often shown to be true by his providence, and those who had disbelieved them are thus made to see their truth.

3. Men often expect from the mere forms of religion what can come only from its power: from senseless wood or stone they expect what can come only from the one living and true God.

5. Ignorant and false zeal in immoral and wicked teachers is apt to be noisy and vain-glorious, to be fond of show, and to abound in appeals to the senses and passions of men.

7. All men who are in any measure enlightened have a conviction of a power which is above them, and which, on account of their sins, they have reason to fear.

10. Under wicked religious teachers the people also become exceedingly wicked, and thus ripen for divine judgments; and when ripe, others who are wicked are often suffered to bring those judgments upon them.

13. The place where God dwells is precious to good men, and they fear the loss of his presence more than that of any worldly good.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.^f

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold;^g only the stump of Dagon^h was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the LORD was heavy upon them of Ashdod,ⁱ and he destroyed them, and smote them with emerods,^j even Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction:^k and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron.^l And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our^m people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and ourⁿ people:

^e Judg. 16:23; 1 Chr. 10:10. ^f Isa. 19:1; 46:1, 2, 7. ^g Jer. 50:2, Ezek. 6:4, 6; Mic. 1:7. ^h Or, *fishy part*. ⁱ ver. 7, 11; Exod. 9:3; Psa. 32:4; Acts 13:11. ^j Deut. 28:27; Psa. 78:66. ^k ch. 7:13; 12:15; Deut. 2:15. ^l 2 Kings 1:2. ^m Heb. *me*, to slay me and my. ⁿ Heb. *me not*, and my.

18. The dishonor of God, and his frown upon the people, are more distressing to good men than the death even of their nearest earthly friends.

21. The chief glory of a nation is the presence and favor of God, for the loss of which no earthly good can be an adequate compensation.

CHAPTER V.

1. *Ashdod*; one of the cities of the Philistines.

2. *Dagon*; from dag, signifying a fish. It was the name of an idol, the upper part of which was in the form of a man, and the lower part in that of a fish.

4. *Only the stump*; in the original, the dagon, that is, the fishy part of the idol.

5. *Tread on the threshold*; from superstitious reverence towards it, as being the place where Dagon's body has lain.

8. *Lords*; rulers. *Gath*; another city of the Philistines.

9. *Emerods*; hemorrhoids, or a species of the piles.

10. *Ekron*; the northernmost city of the Philistines.

11. *Very heavy*; God smote them with sore judgments.

INSTRUCTIONS.

1. As a punishment to his people, God often suffers the wicked for a time to triumph over them, and to take from them many precious blessings.

for there was a deadly destruction throughout all the city; the hand of God was very heavy there.^a

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.^b

CHAPTER VI.

1 And ever, as the Philistines take counsel how to send him, the ark: 10 The Philistines drew out with an offering, an offering of silver, for the propitiation of a living intellect: and they send to them of Kirjath-jearim to fetch it.

AND the ark of the Lord was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners,^a saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.^d

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass-offering: for then ye shall be healed, and it shall be known to you why his hand is not removed from you.⁵

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines:^b for one plague *was on you*^c all, and on your lords.^d

5 Wherefore ye shall make images of your em-
erods, and images of your mice that mar the land ;
and ye shall give glory unto the God of Israel :
peradventure he will lighten his hand from off you,
and from off your gods, and from off vour land.^k

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts?¹ when he had wrought wonderfully^t among them, did they not let the people[†] go, and they departed?^m

7 Now therefore make a new cart,^u and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them :

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold,^o which ye return him *for* a trespass-offering, in a coffer by the side thereof: and send it away that it may go

9 And see, if it goeth up by the way of his own

^a Ver. 6, 9. ^b ch. 9:16, Jer. 14:2. ^c Gen. 41:8; Exod. 7:11; Isa. 47:13; Dan. 2:2; 5:7; Matt. 2:1. ^d Mic. 6:6, 9. ^e Deut. 16:16. ^f Lev. 5:15, 16. ^g Isa. 10:2, 31:3, 32. ^h Ver. 17:11. ⁱ Jer. 11:4, Judg. 3:3. ^j Heb. *them*. ^k Rom. 2:11. ^l Job. 7:9. ^m Ver. 22. ⁿ Gen. 5:6, 11. ^o Exod. 7:11; 8:15, 14:17, 23. ^p Or, *representative*. ^q Heb. *them*. ^r Exod. 12:31. ^s 2 Sam.

4. All the efforts of the wicked to perpetuate their triumphs, and ultimately to prevail over the people of God, will be unavailing.

7. God will finally convince all that they cannot continue to oppose him and prosper, and that those things which they have idolized, and from which they expected help, have proved their ruin.

10. All expedients of men to save themselves from the wrath of God, without returning in penitence and faith to him, are vain.

12. Diseases are God's servants; they go and come at his bidding, and all things in heaven, earth, and hell, are subject to his control.

CHAPTER VI.

2. *Priests—diviners*; their religious guides.

5. *Mice*; these, it is supposed, destroyed their crops.

7. *No yoke*—bring their calves home; they judged that if, in such circumstances, the kine proceeded straight on the

coast to Bethshemesh;³ *then* he hath done
 us this great evil;⁴ but if not, then we shall
 know that *it is* not his hand *that* smote us;⁵ *it*
was a chance *that* happened to us.

10 And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mace of gold and the images of their emerods.

12 And the king took the straight way to the way of Beth-shemesh, *and* went along the highway, loving as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they* of Beth-shemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.^s

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen it,^t they returned to Ekron the same day.^u

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one,^v for Gaza one,^w for Ashkelon one,^x for Gath one,^y for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging to* the five lords, *both of* fenced cities, and of country villages, even unto the great stone of Abel,¹ whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD.^z

6:3. ° ver. 4, 5. p Josh. 15:10. § Or, *it*, q Amos 3:6. r ver. 3; Isa. 26:11.
s Judg. 6:26. t Sam. 24:22, 25. u ver. 4. v ch. 5:10. x 2 Chr. 26:6. Jer.
25:29. Zech. 9:5, 6. w Judg. 16:1, 21; Amos 1:6, 7. x 2 Sam. 1:20.
y 2 Sam. 21:22; Amos 6:2. z Or, *great stone*. a Exod. 19:21; Num. 4:15,
1 Chr. 13:9, 10.

road to the Israelitish city Beth-shemesh, it would be a proof that they were immediately guided by Jehovah himself, and that his presence had been the cause of their calamities.

8. *Coffer*; a small chest or box for money and precious treasures.

9. *Beth-shemesh*; a city of priests in the tribe of Judah and on the border of the Philistines.

13. *Their wheat-harvest*; in May.

14. *Both of fenced cities, and of country villages*; the meaning of these words seems to be, that while the five golden mice answered in number to the five chief cities of the Philistines, a contribution was levied for them upon all the towns, whether fenced cities or open villages. *Unto the great stone of Abel*; which marked the boundary of Philistia, on the road taken by the kine. It is the same stone mentioned in ver. 15. *Abel* means *mourning*, the stone receiving this name from the circumstance recorded in ver. 19.

19. *Because they had looked into the ark; by divine appoint-*

A. M. 2864. even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God?^a and to whom shall he go up from us?^b

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim,^c saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

CHAPTER VII.

1 They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years the Israelites, by Samuel's means, solemnly repent at Mizpeh. 7 While Samuel prayeth and sacrificeth, the Lord discomfith the Philistines by thunder at Eben-ezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD,^d and brought it into the house of Abinadab in the hill,^e and sanctified Eleazar his son to keep the ark of the LORD.^f

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.^g

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts,^h then put away the strange gods and Ashtaroth from among you,ⁱ and prepare your hearts unto the LORD,^j and serve him only:^k and he will deliver you out of the hand of the Philistines.^l

4 Then the children of Israel did put away Baalim and Ashtaroth,^m and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD,ⁿ

and fasted on that day, and said there, We have sinned against the LORD.^o And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us,^p that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard^q him.^r

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them;^s and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone,^t and set it between Mizpeh and Shen, and called the name of it Eben-ezer,^u saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

ment the ark was kept in the Holy of Holies, concealed from the eyes of all but the high-priest on the great day of atonement. In the journeyings of the Israelites in the wilderness, it was carefully covered from view. Num. 4:5, 6. None but the high-priest and his sons might see it, or any of the holy things the sanctuary contained. The act of the men of Beth-shemesh therefore was one of profane curiosity, contrary to the divine command, and to that reverence which God required for the holy things of the tabernacle. Fifty thousand and threescore and ten; literally, threescore and ten men, fifty a thousand; supposed by some to mean fifty out of a thousand, or seventy out of fourteen hundred inhabitants. A great slaughter; for such a place.

21. Kirjath-jearim; north-east of Beth-shemesh, and on the border between Judah and Benjamin.

INSTRUCTIONS.

1 So long as men continue in wickedness, it is vain to expect permanent deliverance from trouble.

4. Sinners who are ignorant of, or who reject the way of acceptance which God has provided through Jesus Christ, devise various methods of their own, and are often willing to make great sacrifices and be at much expense to appease his wrath and purchase his favor.

9. Men had rather feel that their sufferings come by chance, than see in them the hand of God, and feel that they are manifestations of his displeasure against their sins.

12. God has perfect control over the animal as well as the rational creation, can use the instincts of nature or counteract them as he pleases, and will eventually convince all that nothing comes by chance throughout his dominion.

18. An unhalloved desire to see what God has hidden, to pry into what he has not revealed, and do what he forbids, is a sin, the indulgence of which has involved multitudes in ruin.

CHAPTER VII.

2. It was twenty years; after the ark was brought to Kirjath-jearim, before the Israelites humbled themselves and turned to the Lord as related in the following verses.

4. Baalim and Ashtaroth; images of Baal and Astarte.

6. Poured it out before the Lord; by this symbolical act, in connection with fasting and prayer, they seem to have denoted the entire prostration of their souls before God in humble penitence.

12. Eben-ezer; meaning, the stone of help, or the help-stone.

16 And he went from year to year in circuit* to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to Ramah;† for there *was* his house; and there he judged Israel; and there he built an altar unto the LORD.

CHAPTER VIII.

1 *Reverence of the Israelites for Samuel's sons, the Israelites ask a king. S. 1-6. The people are not satisfied with Samuel's sons, and they ask a king. 10-13. Samuel is angry with them, and they are not satisfied with him. 14-15. Samuel is angry with them, and they are not satisfied with him.*

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel;‡ and the name of his second, Abiah: *they were* judges in Bersheba.

3 And his sons walked not in his ways, but turned aside after lucre,§ and took bribes,¶ and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah.

5 And said unto him. Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.¶

6 ¶ But the thing displeased‡ Samuel, when they said. Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me,‡ that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto§ their voice: howbeit yet protest solemnly unto them, and show‡ them the manner of the king that shall reign over them.†

10 ¶ And Samuel told all the words of the

LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and to be his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your olive-yards,‡ *even the best of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers,‡ and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.†

19 ¶ Nevertheless the people refused to obey the voice of Samuel;‡ and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations;‡ and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Harken unto their voice, and make them a king.† And Samuel said unto the men of Israel, Go ye every man unto his city.

* Heb. and circuitous. † S. 1-6. ‡ Verse 1. 1 Chr. 12:30. § Heb. 1-2. ¶ 1 Tim. 3:4. † Prov. 2:14. ‡ Deut. 17:14; Hos. 13:10. § Heb. was content to give up at. ¶ Exod. 16:35. Mat. 10:40. § Heb. when they stood upon them they had solemnly protested against them, then thou shalt

show. 1 Chr. 10:24; 11:52. † 1 Kings 21:7. ‡ Ezek. 46:18. § Heb. counsel. 1 Chr. 27:30. † Prov. 1:25-28; Isa. 1:10; Micah 4. ‡ Jer. 44:16. * ver. 5. † ver. 7; Hos. 13:11.

16. Bethel was north, and Mizpeh (in the original Mizpah) north-west from Jerusalem.

17. Ramah; in Benjamin, generally supposed to be the same as Ramathaim-zophim.

INSTRUCTIONS.

1. The ordinances of God will benefit all who rightly observe them, but none who continue to neglect them.

3. By the right use of means which God has provided, men are bound to prepare their hearts for his service.

5. Penitent confession of sin, and humble prayer for divine mercy, are essential to forgiveness, and are a sure preparation for the reception of divine favors.

8. All who have right views of God and of themselves, will place a high value on the prayers of his people, and will earnestly desire them. Esth. 4:16; Job 42:8, 9; Jas. 5:16.

10. Humble, believing, earnest, persevering prayer has great influence with God, and is instrumental of unspeakable good to men.

13. Rulers who are men of prayer, and who transact their civil duties in the fear and love of God, are great blessings to the people.

CHAPTER VIII.

3. *Lucre*; gain. *Bribes*; gifts to induce one wrongly to favor those who offer them.

6. *Displeased Samuel*; appeared to him to be wrong. *Samuel prayed*; to be rightly directed with regard to the matter in question.

7. *Harken unto the voice of the people—they have not rejected thee, but me*; for the accomplishment of his own wise and holy purposes, God saw good to grant their request; but it proceeded from a spirit of unbelief and worldly confidence. In looking to an earthly king, after the manner of their heathen neighbors, instead of Jehovah, for deliverance, they rejected him as their king, and brought upon themselves many great evils, from which simple faith in God and obedience to his words would have saved them.

9. *Hearken*; give them a king, if, after showing how he will treat them, they continue to insist upon it. Ver. 19-22. *The manner of the king*; how he would treat them. Ver. 11.

11. *Run before*; as attendants and waiters. 2 Sam. 15:1.

12. *To ear*; to plough. Gen. 45:7.

13. *Confectionaries*; persons who prepared perfumes and spices.

19. *The voice of Samuel*; in dissuading them from having a king. *Nay*; we will not hearken to thee.

INSTRUCTIONS.

3. When men appoint their own rulers, if they do not have such, and such only, as are wise and good, it is their

A. M. 2900.
B. C. about 1095.

CHAPTER IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after secret communication, bringeth Saul on his way.

NOW there was a man of Benjamin, whose name was Kish,^a the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite,^a a mighty man of power.[†]

2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.^b

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha,^c but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now, there is in this city a man of God,^d and he is an honorable man; all that he saith cometh surely to pass:^e now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But behold, if we go, what shall we bring the man?^f for the bread is spent in^g our vessels, and there is not a present to bring to the man of God: what have we?^g

8 And the servant answered Saul again, and said, Behold, I have here at hand^h the fourth part

of a shekel of silver: that will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.ⁱ)

10 Then said Saul to his servant, Well said;† come, let us go. So they went unto the city where the man of God was.

11 ¶ And as they went up the hill to the city,[†] they found young maidens going out to draw water,^h and said unto them, Is the seer here?

12 And they answered them, and said, He is: behold, he is before you: make haste now, for he came to-day to the city; for there is a sacrifice[†] of the people to-dayⁱ in the high place.^j

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice;^k and afterwards they eat that be bidden. Now therefore get you up; for about this time[†] ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now the LORD had told Samuel in his ear^l a day before Saul came,[†] saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel,^m that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.ⁿ

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over[†] my people.^o

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

^a Gen 14:31. ^b Or, the son of a man of Benjamin. ^c Or, substance. ^d Heb. 31:34. ^e 2 Kings 1:2. ^f Deut 32:1. ^g 1 Kings 13:1. ^h Gen 44:14. ⁱ Judg 6:1. ^j 1 Kings 14:3. ^k 2 Kings 1:2. ^l Heb. gone out of. ^m Heb. is as yet. ⁿ 1 Heb. there is found in my hand. ^o 2 Sam 21:11. ^p 2 Kings 17:13. ^q 2 Chr 16:7, 10. ^r Isa. 30:10. ^s Amos 7:12. ^t Heb. Thy word is good.

^u Heb. on the ascent of the city. ^v Gen 21:11. ^w Or, feast. ^x 1 Chr 16:2. ^y Gen 31:34. ^z 1 Kings 1:2. ^{aa} Mark 6:14. ^{ab} Luke 24:30. ^{ac} Heb. ready. ^{ad} Heb. revealed the ear of Samuel. ^{ae} 20:2. ^{af} Amos 7:7. ^{ag} Acts 27:21. ^{ah} 10:1. ^{ai} Exod. 2:23-25. ^{aj} Isa. 100:14. ^{ak} Heb. restrain it. ^{al} Acts 14:21.

own fault; but when the government is hereditary, and descends from parents to children, whether good or bad, wise or foolish, it is often unjust and cruel, for wise and good parents may be followed by foolish and wicked children.

5. When men in trouble follow their own judgment merely, as to the way of getting out of it, they often take a course which tends only to increase it; and if they will not be dissuaded from such a course, God in righteous judgment sometimes suffers them to pursue it, and thus dreadfully to punish themselves. Jer. 2:19.

6. When in new and difficult circumstances men go to God for direction, choosing rather to be governed by his will than their own, he will guide them, and in the proper use of their own faculties will lead them to right decisions.

9. God delights to communicate to men all needed information, so that if they will follow his directions, they may be saved from suffering the fruits of their folly.

18. When men with their eyes open go on in wickedness, regarding their feelings more than the testimony of Jehovah, and thus bring themselves into trouble, God leaves them to endure it till they are convinced of their sin and turn to him, or sink into utter ruin.

19. When men by word or deed say to God, Not thy will, but mine be done, let them prepare for trouble. If in that way they should succeed and be finally blessed, it

would show that their will was wiser and better than his, as Satan tempts them to believe. Hence God, in vindication of his own character, disappoints them.

20. Men who are enchanted with the trappings of royalty, and carried away by a thirst for military glory, are not safe guides for themselves nor their fellow-men.

CHAPTER IX.

2. A choice young man; these words relate chiefly to his personal appearance.

4. Mount Ephraim; see note to chap. 1:1.

6. In this city; it has been commonly assumed that this was Ramah, the home of Samuel. But Saul, on his return home, passed by Rachel's sepulchre, which was south of Jerusalem near Beth-lehem. This circumstance has led some to suppose that the city where Saul and his servant found Samuel was not Ramah, but some place near Beth-lehem, whither he had gone in the discharge of his public duties.

7. A present; such as it was then, and in the East is now, customary to offer.

8. A shekel; about fifty cents.

12. Before you; in the city to which they were going. The high place; the eminence on which they offered sacrifices.

13. They eat; that portion of the offering which was allowed them in the Levitical law.

CHAPTER X.

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B.C. about 1025

19 And Samuel answered Saul, and said, *I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thy heart.*^a

20 And as for thine asses that were lost three days ago,^b set not thy mind on them: for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, *Am not I a Benjamite, of the smallest of the tribes of Israel?*^c and my family the least of all the families of the tribe of Benjamin?^d wherefore then speakest thou so to me?^e

22 And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder,^f and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left!^g set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city,^h Samuel communed with Saul upon the top of the house.ⁱ

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while,^j that I may show thee the word of God.

^a John 1:29. ^b Heb. *within three days*. ^c ver. 3. ^d Gen. 12:13. ^e 1 Judg. 16:1-3. ^f Psal. 68:27. ^g 1 Judg. 6:15. ^h Heb. *according to this word*. ⁱ Lev. 7:32, 33. ^j Ezek. 2:4. ^k 1 Chr. 1: reserved. ^l ver. 13. ^m Acts 10:9. ⁿ 1 Chr. 1:1. ^o 1 Chr. 1:16. ^p 1 Chr. 1:16. ^q 2 Kings 9:3. ^r 2 Sam. 19:29. ^s 1 Thess. 5:26. ^t 2 Sam. 5:2. ^u 1 Chr. 7:1. ^v 1 Chron. 35:19, 20. ^w Josh. 1:28. ^x Heb. *zero*.

24. *Left*; rather, as in the margin, reserved, in anticipation of Saul's coming.

25. *The top of the house*; a retired place, to which they often went for conversation, and where also they frequently slept.

INSTRUCTIONS.

2. A sound mind and a well-formed, healthy, and vigorous body are rich gifts of God, which lay those who possess them under peculiar obligations of distinguished usefulness in his service.

3. All earthly possessions are liable to be lost; and this should lead us to seek those treasures which will be secure, and which when obtained will be enjoyed for ever.

5. As property is of little value compared with life, it is foolish, as well as wicked, for the sake of obtaining the one to sacrifice the other.

6. If men were as anxious to be saved from sin as they are to find lost property, they would seek all needful information, and when they learned the way would let nothing hinder them from walking in it. Prov. 2:4, 5.

13. Those who eat, drink, and enjoy the good things of life without thanking God or imploring his blessing, act in this respect like atheists, and the language of their practice is, No God. Psal. 14:1; 53:1.

15. The Lord makes known to those who do his will many things of which others are ignorant, and which no one without obeying him will ever know.

1 Samuel anointed Saul. 2 He anointed him by production of three asses. 3 Saul's heart is enlarged and he prophesies. 4 He commends the seer of the seers, and the prophet of the prophets. 5 Saul is chosen to be king by the Lord. 6 The different offerings of his subjects.

THEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, *Is it not because the Lord hath anointed thee to be captain^a over his inheritance?*^b

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre^c in the border of Benjamin at Zelzah;^d and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left the care^e of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el,^f one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will salute thee,^g and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God,^h where is the garrison of the Philistines;ⁱ and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place^j with a psaltery, and a tabret, and a pipe, and a harp, before them;^k and they shall prophesy:^l

6 And the Spirit of the Lord will come upon thee,^m and thou shalt prophesy with them, and shalt be turned into another man.

7 And let it be,ⁿ when these signs are come unto thee, that thou do as occasion serve thee;^o for God is with thee.

^a Gen. 2:19. ^b Heb. *ask thee of peace*; Judg. 1:15. ^c ver. 10. ^d 1 Chr. 13:13. ^e Job. 9:12. ^f Exod. 13:20. ^g 1 Cor. 14:1. ^h Job. 16:13; Num. 11:25. ⁱ 1 Chr. 1:1. ^j Heb. *it shall come to pass that*. ^k 1 Heb. *do for thee as thy hand shall find*; Judg. 9:33.

20. While men in their actions seek one object, God often by them accomplishes another; and no one, when he performs any act, can tell what great results may be connected with it.

22. Those who are selected by God as rulers should, for their office's sake, receive all due honors, and when the will of God with regard to them is known, all should acquiesce in it.

27. Ministers should make known to rulers as well as others the will of God, and none are ever so exalted as not to be under sacred obligations in all things to obey it.

CHAPTER X.

1. *Poured it upon his head*; in token of his being set apart and furnished by God to be king of Israel.

2. *Rachel's sepulchre*; Gen. 35:19, 20. See note, chap. 11:6.

3. *Tabor*; or oak of Tabor: not mount Tabor, but a place apparently in the tribe of Benjamin. *Men going up to God*; to worship God.

5. *The hill of God*; an eminence on which he was worshipped, and on which was a school of the prophets. *They shall prophesy*; praise God, under divine inspiration, with the voice and instruments of music.

6. *Prophecy with them*; compare Exod. 15:21; 1 Chron. 25:3. *Turned into another man*; so changed by the influence of God's Spirit as to be fitted to become king.

7. *As occasion serve*; as he should judge best; or as circumstances might require.

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Lc. c. n'ous
1095.

8 And thou shalt go down before me to Gilgal;^a and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry,^b till I come to thee, and show thee what thou shalt do.

9 ¶ And it was so, that, when he had turned his back^c to go from Samuel, God gave^d him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him,^e and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another,^f What is this that is come unto the son of Kish? Is Saul also among the prophets?^g

12 And one of the same place^h answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were nowhere, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;ⁱ

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:^j

^a Ch. 11:14, 15; 13:4, 5. ^b ch. 13:8. ^c Heb. shawter. ^d Heb. turned. ^e ver. 10; ch. 11:6. ^f Heb. a man to his neighbor. ^g ch. 19:20-24; Job 7:15, 16. ^h Heb. from thence. ⁱ ch. 7:5, 6. ^j Judg. 2:2; 6:8, 9; Neh. 9:9, etc. ^k ch. 7:19, 12:12. ^l Ps. 106:2-10; Isa. 43:9; Jer. 3:23. ^m Josh.

9. Another heart: one that fitted him to govern the people.

11. Is Saul also among the prophets? they were surprised that, without having been instructed, he should be able thus to join with them.

12. Their father; the father of the prophets. This was God, who could endow whomsoever he pleased with the gift of prophecy. It ought not then to surprise them that Saul was among the prophets.

19. Rejected your God; by insisting on a change in the government which he had established.

20. Benjamin was taken; they cast lots, and the lot fell upon the tribe of Benjamin.

22. Should yet come thither; or, had yet come thither. Stuff; the baggage and other furniture of the assembled people.

23. Higher than any of the people; personal size and strength were much valued by the ancients in their kings. God was pleased, in the first instance, to give the people a king after their own ideas, before he gave them one after his own heart.

25. The manner of the kingdom; the regulations which God had prescribed for its government. Deut. 17:14-20.

26. Had touched; inclined by his Spirit to follow Saul and pursue his authority.

INSTRUCTIONS.

2. If men wait upon God and follow his directions, he

19 And ye have this day rejected your God,^k who himself saved you out of all your adversities and your tribulations;^l and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes,^m and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.ⁿ

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.^o

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeath;^p and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial^q said, How shall this man save us? And they despised him, and brought him no presents.^r But he held his peace.^s

CHAPTER XI.

1 Nabash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom renewed.

THEN Nabash the Ammonite came up,^t and encamped against Jabesh-gilead,^u and all the

7:14, etc. ^v ch. 9:2. ^w Heb. Let the king live. ^x 1 Kings 1:25, 33; 2 Kings 11:12; ^y ch. 11:4. ^z Deut. 13:13; 2 Chr. 13:7. ^{aa} 2 Sam. 8:2; 1 Kings 4:21, 10:25; 2 Chr. 17:5. ^{ab} Ps. 73:10. ^{ac} Gr. *was as though he had been deaf*. ^{ad} ch. 12:12. ^{ae} Judg. 21:5, etc.

will show them what he would have them do, and furnish them for the duties to which he calls them.

7. If men are under the guidance of God and seek his glory, they will be able to judge, in view of all circumstances, what should be done to render themselves most useful.

9. All the qualifications of men for the formation and accomplishment of great and useful plans come from God, and lay them under increased obligations of devotion to his service; but enlarged views and great talents may be given, and men may join externally in the worship of God, without the renewing and sanctifying influences of his Spirit.

19. The reception from God of an object which is sought is no certain evidence of his approbation. He may give it in wrath. Chap. 12:12, 13, 19. We should therefore rely upon his wisdom rather than our own, saying, Not my will, but thine be done.

25. Kings, and men in authority, as well as in all other conditions of life, are bound to be acquainted with and to be governed by the revealed will of God.

27. The best way to treat difficulties often is, for a time at least, to say and do nothing about them.

CHAPTER XI.

1. Jabesh-gilead; a city in the tribe of Manasseh, on the east side of Jordan.

men of Jabesh said unto Nabal, Make a covenant with us,^a and we will serve thee.

2 And Nahash the Ammonite answered them, 'On *this condition* will I make a *covenant* with you,' that I may thrust out all your right eyes, and lay it *for a reproach* upon all Israel.'

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there* be no man to save us, we will come out to thee.

4 * Then came the messengers to Gibeah of Saul:^d and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And behold, Saul came after the herd out of the field; and Saul said, What *alibeth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings,^e and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers,^f saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.^g And the fear of the LORD fell on the people, and they came out with one consent.^h

8 And when he numbered them in Bezek,^h the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have help.[†] And the messengers came and showed *it* to the men of Jabesh: and they were glad.ⁱ

10 Therefore the men of Jabesh said, To-morrow we will come out unto you,^d and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies; ^k and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us?¹ bring the men, that we may put them to death.^m

a 1:1 35-16; b Ezek 17-13; c Prov 12-10; d Job 26; * Heb. *Partem*
as 1:4; 15-14; 2 Sam 21-6; e Gen 10-10; f Judg 19-20; g Job 21-5-10
* Heb. *as one man*; J 2: 20-1; h Job 1-5; 1 Cor. *de oratione*; i
3:11; j ver 3; k Job 7-16; l Job 10-27; m Luke 19-27; n Job 11-15;
o Job 16-22; p Job 19-25; q Job 5-10; r Job 10-27; s Job 19-20; t

6. *The Spirit of God*; awakened Saul's indignation and inspired him with wisdom, courage, and all needful qualities to collect an army and lead them forth to victory.

7. *The fear of the Lord*; that he would in his providence bring dreadful judgments upon them, if they should not go forth to protect their brethren.

11. *The morning-watch* ; between two o'clock and sunrise.

14. *Renew the kingdom*; publicly proclaim Saul as king.

INSTRUCTIONS.

1. If it is wise in men to make great sacrifices and submit to many hardships to save their lives, how much more wise is it to sacrifice and suffer whatever may be needful to save their souls. Matt. 5:29, 30.

13 And Saul said, There shall not a man
be put to death this day :^a for to-day the
LORD hath wrought salvation in Israel.^b

14 Then said Samuel to the people, Come, and let us go to Gilgal,^p and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER XII.

1 Samuel testeth both his integrity. 6 He reproveth the people of Aretz.
10 He teacheth them war, & triumph in harvest-time. 20 He
comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me,^a and have made a king over you.^b

2 And now, behold, the king walketh before you : and I am old and gray-headed ; and behold, my sons are with you : and I have walked before you from my childhood unto this day.

3 Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken?^{2a} or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe,³ to blind mine eyes therewith?⁴ and I will restore it you.⁵

4 And they said, 'Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found aught in my hand.^v And they answered, *He is witness.*

6 ¶ And Samuel said unto the people, *It is the LORD* that advanced^r Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts* of the LORD,^w which he did to^t you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron,* which brought forth your fathers out of Egypt, and made them dwell in this place.

10:24; 11:14, 15. * Num. 16:15; Acts 20:33; 2 Cor. 12:14. † Heb. *ransom*. Or, that I should hide my eyes at him. ‡ Gen. 16:19. § Exod. 22:4. ¶ Lev. 19:16, 20. * Jer. 16:5. † Heb. *righteousness*, or *benefits*; Judg. 5:11. ‡ 1 Sam. 1:1. § Mic. 6:2, 3. † Heb. *with*. * Ex. d. 3:10.

2. Great cruelty and bitter opposition to the people and cause of God generally go together.

4. It is right that one portion of the human family should deeply sympathize with the sufferings of another, and do whatever may be consistent with truth and duty to afford them relief.

9. If gladness and joy are occasioned by deliverance from temporal calamities, much more should they be by deliverance from those which are eternal.

13. True courage and real greatness are manifested in forgiving personal injuries, not in avenging them.

CHAPTER XII.

3. *His anointed*; Saul. Chap. 10:1.

4. *Taken ought*; any thing wrongfully.

A. M. 2909. 9 And when they forgot the LORD their
B. C. about God, he sold them into the hand of Sisera,^a
1095. captain of the host of Hazor, and into the hand of
the Philistines,^b and into the hand of the king of
Moab,^c and they fought against them.

10 And they cried unto the LORD,^d and said, We
have sinned, because we have forsaken the LORD,
and have served Baalim and Ashtaroth;^e but now
deliver us out of the hand of our enemies, and we
will serve thee.

11 And the LORD sent Jerubbaal,^f and Bedan,
and Jephthah,^g and Samuel,^h and delivered you
out of the hand of your enemies on every side,
and ye dwelt safe.

12 And when ye saw that Nahash the king of
the children of Ammon came against you,ⁱ ye said
unto me, Nay; but a king shall reign over us: when
the LORD your God was your king.

13 Now therefore behold the king whom ye have
chosen, and whom ye have desired! and behold,
the LORD hath set a king over you.^j

14 If ye will fear the LORD,^k and serve him, and
obey his voice, and not rebel against the com-
mandment^l of the LORD; then shall both ye and
also the king that reigneth over you continue^m
following the LORD your God:

15 But if ye will not obey the voice of the LORD,
but rebel against the commandment of the LORD;
then shall the hand of the LORD be against you,
as it was against your fathers.ⁿ

16 ¶ Now therefore stand and see this great
thing, which the LORD will do before your eyes.

17 Is it not wheat-harvest to-day? I will call
unto the LORD,^o and he shall send thunder and
rain; that ye may perceive and see that your wicked-
ness is great, which ye have done in the sight
of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the
LORD sent thunder and rain that day: and all the
people greatly feared the LORD and Samuel.^p

^a Judg. 4:2. ^b Judg. 10:7; 13:1. ^c Judg. 3:12. ^d Judg. 10:10, etc.
^e Judg. 2:14. ^f Judg. 6:11, 32. ^g Judg. 11:1, etc. ^h 1 Sam. 1:10. ⁱ 1 Sam. 11:2.
^j 1 Sam. 14:11. ^k Josh. 24:14, 20. ^l Psal. 119:104. ^m Heb. month. ⁿ Heb.
beaver. ^o Lev. 26:14, etc. ^p over 9. ^q Jas. 5:16-18. ^r Exod. 14:31; Ezra
10:9. ^s Exod. 9:25; 10:17; Isa. 29:10; 1 John 5:16. ^t Deut. 11:16; Jer.

11. Jerubbaal; Gideon. Judg. 6:14, 32. Bedan; perhaps
either Barak or Abdon.

12. That Nahash—came; the attack of Nahash upon Ja-
besh-Gilead took place after Saul had been anointed king;
but he had previously threatened the Israelites, and the
fear of him was with them a chief motive for asking of
Samuel a king to go before them and fight their battles.

18. The Lord sent thunder and rain; an uncommon thing,
as it ordinarily never rained in Palestine during the sea-
son of wheat-harvest.

INSTRUCTIONS.

2. Those who serve God from their childhood are often
made distinguished benefactors to mankind.

4. Men who have long been in public life, and have
been governed by the fear and love of God, may expect
when they retire to leave a conviction of their fidelity in
the hearts of others, which shall tend greatly to promote
his glory and the good of their fellow-men.

6. Aged men, after retiring from more laborious and
active duties, may still be useful by communicating to the
young a knowledge of facts in the history of their fathers,
and of the instructions which those facts afford.

10. A just review of the past will impress the conviction
that sin leads to misery, and that there is no escap-

19 And all the people said unto Samuel, Pray
for thy servants unto the LORD thy God,^q that we
die not: for we have added unto all our sins *this*
evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not:
ye have done all this wickedness: yet turn not
aside from following the LORD,^r but serve the LORD
with all your heart;

21 And turn ye not aside: for *then should ye go*
after vain things, which cannot profit nor deliver;^s
for they are vain.^t

22 For the LORD will not forsake his people^u for
his great name's sake:^u because it hath pleased
the LORD to make you his people.

23 Moreover as for me, God forbid that I should
sin against the LORD in^v ceasing to pray for you:^v
but I will teach you the good and the right way:

24 Only fear the LORD,^w and serve him in truth
with all your heart: for consider how great things^x
he hath done for you.

25 But if ye shall still do wickedly, ye shall be
consumed, both ye and your king.^y

CHAPTER XIII.

1 Saul's selected band. 3 He calleth the Hebrews to Gilgal against the
Philistines, whose garrison Jonathan had smitten. 5 The Philistines'
great host. 6 The distress of the Israelites. 8 Saul, weary of stay-
ing for Samuel, sacrificeth. 11 Samuel reproveth him. 17 The three
spoiling bands of the Philistines. 19 The policy of the Philistines, to
suffer no smith in Israel.

SAUL reigned one year;¹ and when he had
reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel;
whereof two thousand were with Saul in Michmash
and in mount Beth-el, and a thousand were with
Jonathan in Gibeah of Benjamin;² and the rest of
the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Phi-
listines that was in Geba,³ and the Philistines
heard of it. And Saul blew the trumpet through-
out all the land, saying, Let the Hebrews hear.

3:1. ¹ Jer. 16:19; Jon. 2:8. ² 1 Sam. 2:18. ³ Lam. 3:31, 32. ⁴ Ezek. 20:9,
14. ⁵ Heb. from. ⁶ Col. 1:9. ⁷ Eccl. 12:13. ⁸ Or, what a great thing.
⁹ Deut. 2:36. ¹⁰ Heb. the son of one year in his reigning. ¹¹ ch. 10:26.
¹² Or, The hill. ¹³ ch. 10:5.

ing it, except in repentance and hearty devotion to the
service of God.

15. However great the blessings which God bestows
upon a people, they cannot long preserve them unless
they hearken to his voice and walk in his ways.

19. The true friends of God can greatly benefit their
fellow-men; and often the wicked in their distress feel
this, and apply to them for help.

23. However ungratefully pious men may have been
treated, they will labor to do good even to those who have
done them evil; while they maintain that there can be no
real blessedness but in hearty obedience to the commands
of God.

CHAPTER XIII.

2. Michmash; this place lay on the north side of a pre-
cipitous valley, a few miles north of Jerusalem; while
Geba, which must not be confounded with Gibeah of Ben-
jamin, lay over against it on the south side of the same
valley. Mount Bethel; a short distance north-west from
Michmash. Gibeah of Benjamin; not far from Geba on
the south-west.

3. Smote the garrison—in Geba; thus he obtained control
of the south side of the valley north of which Michmash
lay.

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination^a with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.^b

6 When the men of Israel saw that they were in a strait,^c (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.^d

7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.^e

8 ¶ And he tarried seven days, according to the set time that Samuel had appointed:^a but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute^f him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto^g the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly:^h thou hast not kept the commandment of the LORD thy God, which he commanded thee:ⁱ for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart,^j and the LORD hath commanded him to be captain

over his people, because thou hast not kept^k that which the LORD commanded thee. A. M. 2911.
B. C. about
1000.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present^l with him, about six hundred men.^m

16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeahⁿ of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah,^o unto the land of Shual:

18 And another company turned the way to Beth-horon:^p and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.^q

19 ¶ Now there was no smith found throughout all the land of Israel:^r for the Philistines said, Lest the Hebrews make them swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file^s for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen^t the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan:^u but with Saul and with Jonathan his son was there found.

23 And the garrison^v of the Philistines went out to the passage of Michmash.^w

CHAPTER XIV.

1 Jonathan, unwilling to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison. 2 A divine fire maketh them beat themselves. 3 Saul, not staying the priest's answer, setteth on them. 4 The captivated Hebrews, and the hidden Israelites, join against them. 5 Saul's undivined adjuration hindereth the victory. 6 He restrained the people from eating blood. 7 He buildeth an altar. 8 Jonathan, taken by lot, is saved by the people. 9 Saul's strength and family.

NOW it came to pass upon a day,^a that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

18-21 J Josh. 16:3. * Gen. 14:2. Neh. 11:34. Hos. 11:8. 12 Kings 24:14. Isa. 54:16. Jer. 24:1. * Heb. file with mouths. † Heb. set. ‡ Judg. 5:1. † Or, standing camp. ‡ Isa. 10:28. † Or, there was a day.

INSTRUCTIONS.

6. Those who rely on their own wisdom, trusting to man not to God, and expect to prosper, will be disappointed, and troubles will come upon them, from which, without returning to him, they cannot escape.

9. The expedients which men adopt to deliver themselves from calamities, often only increase them.

13. No one can tell the evils which may result from a single act of known disobedience to God.

19. For their sins, a people are often brought into oppressive and degrading bondage, when, had they obeyed God, they might have enjoyed liberty, peace, and prosperity.

CHAPTER XIV.

1. On the other side; of the valley which lay between the Israelites and the Philistines.

7. Went over Jordan; to escape from the oppression of the Philistines.

13. Thou hast done foolishly; in offering sacrifices which he had no right to offer, and in not waiting for Samuel, as God had commanded.

14. A man after his own heart; David.

17. Camp of the Philistines; who had their head-quarters at Michmash. Ophrah; north-east from Michmash.

18. The way to Beth-horon; toward the west. Toward the wilderness; on the east.

19. There was no smith; the Philistines had removed them to prevent the Israelites from being furnished with implements of war.

23. Went out to the passage of Michmash; to its commencement on the north side of the steep and difficult way that led across the valley from Michmash to Geba. Saul and Jonathan were on the south side of the same valley.

A. M. 2017. 2 And Saul tarried in the uttermost part of Gibeah under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;^a

3 And Ahiah,^b the son of Ahitub, Ichabod's brother,^c the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod:^d And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison,^e *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The forefront^f of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for *there is* no restraint to the Lord to save by many or by few.^g

7 And his armor-bearer said unto him, Do all that *is* in thy heart: turn thee; behold, *I am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men,^h and we will discover ourselves unto them.

9 If they say thus unto us, Tarryⁱ until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this *shall be* a sign unto us.^j

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.^k

12 And the men of the garrison answered Jonathan and his armor-bearer, and said, Come up to us,^l and we will show you a thing. And Jonathan said unto his armor-bearer, Come up after me: for the Lord hath delivered them into the hand of Israel.^m

13 And Jonathan climbed up upon his hands and upon his feet, and his armor-bearer after him: and they fell before Jonathan;ⁿ and his armor-bearer slew after him.

14 And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within as it were a half acre^o of land, *which* a yoke of oxen might plough.

^a Ch. 13:15. ^b Called *Akimelech*, ch. 22:9, 11, 20. ^c ch. 4:21. ^d ch. 2:28. ^e ch. 13:23. ^f Heb. *tooth*. ^g Deut. 32:36; Judg. 7:4, 7; 2 Chr. 14:11. ^h Judg. 7:9-11. ⁱ Heb. *Be still*. ^j Gen. 24:11. ^k ch. 13:6. ^l 2 Kings 14:30; Psal. 5:21. ^m Lev. 26:8. ⁿ Heb. *half a furrow of an acre*. ^o 2 Kings 7:6, 7; Job 15:11. ^p ch. 13:17. ^q Heb. *trembling of God*; Gen. 35:3.

5. Over against Gibeah; the original reads *Geba*, which should not be interchanged with Gibeah. This latter place lay about three miles west of south from Geba.

10. *Assign*; that God called them to go up to the Philistines, and would give them success.

12. *Will show you a thing*; will show you something; namely, how soon we can destroy you.

14. *The multitude*; of the Philistines.

18. *Bring hither the ark of God*; for the purpose of inquiring of God, through his priest, what should be done. The inquiry was made by the Urim and Thummim, in the high-priest's breast-plate. Exod. 28:30; Num. 27:21. Why

15 And there was trembling in the host,¹ in the field, and among all the people: the garrison, and the spoilers,² they also trembled, and the earth quaked: so it was a very great trembling.³

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*.⁴

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor-bearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God:⁵ for the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest,⁶ that the noise⁷ that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thy hand.

20 And Saul and all the people that *were* with him assembled themselves,⁸ and they came to the battle: and behold, every man's sword was against his fellow,⁹ and *there was* a very great discomfiture.

21 Moreover, the Hebrews that *were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also turned to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim,¹⁰ when they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the Lord saved Israel that day,¹¹ and the battle passed over unto Beth-aven.¹²

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people,¹³ saying, Cursed be the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they* of the land came to a wood; and there was honey upon the ground.¹⁴

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honey-comb, and put his hand to his mouth; and his eyes were enlightened.¹⁵

28 Then answered one of the people, and said,

v. ver. 20. ¹ 2 Sam. 13:24-26. ² Num. 27:31. ³ Or, tumult. ⁴ Heb. *were cried together*. ⁵ Judg. 7:23; 2 Cor. 20:24; Isa. 19:2. ⁶ ch. 13:6. ⁷ Exod. 14:30; Psal. 41:6, 7; Hos. 1:7. ⁸ ch. 13:5. ⁹ Josh. 6:26. ¹⁰ Exod. 3:3; Num. 13:27; Matt. 3:4. ¹¹ ch. 30:12; Prov. 23:16.

Saul wished for the presence of the ark is not certainly known. Perhaps it was that God, who dwelt between the cherubim, might thus be visibly present at the transaction.

19. *Withdraw thy hand*; he need not proceed any further in his inquiry as to what Israel should do, for the duty of pursuing the Philistines now seemed plain to him.

20. *Against his fellow*; the Philistines destroyed one another.

24. *Cursed*; devoted to destruction.

27. *His eyes were enlightened*; he was invigorated and refreshed.

Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.*

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood.

33 ¶ Then they told Saul, saying, Behold, the people sin against the Lord,^a in that they eat with the blood. And he said, Ye have transgressed:† roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox with him‡ that night, and slew them there.

35 And Saul built an altar unto the Lord:^b the same was the first altar that he built unto the Lord.^c

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.^d

38 And Saul said, Draw ye near hither,^e all the chief of the people; and know and see wherein this sin hath been this day:

39 For, as the Lord liveth,^f which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

* Or, weary. ^a Lev. 17, 17-19, Deut. 12-13, 24, Mark. 3:25. ^b Or, death reverently. ^c Heb. in his hand. ^d Heb. 8:11. ^e Heb. that altar he began to build unto the Lord. ^f Gen. 22:6. ^g Gen. 10:19. Josh. 7:11. ^h Heb. corners. ⁱ Jud. 20:2. ^j 2 Sam. 12:5. ^k Or, Show the covenant. ^l Prov. 16:33. Amos 1:24. ^m Heb. sanctify forth. ⁿ Gen. 1:7-10. ^o ver. 27.

31. *Ajalon*; in the tribe of Dan, towards the land of the Philistines.

32. *Did eat them with the blood*; in a manner forbidden by their law.

36. *Draw near—unto God*; inquire of him whether they should go after the Philistines or not.

38. *This sin*; the sin which prevented the answer to his inquiry.

44. *God do so*; inflict greater evil upon me, if I do not put thee to death according to my oath. Ver. 24.

47. *Zobah*; a part of Syria north-east of Canaan.

48. *Amalekites*; south and south-east of Canaan.

INSTRUCTIONS.

6. When men in the fear and love of God engage in duties to which he calls them, they may safely trust

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel, Give a perfect^a lot.^b And Saul and Jonathan were taken: but the people escaped.^c

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done.^d And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in my hand,^e and lo, I must die.

44 And Saul answered, God do so and more also:^f for thou shalt surely die, Jonathan!

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground;^g for he hath wrought with God this day.^h So the people rescued Jonathan, that he died not.ⁱ

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon,^j and against Edom, and against the kings of Zobah,^k and against the Philistines: and whithersoever he turned himself, he vexed them.

48 And he gathered a host,^l and smote the Amalekites,^m and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua:ⁿ and the names of his two daughters were these; the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner,^o the son of Ner, Saul's uncle.

51 And Kish was the father of Saul;^p and Ner the father of Abner was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.^q

^a Prov. 1:7. ^b ver. 20. ^c 1 Sam. 14:11. ^d 1 Sam. 14:2. ^e Luke 21:48. ^f 1 Chr. 19:11. ^g 1 Chr. 23:27. ^h 1 Chr. 23:27. ⁱ 1 Chr. 23:27. ^j 1 Chr. 23:27. ^k 1 Chr. 23:27. ^l 1 Chr. 23:27. ^m 1 Chr. 23:27. ⁿ 1 Chr. 23:27. ^o 1 Chr. 23:27. ^p 1 Chr. 23:27. ^q 1 Chr. 23:27.

him, and expect, in following his directions, to meet with success.

12. Right views of dependence on God will lead men to use means to obtain his blessing, and when it is obtained, to acknowledge his goodness and give him the glory.

20. When God sets himself against a people, he can cause them to fall, not only before their enemies, but by the hands of one another.

24. There is neither wisdom nor piety in forbidding men to partake of those bounties of providence the proper use of which is conducive to their comfort, and to the best discharge of their appropriate duties.

32. Forbidding men to do what God allows, increases their temptations to do what he forbids, and thus to bring trouble not only on themselves, but upon all with whom they are connected.

A. M. 2925.
B. C. about 1079.

CHAPTER XV.

1 Samuel sendeth Saul to destroy Amalek. 6 Saul favoresh the Kenites. 8 He spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part.

SAMUEL also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way,^a when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have,^b and spare them not;^d but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait^e in the valley.

6 ¶ And Saul said unto the Kenites,^e Go, depart,^f get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel,^g when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah^h until thou comest to Shur;ⁱ that is over against Egypt.

8 And he took Agag the king of the Amalekites alive,^j and utterly destroyed all the people with the edge of the sword.^k

9 But Saul and the people spared Agag,^l and the best of the sheep, and of the oxen, and of the fatlings,^m and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king:ⁿ for he is turned back from following me,ⁿ and hath not performed my commandments.^o And

it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel,^p and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD:^q I have performed the commandment of the LORD.^r

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God;^s and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own sight,^t wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.^u

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen,^v the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD?^w Behold, to obey is better than sacrifice,^w and to hearken than the fat of rams.

^a Ch. 9:16. ^b Exod. 17:8-11; Deut. 25:17-19. ^c Lev. 27:25; Josh. 6:17, 21. ^d Num. 31:20. ^e Or, fought. ^f Judg. 1:16, 4:11. ^g Rev. 14:4. ^h Num. 10:29-32; 2 Tim. 1:16. ⁱ Gen. 2:11, 25:18. ^j Gen. 16:7. ^k 1 Kings 20:30, etc. ^l Ch. 30:1. ^m 1 ver. 3, 15. ⁿ Or, second sort. ^o 1 ver. 33; Gen. 6:6, 7, 2 Sam. 21:16; Jer. 18:8, 10. ^p 1 Kings 9:6; Heb. 10:35. ^q 1 ver. 3, 9; ch.

14:13. ^r 1 Kings 18:42. ^s Judg. 17:2. ^t 1 ver. 28; 13:30, 14. ^u 1 ver. 21. ^v 1 ver. 21. ^w Heb. consume. ^x 1 ver. 15. ^y 1 ver. 20, 22, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

35. Education, the goadings of conscience, the hope of gain, and many other motives may lead men to attend to some of the externals of religion, who never make it their great object in all things to obey God, and who have no real love to his character or ways.

39. Those who are least sensible of their own sins are often most ready to denounce the sins of others, and while they openly disobey God's commands, to kill those who disobey theirs.

44. Reckless zeal, profane swearing, and great cruelty, may all be united, and under cover of regard for truth and duty, stifle even natural affection and lead to the commission of the most abominable crimes.

45. The most solemn engagements to commit sin can never be binding on the conscience, and should never in any case be fulfilled. The guilt in such cases is not in breaking the engagement, but in making it; and the fulfilment of it would only increase the sin.

48. Civil government, though administered by wicked men, may be the means of protecting God's people, and

procuring for them blessings which lay them under new obligations to honor him, and to do good, as they have opportunity, to their fellow-men.

CHAPTER XV.

2. That which Amalek did; Exod. 17:8-16.

4. Telaim; supposed to be a place in the southern part of Judah.

6. Kenites; supposed to have been descendants of Jethro. Ye showed kindness; Exod. 18:9-19; Number 10:29-32.

7. From Havilah; in the east border of their country. To Shur; in the west border.

8. All the people; all who fell into his hands.

11. It repenteth me; he would change his conduct towards Saul on account of his sins, and would reject him from being king. Ver. 23-28.

12. To Carmel; a city in the south part of Judah. A place; a monument of his victory.

23 For rebellion *is* as the sin of witchcraft,* and stubbornness *is* as iniquity and idolatry.^a Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.^b

24 ^c And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people,^e and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26 And Samuel said unto Saul, I will not return with thee:^d for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle,^e and it rent.

28 And Samuel said unto him, the LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, *that is better* than thou.

29 And also the Strength^f of Israel will not lie nor repent:^f for he is not a man, that he should repent.

30 Then he said, I have sinned: yet honor me now,^g I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again for Saul; and Saul worshipped the LORD.

32 ^h Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless,^h so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

* ^a *Heb. Jeremian* Jer. 2:1-10; ^b *2 Sam. 12:10*; ^c *1 Sam. 13:10*; ^d *1 Sam. 13:10*; ^e *1 Sam. 13:10*; ^f *1 Sam. 13:10*; ^g *1 Sam. 13:10*; ^h *1 Sam. 13:10*; ⁱ *1 Sam. 13:10*; ^j *1 Sam. 13:10*; ^k *1 Sam. 13:10*; ^l *1 Sam. 13:10*; ^m *1 Sam. 13:10*; ⁿ *1 Sam. 13:10*; ^o *1 Sam. 13:10*; ^p *1 Sam. 13:10*; ^q *1 Sam. 13:10*; ^r *1 Sam. 13:10*; ^s *1 Sam. 13:10*; ^t *1 Sam. 13:10*; ^u *1 Sam. 13:10*; ^v *1 Sam. 13:10*; ^w *1 Sam. 13:10*; ^x *1 Sam. 13:10*; ^y *1 Sam. 13:10*; ^z *1 Sam. 13:10*; ^{aa} *1 Sam. 13:10*; ^{ab} *1 Sam. 13:10*; ^{ac} *1 Sam. 13:10*; ^{ad} *1 Sam. 13:10*; ^{ae} *1 Sam. 13:10*; ^{af} *1 Sam. 13:10*; ^{ag} *1 Sam. 13:10*; ^{ah} *1 Sam. 13:10*; ^{ai} *1 Sam. 13:10*; ^{aj} *1 Sam. 13:10*; ^{ak} *1 Sam. 13:10*; ^{al} *1 Sam. 13:10*; ^{am} *1 Sam. 13:10*; ^{an} *1 Sam. 13:10*; ^{ao} *1 Sam. 13:10*; ^{ap} *1 Sam. 13:10*; ^{aq} *1 Sam. 13:10*; ^{ar} *1 Sam. 13:10*; ^{as} *1 Sam. 13:10*; ^{at} *1 Sam. 13:10*; ^{au} *1 Sam. 13:10*; ^{av} *1 Sam. 13:10*; ^{aw} *1 Sam. 13:10*; ^{ax} *1 Sam. 13:10*; ^{ay} *1 Sam. 13:10*; ^{az} *1 Sam. 13:10*; ^{ba} *1 Sam. 13:10*; ^{bb} *1 Sam. 13:10*; ^{bc} *1 Sam. 13:10*; ^{bd} *1 Sam. 13:10*; ^{be} *1 Sam. 13:10*; ^{bf} *1 Sam. 13:10*; ^{bg} *1 Sam. 13:10*; ^{bh} *1 Sam. 13:10*; ^{bi} *1 Sam. 13:10*; ^{bj} *1 Sam. 13:10*; ^{bk} *1 Sam. 13:10*; ^{bl} *1 Sam. 13:10*; ^{bm} *1 Sam. 13:10*; ^{bn} *1 Sam. 13:10*; ^{bo} *1 Sam. 13:10*; ^{bp} *1 Sam. 13:10*; ^{bq} *1 Sam. 13:10*; ^{br} *1 Sam. 13:10*; ^{bs} *1 Sam. 13:10*; ^{bt} *1 Sam. 13:10*; ^{bu} *1 Sam. 13:10*; ^{bv} *1 Sam. 13:10*; ^{bw} *1 Sam. 13:10*; ^{bx} *1 Sam. 13:10*; ^{by} *1 Sam. 13:10*; ^{bz} *1 Sam. 13:10*; ^{ca} *1 Sam. 13:10*; ^{cb} *1 Sam. 13:10*; ^{cc} *1 Sam. 13:10*; ^{cd} *1 Sam. 13:10*; ^{ce} *1 Sam. 13:10*; ^{cf} *1 Sam. 13:10*; ^{cg} *1 Sam. 13:10*; ^{ch} *1 Sam. 13:10*; ^{ci} *1 Sam. 13:10*; ^{cj} *1 Sam. 13:10*; ^{ck} *1 Sam. 13:10*; ^{cl} *1 Sam. 13:10*; ^{cm} *1 Sam. 13:10*; ^{cn} *1 Sam. 13:10*; ^{co} *1 Sam. 13:10*; ^{cp} *1 Sam. 13:10*; ^{cq} *1 Sam. 13:10*; ^{cr} *1 Sam. 13:10*; ^{cs} *1 Sam. 13:10*; ^{ct} *1 Sam. 13:10*; ^{cu} *1 Sam. 13:10*; ^{cv} *1 Sam. 13:10*; ^{cw} *1 Sam. 13:10*; ^{cx} *1 Sam. 13:10*; ^{cy} *1 Sam. 13:10*; ^{cz} *1 Sam. 13:10*; ^{da} *1 Sam. 13:10*; ^{db} *1 Sam. 13:10*; ^{dc} *1 Sam. 13:10*; ^{dd} *1 Sam. 13:10*; ^{de} *1 Sam. 13:10*; ^{df} *1 Sam. 13:10*; ^{dg} *1 Sam. 13:10*; ^{dh} *1 Sam. 13:10*; ^{di} *1 Sam. 13:10*; ^{dj} *1 Sam. 13:10*; ^{dk} *1 Sam. 13:10*; ^{dl} *1 Sam. 13:10*; ^{dm} *1 Sam. 13:10*; ^{dn} *1 Sam. 13:10*; ^{do} *1 Sam. 13:10*; ^{dp} *1 Sam. 13:10*; ^{dq} *1 Sam. 13:10*; ^{dr} *1 Sam. 13:10*; ^{ds} *1 Sam. 13:10*; ^{dt} *1 Sam. 13:10*; ^{du} *1 Sam. 13:10*; ^{dv} *1 Sam. 13:10*; ^{dw} *1 Sam. 13:10*; ^{dx} *1 Sam. 13:10*; ^{dy} *1 Sam. 13:10*; ^{dz} *1 Sam. 13:10*; ^{ea} *1 Sam. 13:10*; ^{eb} *1 Sam. 13:10*; ^{ec} *1 Sam. 13:10*; ^{ed} *1 Sam. 13:10*; ^{ee} *1 Sam. 13:10*; ^{ef} *1 Sam. 13:10*; ^{eg} *1 Sam. 13:10*; ^{eh} *1 Sam. 13:10*; ^{ei} *1 Sam. 13:10*; ^{ej} *1 Sam. 13:10*; ^{ek} *1 Sam. 13:10*; ^{el} *1 Sam. 13:10*; ^{em} *1 Sam. 13:10*; ^{en} *1 Sam. 13:10*; ^{eo} *1 Sam. 13:10*; ^{ep} *1 Sam. 13:10*; ^{eq} *1 Sam. 13:10*; ^{er} *1 Sam. 13:10*; ^{es} *1 Sam. 13:10*; ^{et} *1 Sam. 13:10*; ^{eu} *1 Sam. 13:10*; ^{ev} *1 Sam. 13:10*; ^{ew} *1 Sam. 13:10*; ^{ex} *1 Sam. 13:10*; ^{ey} *1 Sam. 13:10*; ^{ez} *1 Sam. 13:10*; ^{fa} *1 Sam. 13:10*; ^{fb} *1 Sam. 13:10*; ^{fc} *1 Sam. 13:10*; ^{fd} *1 Sam. 13:10*; ^{fe} *1 Sam. 13:10*; ^{ff} *1 Sam. 13:10*; ^{fg} *1 Sam. 13:10*; ^{fh} *1 Sam. 13:10*; ^{fi} *1 Sam. 13:10*; ^{fj} *1 Sam. 13:10*; ^{fk} *1 Sam. 13:10*; ^{fl} *1 Sam. 13:10*; ^{fm} *1 Sam. 13:10*; ^{fn} *1 Sam. 13:10*; ^{fo} *1 Sam. 13:10*; ^{fp} *1 Sam. 13:10*; ^{fq} *1 Sam. 13:10*; ^{fr} *1 Sam. 13:10*; ^{fs} *1 Sam. 13:10*; ^{ft} *1 Sam. 13:10*; ^{fu} *1 Sam. 13:10*; ^{fv} *1 Sam. 13:10*; ^{fw} *1 Sam. 13:10*; ^{fx} *1 Sam. 13:10*; ^{fy} *1 Sam. 13:10*; ^{fz} *1 Sam. 13:10*; ^{ga} *1 Sam. 13:10*; ^{gb} *1 Sam. 13:10*; ^{gc} *1 Sam. 13:10*; ^{gd} *1 Sam. 13:10*; ^{ge} *1 Sam. 13:10*; 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^{nl} *1 Sam. 13:10*; ^{nm} *1 Sam. 13:10*; ⁿⁿ *1 Sam. 13:10*; ^{no} *1 Sam. 13:10*; ^{np} *1 Sam. 13:10*; ^{nq} *1 Sam. 13:10*; ^{nr} *1 Sam. 13:10*; ^{ns} *1 Sam. 13:10*; ^{nt} *1 Sam. 13:10*; ^{nu} *1 Sam. 13:10*; ^{nv} *1 Sam. 13:10*; ^{nw} *1 Sam. 13:10*; ^{nx} *1 Sam. 13:10*; ^{ny} *1 Sam. 13:10*; ^{nz} *1 Sam. 13:10*; ^{oa} *1 Sam. 13:10*; ^{ob} *1 Sam. 13:10*; ^{oc} *1 Sam. 13:10*; ^{od} *1 Sam. 13:10*; ^{oe} *1 Sam. 13:10*; ^{of} *1 Sam. 13:10*; ^{og} *1 Sam. 13:10*; ^{oh} *1 Sam. 13:10*; ^{oi} *1 Sam. 13:10*; ^{oj} *1 Sam. 13:10*; ^{ok} *1 Sam. 13:10*; ^{ol} *1 Sam. 13:10*; ^{om} *1 Sam. 13:10*; ^{on} *1 Sam. 13:10*; ^{oo} *1 Sam. 13:10*; ^{op} *1 Sam. 13:10*; ^{oq} *1 Sam. 13:10*; ^{or} *1 Sam. 13:10*; ^{os} *1 Sam. 13:10*; ^{ot} *1 Sam. 13:10*; ^{ou} *1 Sam. 13:10*; ^{ov} *1 Sam. 13:10*; ^{ow} *1 Sam. 13:10*; ^{ox} *1 Sam. 13:10*; ^{oy} *1 Sam. 13:10*; ^{oz} *1 Sam. 13:10*; ^{pa} *1 Sam. 13:10*; ^{pb} *1 Sam. 13:10*; ^{pc} *1 Sam. 13:10*; ^{pd} *1 Sam. 13:10*; ^{pe} *1 Sam. 13:10*; 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^{qz} *1 Sam. 13:10*; ^{ra} *1 Sam. 13:10*; ^{rb} *1 Sam. 13:10*; ^{rc} *1 Sam. 13:10*; rd *1 Sam. 13:10*; ^{re} *1 Sam. 13:10*; ^{rf} *1 Sam. 13:10*; ^{rg} *1 Sam. 13:10*; ^{rh} *1 Sam. 13:10*; ^{ri} *1 Sam. 13:10*; ^{rj} *1 Sam. 13:10*; ^{rk} *1 Sam. 13:10*; ^{rl} *1 Sam. 13:10*; ^{rm} *1 Sam. 13:10*; ^{rn} *1 Sam. 13:10*; ^{ro} *1 Sam. 13:10*; ^{rp} *1 Sam. 13:10*; ^{rq} *1 Sam. 13:10*; ^{rr} *1 Sam. 13:10*; ^{rs} *1 Sam. 13:10*; ^{rt} *1 Sam. 13:10*; ^{ru} *1 Sam. 13:10*; ^{rv} *1 Sam. 13:10*; ^{rw} *1 Sam. 13:10*; ^{rx} *1 Sam. 13:10*; ^{ry} *1 Sam. 13:10*; ^{rz} *1 Sam. 13:10*; ^{sa} *1 Sam. 13:10*; ^{sb} *1 Sam. 13:10*; ^{sc} *1 Sam. 13:10*; ^{sd} *1 Sam. 13:10*; ^{se} *1 Sam. 13:10*; ^{sf} *1 Sam. 13:10*; ^{sg} *1 Sam. 13:10*; ^{sh} *1 Sam. 13:10*; ^{si} *1 Sam. 13:10*; ^{sj} *1 Sam. 13:10*; ^{sk} *1 Sam. 13:10*; ^{sl} *1 Sam. 13:10*; sm *1 Sam. 13:10*; ^{sn} *1 Sam. 13:10*; ^{so} *1 Sam. 13:10*; ^{sp} *1 Sam. 13:10*; ^{sq} *1 Sam. 13:10*; ^{sr} *1 Sam. 13:10*; ^{ss} *1 Sam. 13:10*; st *1 Sam. 13:10*; ^{su} *1 Sam. 13:10*; ^{sv} *1 Sam. 13:10*; ^{sw} *1 Sam. 13:10*; ^{sx} *1 Sam. 13:10*; ^{sy} *1 Sam. 13:10*; ^{sz} *1 Sam. 13:10*; ^{ta} *1 Sam. 13:10*; ^{tb} *1 Sam. 13:10*; ^{tc} <

A. M. 2941. because I have refused him: for the LORD seeth not as man seeth;^a for man looketh on the outward appearance,^b but the LORD looketh on the heart.^c

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah^d to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep.^d And Samuel said unto Jesse, Send and fetch him: for we will not sit down^e till he come hither.

12 And he sent, and brought him in. Now he was ruddy,^e and withal of a beautiful countenance,^f and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.^f So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul,^g and an evil spirit from the LORD troubled^h him.^h

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants which are before thee, to seek out a man who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand,ⁱ and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man,^j and a man of war,^k and prudent in

matters,^l and a comely person,^m and the LORD is with him.ⁿ

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armor-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight.

23 And it came to pass, when the evil spirit from God was upon Saul,^p that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

1 The armies of the Israelites and the Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, taketh the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He sheweth the reason of his confidence. 38 Without armor, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shohoh,^a which belongeth to Judah,^b and pitched between Shohoh and Azekah, in Ephes-dammim.^c

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array^d against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

5 And he had a helmet of brass upon his head, and he was armed^e with a coat of mail; and the weight of the coat was five thousand shekels of brass.

^a Isa. 55: 9. ^b Heb. eyes. ^c 2 Chr. 10: 7. ^d 1 Kings 22: 39; 1 Chr. 28: 9, Ps. 7: 9; Jer. 17: 10; Rev. 2: 23. ^e Shohoh, 2 Sam. 13: 3; Shamma, 1 Chr. 2: 13. ^f 2 Sam. 17: 1; 1 Ps. 7: 50-72. ^g Heb. round. ^h 1 Chr. 17: 12; Song 5: 10. ⁱ Heb. fair of eyes. ^j 1 Chr. 10: 6, 9; Judg. 11: 29; 11: 6. ^k Judg. 16: 29; 1 Ps. 11: 11. ^l Or, terrified. ^m Heb. 18: 10; 19: 9. ⁿ ver. 24. ^o 1 Chr. 17: 32-36.

^k 2 Sam. 17: 10. ^l Or, speech. ^m 2 Sam. 14: 30. ⁿ ver. 12. ^o 1 Chr. 18: 12-14. ^p Prov. 22: 28. ^q ver. 11, 16. ^r 2 Chr. 28: 18. ^s Josh. 15: 35. ^t Or, The coast of Dammim; called Ephes-dammim. 1 Chr. 11: 13. ^u Heb. ranged the battle. ^v Heb. clothed.

11. Sit down; to feast on the sacrifice.

13. The Spirit of the Lord came upon David; to fit him to become king of Israel.

14. Departed from Saul; thus he lost the qualifications which God had before given him for the successful discharge of public business. An evil spirit from the Lord troubled him; the meaning seems to be that God gave him up to the power of an evil spirit, which from time to time assailed him, filling him with melancholy suspicion and ungovernable anger.

16. Thou shalt be well; they hoped that music would cheer up his spirits, and remove his difficulties.

INSTRUCTIONS.

1. No sorrows should ever lead us to murmur at the dealings of God, or to neglect the duties to which he calls us.

2. When God requires men to engage in perilous services, they need not fear; if they trust in him and follow his directions, he will protect them and give them all desirable success.

7. As God looks upon the heart, and judges of men

according to their real character, the great object of all should be, not outward appearance or external accomplishments merely, but internal purity and the exercise of such feelings as are pleasing to God.

11. Those who are faithful in the duties of private life, will be most likely to be so in the duties of public life.

17. Human expedients may for a time lessen one's sorrow; yet there is no permanent relief from the sad effects of sin but in heartily forsaking it, and believing in Jesus Christ, who died, the just for the unjust, that he might bring us to God.

CHAPTER XVII.

1. Shohoh; a place in Judah between fifteen and eighteen miles south-west from Jerusalem, having a valley north of it, which is believed to be the ancient valley of Elah. Azekah and Ephes-dammim were near to Shohoh.

2. By the valley of Elah; on the north side of it.

4. Whose height was six cubits and a span; a cubit was about eighteen inches, and a span about nine inches.

5. Coat of mail; in the original, a coat of mail of scales; that is, made of thin plates of metal overlapping each

6 And *he* had greaves of brass upon his legs, and a target* of brass between his shoulders.

7 And the staff of his spear was like a weaver's beam;† and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul?‡ choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day;§ give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse;¶ and he had eight sons;‡ and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Bethlehem.†

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses† unto the captain of their thousand,‡ and look how thy brethren fare,§ and take their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench,§ as the host was going forth to the fight,¶ and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage* in the hand of

the keeper of the carriage, and ran into the army, and came and saluted his brethren.* A. M. 2941 B. C. about 1063.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words:‡ and David heard them.

24 And all the men of Israel, when they saw the man, fled from him,† and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter,‡ and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine,‡ that he should defy the armies of the living God?§

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David,‡ and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done?¶ Is there not a cause?

30 ¶ And he turned from him toward another, and spake after the same manner:‡ and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.†

32 ¶ And David said to Saul, Let no man's heart fail because of him;‡ thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb‡ out of the flock:

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear:

* Or, gorget. † 2 Sam. 21. 19. b. ch. 8. 17. c. cor. 26. 2 Sam. 21. 9. d. Rev. 4. 22. e. Gen. 16. 10. 11. f. ch. 16. 11. 19. ‡ Heb. cheeses of milk. § Heb. a thousand. ¶ Gen. 37. 14. § Or, place of the carriage. ¶ 2 Sam. 17. 1. Heb. battle array. † Heb. at night. ‡ Heb. the vessels from upon him.

* Heb. asked his brethren of peace. † Judg. 18. 15. b. ver. 8. ‡ Heb. his face. § 1. 15. ¶ ch. 11. 6. † Deut. 5. 29. ‡ Gen. 37. 4. 8. 11. ¶ Prov. 15. 1. § Heb. word. † Heb. took him. ‡ Deut. 20. 2. 3. 4. Or, led.

other like the scales of a fish. Five thousand shekels; nearly two hundred pounds.

6. Target; a smaller shield suspended between his shoulders, to be used when occasion might require. The larger shield was carried before him by his armor-bearer. Some, however, prefer to understand a javelin hung by a strap behind his back.

7. Six hundred shekels; about twenty-five pounds.

12. That Ephrathite of Beth-lehem-judah; so called from Ephrath, one of the names of Bethlehem. Chapter 16:1; Micah 5:2.

22. Carriage; the articles which he had brought with him. Carriage, in the old English use of the word, signifies baggage, vessels, etc., that one carries with him in journeying.

25. Free; free from taxes and public burdens.

A. M. 2941. and this uncircumcised Philistine shall be
B. C. about as one of them, seeing he hath defied the
1065. armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear,^a he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.^b

38 ¶ And Saul armed David with his armor,^c and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook,^d and put them in a shepherd's bag^e which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him:^f for he was but a youth, and ruddy, and of a fair countenance.^g

43 And the Philistine said unto David, *Am I a dog?*^h that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.ⁱ

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel,^j whom thou hast defied.^k

46 This day will the LORD deliver thee^l into my hand; and I will smite thee, and take thy head from thee;^m and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth;ⁿ that all the earth may know that there is a God in Israel.^o

47 And all this assembly shall know that the

LORD saveth not with sword and spear:^p for the battle is the LORD'S,^q and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it,^r and smote the Philistine in his forehead,^s that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone,^t and smote the Philistine, and slew him; but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword,^u and drew it out of the sheath thereof, and slew him, and cut off his head therewith.^v And when the Philistines saw their champion was dead, they fled.^w

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron.^x And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.^y

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth?^z And Abner said, *As thy soul liveth, O king, I cannot tell.*

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.^{aa}

58 And Saul said to him, Whose son art thou, thou young man? And David answered, *I am the son of thy servant Jesse the Beth-lehemite.*^{ab}

39. Assayed; attempted. *Not proved them*; not been accustomed to them, and could not readily use them.

45. *In the name of the Lord*; by his direction, with confidence in him, and for the purpose of promoting his cause.

INSTRUCTIONS.

10. When distinguished strength and courage make men proud, and lead them to trust in themselves and despise others, they often become the occasion of their ruin.

17. Men in executing their projects often have no idea of the ends which God by them will accomplish.

25. Men are induced to perform much labor, and make many sacrifices, by the hope of reward; and God graciously points us to the joy set before us, as a motive to deny ourselves, take up the cross, and follow Christ. Rom. 8:24.

28. Men naturally envy those who do better and are

more honored than themselves, and no ties of relationship are any certain security against the effects of this evil and malignant passion. James 4:5.

32. Confidence in God is a source of the highest and noblest courage, the most self-sacrificing devotion to duty, and the most exalted virtue.

34. Past experience of the readiness and power of God to help, encourages men to trust in him, and to expect from him in future all which they need.

38. The devices and efforts of men to aid us often prove a hindrance instead of a help, and we must renounce dependence on them and depend on God in our efforts, in order to meet with success.

40. True dependence on God leads men not to neglect appropriate means, but in the right way to use them. Thus, while they work, God works by them in securing the result, and preparing them to give him the glory.

CHAPTER XVIII.

1. *Terminalia grandiflora* (Poir.) Small exocarp has orange, 10–12 cm. d. to 1.5 m. long, turning red and becoming firm and woody; 17–20 cm. long. The immature fruit is hairy, the thick pericarp is fleshy and the seed is yellow, smooth, rounded, flattened, of the 1.5 cm. size, the 30–40 mm. diam. (8–18 cm. long) stem and 10–15 cm. long, 1–2 cm. diam. fruit.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David,^a and Jonathan loved him^b as his own soul.^c

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself^d of the robe that *was* upon him,^e and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, *and behaved** himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine,^a that the women came out of all cities of Israel, singing and dancing,^c to meet king Saul, with tabrets, with joy, and with instruments of music.[†]

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.⁴

8 And Saul was very wroth,^g and the saying displeased him;^h and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?^h

9 And Saul eyed David from that day and forward.

ward: 10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul,¹ and he prophesied in the midst of the house:² and David played with his hand, as at other times: and *there was a javelin in Saul's hand.*^k

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.¹

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, A. M. 2941
and made him his captain over a thousand; B. C. 1004
and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.¹⁶

17 ¶ And Saul said to David, Behold my elder daughter Merab,ⁿ her will I give thee to wife: only be thou valiant^t for me, and fight the LORD's battles.^o For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him.^p

18 And David said unto Saul, Who *am* I?^a and what *is* my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel^r the Meholathite^r to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him."

21 And Saul said, I will give him her, that she may be a snare to him;^t and that the hand of the Philistines may be against him.^u Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one of the twain*.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold the king hath delight in thee, and all his servants love thee : now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light *thing* to be a king's son-in-law,^v seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying
On this manner[†] spake David.

25 And Saul said, Thus shall ye say to David. The king desireth not any dowry,^x but a hundred foreskins of the Philistines, to be avenged of the king's enemies.^y But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law; and the days were not expired.[†]

a Gen 14:30 b ver 3, en 19:2, 24:17 2 Sam 1:26 c Dent 13:6
d Gen 11:12 * Or, *prospered*, ver 11, 43:30, Psa 1:3 * Or, *Psalistines*
e Gen 14:17-20, Judg 11:34 f *Then, stringed instruments* Gen 21:11
g Psal 27:1 Rom 4:4 h *He was set in my arms* h en 15:25 i en
16:14 j en 19:24 Acts 16:16 k en 19:9-10, 26:34 l Psa 37:32-33,
Isa 51:17 or, *prospered*, ver 5 m Num 27:17 2 Sam 5:2, 1 K 10:

43. Pride goeth before destruction, and a haughty spirit before a fall. Prov. 16:18.

46. One great design of Jehovah in all his dealings, is to make known his character, and show to the universe that there is no one but himself who governs and controls in the kingdoms of nature, providence, and grace.

51. The strongest as well as the weakest are dependent upon God, and that expectation which rests on creatures is liable at any time to be disappointed.

55. Services performed for men may by them be forgotten, and those who render them pass out of mind ; but services done for God he always remembers, and will graciously reward.

3:7. n. 17-25. * Heb. *as a sign of near*. * Gen. 26:28. 1 Ver. 11, 23, 2 Sam. 12:9. 4 Ver. 23, ch. 9:21, 2 Sam. 7:18. 5 2 Sam. 21:8. 6 Job. 5:22.
* Heb. *was right in his eyes*. * Exod. 19:7. Prov. 20:5. 4 Ver. 17. 5 1 John 3:1. w. Isa. 119:141. * Heb. *According to these words*. * Exod. 20:17.
y. ch. 14:24. † Heb. *fulfilled*.

9. *Saul eyed David; he watched him with jealous feelings.*

ing.
10. *Prophesied*; under the influence of the evil spirit the king imitated the manner of speaking that belonged to the true prophets when they were under the inspiration of the Holy Spirit. *A javelin*; a light spear pointed with metal.

18. *What is my life*; what is my condition of life? or, as we say, What are my circumstances? He intimates that they are too humble to allow him to think of such an alliance. Compare ver. 23.

25. *Dowry*; among the Hebrews, and generally, in the East, a compensation or present made by the bridegroom to the father of the bride.

26. *The days*; previous to the time appointed for his marriage.

CHAPTER XVIII.

6. *Tabrets*; or timbrels; a sort of small drum.

A. M. 2041.
B. C. about
1063.

27 Wherefore David arose and went, he and his men,^a and slew of the Philistines two hundred men; and David brought their foreskins,^b and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.^c

30 Then the princes of the Philistines went forth;^d and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul;^e so that his name was much set by.^f

CHAPTER XIX.

1 Jonathan discloseth his father's purpose to kill David. 4 He persuadeth his father to reconciliation. 5 By reason of David's good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 18 David cometh to Samuel in Naiioth. 20 Saul's messengers sent to take David, 22 and Saul himself, prophesy.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father,^g and said unto him, Let not the king sin against his servant, against David;^h because he hath not sinned against thee, and because his works have been to thee-ward very good:ⁱ

5 For he did put his life in his hand,^j and slew the Philistine,^k and the LORD wrought a great salvation for all Israel:^l thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood,^m to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware,ⁿ As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.^o

^a Ver. 11. ^b 2 Sam. 3:14. ^c 1 Pet. 37:12, 11. ^d 2 Sam. 11:1. ^e 1 Cor. 5:5. ^f 1 Pet. 19:29. ^g 1 Heb. precious; ch. 25:21. ^h 2 Kings 1:13. ⁱ 1 Pet. 116:15. ^j 1 Pet. 2:7. ^k 1 Cor. 18:1. ^l 1 Prov. 31:8, 9. ^m Gen. 42:22. ⁿ 1 Pet. 35:12; 109:5; Prov. 17:13. ^o 1 Cor. 28:21. ^p 1 Cor. 13:3. ^q 1 Cor. 119:109. ^r 1 Cor. 17:49, 50. ^s 1 Cor. 11:13; 1 Cor. 11:14. ^t 1 Cor. 26:32. ^u 1 Cor. 26:24, 25. ^v 1 Heb. yesterday third day. ^w 1 Cor.

30. Went forth; to fight with Israel.

INSTRUCTIONS.

1. Real excellence of character forms the surest basis for ardent and durable friendship, and those who rightly cultivate it on earth may hope to enjoy it for ever in heaven.

5. The presence and favor of God are the grand source of all true wisdom, and the surest guarantee of durable success.

8. An envious disposition tends to torment him who indulges it, and all who feel its influence.

11. There is no wickedness so great but the human heart, unrestrained by divine grace, may commit it.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.^z

9 And the evil spirit from the LORD was upon Saul,^a as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.^b

11 Saul also sent messengers unto David's house,^c to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal let David down through a window:^d and he went, and fled, and escaped.^e

13 And Michal took an image,^f and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul,^g He said unto me, Let me go: why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naiioth.

19 And it was told Saul, saying, Behold, David is at Naiioth in Ramah.

20 And Saul sent messengers to take David:^h and when they saw the company of the prophets prophesying,ⁱ and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.^j

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naiioth in Ramah.

^a Ver. 11. ^b 2 Sam. 3:14. ^c 1 Pet. 37:12, 11. ^d 2 Sam. 11:1. ^e 1 Cor. 5:5. ^f 1 Pet. 19:29. ^g 1 Heb. precious; ch. 25:21. ^h 2 Kings 1:13. ⁱ 1 Pet. 116:15. ^j 1 Pet. 2:7. ^k 1 Cor. 18:1. ^l 1 Prov. 31:8, 9. ^m Gen. 42:22. ⁿ 1 Pet. 35:12; 109:5; Prov. 17:13. ^o 1 Cor. 28:21. ^p 1 Cor. 13:3. ^q 1 Cor. 119:109. ^r 1 Cor. 17:49, 50. ^s 1 Cor. 11:13; 1 Cor. 11:14. ^t 1 Cor. 26:32. ^u 1 Cor. 26:24, 25. ^v 1 Heb. yesterday third day. ^w 1 Cor.

15. Rulers often regard their own glory more than the public good, and seek to destroy those whom the people desire to honor. Luke 19:47, 48.

17. What men will not do directly, they often attempt to do indirectly, and thus try to cast the responsibility of their evil actions on others.

29. The more one is favored in the course of divine Providence, the more will envious men hate him.

CHAPTER XIX.

3. In the field; where Jonathan expected his father would walk.

18. Naiioth; a place in Benjamin, near to Ramah.

23 And he went thither to Natioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Natioth in Ramah.

24 And he stripped off his clothes also,* and prophesied before Samuel in like manner, and lay[†] down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?[‡]

CHAPTER XX.

1 David went forth with Jonathan for his safety. 2 Jonathan said to David, Beware of the king, for he is a murderer. 3 Jonathan said to David, I will be with thee as thou art. 4 Jonathan said to David, I will be with thee as thou art. 5 Jonathan said to David, I will be with thee as thou art.

AND David fled from Natioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death.^c

4 Then said Jonathan unto David, Whatsoever thy soul desireth,[†] I will even do[§] it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the new moon,^d and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.^e

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice[†] there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.^f

8 Therefore thou shalt deal kindly with thy servant,^g for thou hast brought thy servant into a

covenant of the LORD with thee:^h notwithstanding, if there be in me iniquity,ⁱ slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil was determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded[†] my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and show it thee;[‡]

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee,[§] as he hath been with my father.^k

14 And thou shalt not only while yet I live show me the kindness of the LORD, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever:[†] no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made[†] a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.^m

17 And Jonathan caused David to swear again, because he loved him:[‡] for he loved him as he loved his own soul.ⁿ

18 Then Jonathan said to David, To-morrow is the new moon:^c and thou shalt be missed, because thy seat will be empty.[§]

19 And when thou hast stayed three days, then thou shalt go down quickly,[†] and come to the place where thou didst hide thyself when the business was in hand,[‡] and shalt remain by the stone Ezel.[§]

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And behold, I will send a lad, saying, Go,

* Heb. 22:2. ^c Heb. 22:2. ^d Heb. 22:2. ^e Heb. 22:2. ^f Heb. 22:2. ^g Heb. 22:2. ^h Heb. 22:2. ⁱ Heb. 22:2. ^j Heb. 22:2. ^k Heb. 22:2. ^l Heb. 22:2. ^m Heb. 22:2. ⁿ Heb. 22:2.

thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad, saying, Go,

24. His clothes; his outer garments. Naked; without his upper garments.

INSTRUCTIONS.

1. Envy indulged often leads to murder, and many are in heart guilty of this sin who are prevented from outwardly committing it. 1 John 3:15.

4. Real love will seek the good of the object beloved, and if need be, perform labors, make sacrifices, and meet dangers to promote it.

6. Sound reason and kind persuasion may for a time overcome passion; but without a change of heart, when depravity is restrained in one direction it will break out in another.

10. When one is given up to the power of evil, not only engagements but solemn oaths will be disregarded, and malignant passions will overcome all restraint.

17. Those who hate others, and treat them as enemies, are apt to feel that others hate them and are their enemies.

20. The hearts of all are in the hands of the Lord, and he can turn them whithersoever he will. No devices will succeed against those whom he designs to bless, and no evils will come upon them which he will not overrule for their good.

CHAPTER XX.

5. The new moon; the beginning of the month, when it was customary for relatives to unite in a sacrifice and a feast.

12. Sounded; learned his state of mind.

14. The kindness—that I die not; it was common, when one began to reign, for him to put to death those who were supposed to have a claim to the throne.

15. My house; his posterity.

16. Require it; take vengeance on either party, should they break this covenant.

18. Thy seat; at the family feast.

19. The stone Ezel; that was apparently a way-stone.

A. M. 2012 find out the arrows. If I expressly say unto
B. C. about the lad, Behold, the arrows *are* on this side
1062 of thee, take them; then come thou: for *there is*
peace to thee, and no hurt;^a as the LORD liveth.^a

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of,^b behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field; and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.^c

27 And it came to pass on the morrow, *which was* the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:^d

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan,^e and he said unto him, Thou son^f of the perverse rebellious woman,^g do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.^h

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain?ⁱ what hath he done?

* Heb. *not any thing*. a Jer 4-2. b ver. 14, 15, 42. c Lev 7-21; 15-5, etc. d ver 6. e Prov 19-12. f Or, *perverse rebel*. g Heb. *perverse rebellion*. h Heb. *the son of death*. i ch. 19-6, 11. g ch. 19-5; Prov 31-4, 9; Matt. 27-23. h ch. 18-11. i ver. 7. f Heb. *to pass over*. j ver. 21, 22.

22. *Hath sent thee away*; in order to preserve his life.

26. *He is not clean*; Saul thought that David was ceremonially unclean, and had kept away on that account.

40. *Artillery*; weapons.

INSTRUCTIONS.

1. This is a state of trial, and even obedience to God will not keep a person from sufferings; yet it will cause them to be overruled for his good and the good of others.

10. The certainty that David would be king did not render it unnecessary for him to use means to preserve his life; nor does the promise of God, to keep his children to the end, render unnecessary their own diligent prayers and efforts to persevere in faith and holiness. It is through the use of appropriate means, and not without them, that the end will be accomplished.

15. The conduct of parents may deeply affect not only their children, but their distant posterity, and each one should so act as shall tend to secure blessings to all who come after him. to the end of time.

33 And Saul cast a javelin at him to smite him:^h whereby Jonathan knew that it was determined of his father to slay David.ⁱ

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month; for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond^j him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?^k

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 ¶ And Jonathan gave his artillery^l unto his lad,^m and said unto him, Go, carry *them* to the city.

41 ¶ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace,ⁿ forasmuch as we have sworn both of us in the name of the LORD,^o saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAPTER XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg was present. 8 David taketh Goliath's sword. 10 David at Gath feigneth himself mad.

THEN came David to Nob to Ahimelech¹ the priest: and Ahimelech was afraid at the meeting of David,² and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest,^m

¶ Heb. *instruments*. * Heb. *the lad that was his*. h ch. 1-17. i Or, the LORD be witness of that *which*, etc.; ver. 23. l Called *Ahiath*. ch. 14-3; called also *Ahiathar*, Mark 2-26. m ch. 16-1. n Ps 119-29.

23. An habitual conviction that the Lord is witness of all we do, that we shall stand before him in judgment, and be treated for eternity according to our works, tends to make us circumspect, upright, and faithful.

27. An appearance of kindness may cover a murderous heart, and no crime is so abominable that a supremely selfish heart, under strong temptation, may not commit it.

31. Men in saying, I will, or, He shall, often speak as if events depended solely on themselves, whereas they depend on God; and men ought ever to feel, that if the Lord will, they shall live and do this or that. James 4:15.

39. Men often promote more benevolent objects, and accomplish greater good, than they are aware of; and all who faithfully do their duty, however humble their condition, when they see the results of their labors, will admire the grace of God, and be filled with gratitude and joy.

CHAPTER XXI.

1. *Nob*; a city of Benjamin. *Ahimelech*; one of the de-

The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business wherewith I send thee, and what I have commanded thee; and I have appointed my servants to such and such a place.

3 Now therefore what is under thy hand? give me five loaves of bread in my hand, or what there is present.*

4 And the priest answered David, and said, *There is no common bread under my hand, but there is hallowed bread;†* if the young men have kept themselves at least from women.‡

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy,§ and the bread is in a manner common, yea, though it were sanctified this day in the vessel.¶

6 So the priest gave him hallowed bread:‡ for there was no bread there but the show-bread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg,§ an Edomite, the chiefest of the herdmen that belonged to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thy hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah,¶ behold, it is here wrapped in a cloth behind the ephod:‡ if thou wilt take that, take it; for there is no other save that here. And David said, *There is none like that; give it me.*

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish† the king of Gath.

11 And the servants of Achish said unto him, *Is not this David the king of the land?‡* did they not sing one to another of him in dances, saying, Saul

hath slain his thousands, and David his A. M. 2912.
B. C. about
1062. ten thousands?‡

12 And David laid up these words in his heart; and was sore afraid of Achish the king of Gath.

13 And he changed his behavior before them,§ and feigned himself mad in their hands; and scabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is mad:‡ wherefore then have ye brought him to me?

15 Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?

CHAPTER XXII.

1 Companies resort unto David at Adullam. 2 Achish perceives that he commeth to his parents unto the king of Moab. 3 Achish is vexed by Goliath, he cometh to Hareth. 4 Saul going to pursue him, accompanied of his servants, untimely falls. 5 Doeg accuseth Ahimelech. 6 David commeth to kill the priests. 7 The women refusing, Doeg executeth it. 8 Abimelech escaping, bringeth David the news.

DAVID therefore departed thence, and escaped to the cave Adullam:‡ and when his brethren and all his father's house heard it, they went down thither to him.

2 And every one that was in distress,§ and every one that was in debt,‡ and every one that was discontented,‡ gathered themselves unto him; and he became a captain over them:‡ and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab:‡ and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.‡

5 ¶ And the prophet Gad* said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.‡

* Heb. *found*. † Exod. 25:30; Lev. 24:5-9. ‡ 1 Tim. 4:4. § Or, especially when this day there is other sanctified in the vessel. ¶ Matt. 12:4, 5. ¶ 1 Cor. 22:9, Psal. 62, title. † 1 Ch. 17:2, 30-31. ‡ 1 Ch. 31:10. † 1 Cor. 12:13. ‡ 1 Ch. 31:10. † 1 Ch. 12:13. ‡ 1 Ch. 12:13. † 1 Ch. 12:13. ‡ 1 Ch. 12:13. † 1 Ch. 12:13. ‡ 1 Ch. 12:13.

moab. 10 Psal. 57, title, and 112, title. 11 2 Sam. 22:17. 12 1 Ch. 12:13. 13 1 Ch. 12:13. 14 1 Ch. 12:13. 15 1 Ch. 12:13. 16 1 Ch. 12:13. 17 1 Ch. 12:13. 18 1 Ch. 12:13. 19 1 Ch. 12:13. 20 1 Ch. 12:13. 21 1 Ch. 12:13. 22 1 Ch. 12:13. 23 1 Ch. 12:13.

scendants of Eli. Was afraid; that there was a difficulty between David and Saul, and that it might be dangerous to entertain him. No man with thee; no one of his customary retinue. He was not absolutely alone, but appeared at Nob as a private person.

4. Hallowed bread; Exod. 25:30; Lev. 24:5-9.

5. In a manner common; every Sabbath, the bread which had stood on the table during the week was taken away to be eaten by the priests, and new bread was put in its place. The old bread which had been taken from the table, was that of which David and his men partook. Matt. 12:3, 4; Mark 2:25, 26. Though it were sanctified; since other bread is this day sanctified, or put in its place. Ver. 6.

7. Detained; for the purpose, it is supposed, of performing some religious service.

10. Achish; this was his proper name as an individual, while Ahimelech, that is, king's father, was the common hereditary title. Compare Psalm 34, title, and Genesis 20:2; 26:1.

12. Sore afraid; lest Achish should think that he had come for some evil purpose, and should treat him as an enemy.

INSTRUCTIONS.

1. Elevated situations are often places of peculiar trials, and from the height of worldly prosperity men may suddenly fall into deep distresses; we should therefore not put our trust in men, nor even in princes, but in the living God, who hath said to all who trust in him, I will never leave nor forsake thee.

2. When men are guilty of falsehood for the sake of obtaining a present good, they know not what evils they may occasion to themselves and others. Chap. 22:9-22.

7. Men may externally attend on the worship of God, and yet in their hearts be opposed to him, and when tempted, may even destroy those with whom, in the forms of devotion, they have united.

10. It is sometimes more safe to be among the heathen, than among those who have enjoyed the light of revelation and have abused it—who in words profess friendship to Jehovah, but in works deny him.

CHAPTER XXII.

1. Adullam; in the tribe of Judah.

3. Mizpeh; in Moab, on the east of Jordan.

5. Hareth; in the land of Judah.

A. M. 2012
B. C. about
1032.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him; (now Saul abode in Gibeah under a tree in Ramah,* having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards,^a and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that sheweth me[†] that my son hath made a league with the son of Jesse,^b and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite,^c which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.^d

10 And he inquired of the LORD for him,^e and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*,^f my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David,^g which is the king's son-in-law,^h and goeth at thy bidding, and is honorable in thy house?

15 Did I then begin to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.ⁱ

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.^j

17 ¶ And the king said unto the footmen^k that stood about him, Turn, and slay the priests of the

LORD; because their hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.^l

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.^m

19 And Nob,ⁿ the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.^o

21 And Abiathar showed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite *was* there, that he would surely tell Saul:^p I have occasioned the death of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

CHAPTER XXIII.

1 David, inquiring of the Lord by Abiathar, rescueth Keilah. 7 God showing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 14 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at Engedi.

THEN they told David, saying, Behold, the Philistines fight against Keilah,^a and they rob the threshing-floors.

2 Therefore David inquired of the LORD,^b saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah:^c how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again.^d And the LORD answered him and said, Arise, go

* Or, grove in a high place. a ch. 1: 14. † Heb. uncovereth mine ear; ch. 2: 2. b ch. 1: 3; 20: 30. c ch. 21: 7. d Ps. 32: 10; and v. 1: 2, 3. e v. 21: 1, etc. f Num. 25: 21. g Heb. Behold me. h ch. 19: 1, 3; 24: 11. i v. 1: 27. j Heb. little or great. k Deut. 24: 16; Esth. 3: 6. l Or, guard; Heb.

6. In Ramah; or, in a high place.

9. I saw the son of Jesse; chap. 21: 7.

11. His father's house; the descendants of Eli.

13. Hast inquired of God for him; that is, as Saul alleges, with a view to aid him in his plan to possess himself of the kingdom.

18. Fourscore and five; thus was fulfilled the Lord's declaration to Eli, chap. 2: 31-36; 3: 12-14.

INSTRUCTIONS.

3. The distresses of children occasion great anxiety to parents, and right-minded children will strive to alleviate their sorrows, and as far as Providence may permit, to provide for their wants.

5. While we exercise our own best judgment, we should feel our need of divine guidance, seek wisdom from above, and be ready to go wherever God calls.

7. Men are apt to judge others by themselves, and when they are supremely selfish to think that others are so too.

9. To exalt themselves, and gain the favor of those above them, many will occasion the ruin of others, and even imbrue their hands in the blood of the innocent.

17. Tyrants who resolve to take the life of their fellow-men will not be hindered by want of reasons, or be backward to contend that the public good requires it.

18. Rulers who require men to commit sin, will generally find some who are wicked enough to obey them.

22. To have been even the innocent occasion of the death of others is exceedingly distressing to an ingenuous mind, and much more distressing is it when it has been occasioned by their kindness to us or by our sins.

CHAPTER XXIII.

1. Keilah; south-west from Jerusalem.

down to Keilah: for I will deliver the Philistines into thy hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah,^a that he came down *with* an ephod in his hand.

7 ^a And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into my hand; for he is shut in by entering into a town that hath gates and bars.^b

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ^c And David knew that Saul secretly practised mischief against him;^c and he said to Abiathar the priest, Bring hither the ephod.^d

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.^e

11 Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver^f me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

13 ^g Then David and his men,^g which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong-holds, and remained in a mountain^h in the wilderness of Ziph.^h And Saul sought him every day, but God delivered him not into his hand.ⁱ

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 ^j And Jonathan Saul's son arose and went to David into the wood, and strengthened^j his hand in God.^k

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee;^l and thou

shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.^m

18 And they two made a covenant before the LORD:ⁿ and David abode in the wood, and Jonathan went to his house.

19 Then came up the Ziphites to Saul to Gibeah,^o saying, Doth not David hide himself with us in strong-holds in the wood, in the hill of Hachilah, which is on the south^p of Jeshimon?^q

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand.^r

21 And Saul said, Blessed be ye of the LORD;^s for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is,^t and who hath seen him there: for it is told me that he dealeth very subtly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself; and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out^u throughout all the thousands of Judah.^v

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon,^w in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him. And they told David: wherefore he came down into a rock,^x and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away for fear of Saul;^y for Saul and his men compassed David and his men round about to take them.^z

27 ^{aa} But there came a messenger unto Saul,^{aa} saying, Haste thee, and come; for the Philistines have invaded^{aa} the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.^{ab}

29 ^{ac} And David went up from thence, and dwelt in strong-holds at Eng-gedi.^{ac}

^a 1 Sam. 22:20. ^b 1 Sam. 21:10, 11. ^c 1 Sam. 11:18, 19. ^d 1 Sam. 20:7. Num. 37:21; 1 Sam. 22:20. ^e 1 Sam. 22:20. ^f 1 Sam. 22:20. ^g 1 Sam. 22:20. ^h 1 Sam. 22:20. ⁱ 1 Sam. 22:20. ^j 1 Sam. 22:20. ^k 1 Sam. 22:20. ^l 1 Sam. 22:20. ^m 1 Sam. 22:20. ⁿ 1 Sam. 22:20. ^o 1 Sam. 22:20. ^p 1 Sam. 22:20. ^q 1 Sam. 22:20. ^r 1 Sam. 22:20. ^s 1 Sam. 22:20. ^t 1 Sam. 22:20. ^u 1 Sam. 22:20. ^v 1 Sam. 22:20. ^w 1 Sam. 22:20. ^x 1 Sam. 22:20. ^y 1 Sam. 22:20. ^z 1 Sam. 22:20. ^{aa} 1 Sam. 22:20. ^{ab} 1 Sam. 22:20. ^{ac} 1 Sam. 22:20.

6. An ephod in his hand; this is supposed to have been the high-priest's ephod, containing the breastplate with Urim and Thummin. Upon the death of Ahimelech this was saved by Abiathar in his flight, and David consulted God by it.

14. Wilderness of Ziph; a rough, hilly region in the tribe of Judah south-east of Hebron.

16. Strengthened his hand in God; encouraged him to hope in God, and expect deliverance from him.

19. Jeshimon; meaning wilderness, or desert.

24. Maon; a place south of Ziph.

28. Sela-hammah-lekoth; meaning, according to some interpreters, the rock of divisions; according to others, the rock of escape.

29. Eng-gedi; north-east of Maon, and on the border of the Dead sea; called also, Hazezon-tamar. Gen. 14:7; 2 Chron. 20:2.

on the right hand. 116. The wilderness. p 1 Sam. 24:3. 12. 17:2. Mic. 3:11. 18:2. 19:2. 20:2. 21:2. 22:2. 23:2. 24:2. 25:2. 26:2. 27:2. 28:2. 29:2. 30:2. 31:2. 32:2. 33:2. 34:2. 35:2. 36:2. 37:2. 38:2. 39:2. 40:2. 41:2. 42:2. 43:2. 44:2. 45:2. 46:2. 47:2. 48:2. 49:2. 50:2. 51:2. 52:2. 53:2. 54:2. 55:2. 56:2. 57:2. 58:2. 59:2. 60:2. 61:2. 62:2. 63:2. 64:2. 65:2. 66:2. 67:2. 68:2. 69:2. 70:2. 71:2. 72:2. 73:2. 74:2. 75:2. 76:2. 77:2. 78:2. 79:2. 80:2. 81:2. 82:2. 83:2. 84:2. 85:2. 86:2. 87:2. 88:2. 89:2. 90:2. 91:2. 92:2. 93:2. 94:2. 95:2. 96:2. 97:2. 98:2. 99:2. 100:2.

INSTRUCTIONS.

2. A conviction of our dependence on God, and a disposition to seek his direction, are a good preparation for receiving his favor and securing success.

7. Men are apt to interpret the providences of God according to their wishes, and to think that what favors their designs is a token of his approval.

12. It is not uncommon for men to return evil for good, and requite their benefactors with base ingratitude.

16. Pious friendship delights in giving comfort in distress, by raising expectations from, and inspiring hope in Jehovah.

21. Men sometimes invoke the blessing of the Lord in the pursuit of objects which he abhors.

27. The Lord has a variety of ways in which he can protect his people, and he sometimes makes use of one enemy to deliver them from another.

A. M. 2943.
B. C. about 1061.

CHAPTER XXIV.

1 David in a cave at Engedi, having cut off Saul's skirt, spareth his life. 8 He sheweth thereby his innocency. 16 Saul, acknowledging his fault, taketh an oath of David, and departeth.

AND it came to pass, when Saul was returned from following* the Philistines,^a that it was told him, saying, Behold, David is in the wilderness of Engedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men^b upon the rocks of the wild goats.^c

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet:^d and David and his men remained in the sides of the cave.^e

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thy hand,^f that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe^g privily.

5 And it came to pass afterward, that David's heart smote him,^h because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed,ⁱ to stretch forth my hand against him, seeing he is the anointed of the LORD.^j

7 So David stayed^k his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 [¶] David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words,^l saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into my hand in the cave: and *some* bade *me* kill thee:^m but *mine* eye spared thee; and I said, I will not

put forth my hand against my lord; for he is the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in my hand,ⁿ and I have not sinned against thee; yet thou huntest my soul to take it.^o

12 The LORD judge between me and thee, and the LORD avenge me of thee: but my hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see,^p and plead my cause,^q and deliver^r me out of thy hand.^s

16 [¶] And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good,^t whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered^u me into thy hand, thou killedest me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.^v

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand.^w

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.^x

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.^y

* Heb. *after*. ^a ch. 23:25, 29. ^b Psal. 58:12. ^c Psal. 141:6. ^d Judg. 3:24. ^e Psal. 37; 142:14. ^f ch. 26:11. ^g Heb. *the robe which was Saul's*. ^h 2 Sam. 24:10; 1 John 3:20, 21. ⁱ 1 Kings 21:3. ^j 2 Sam. 1:14. ^k Heb. *cut off*. ^l Psal. 7:4; Matt. 5:44; Rom. 12:17-21. ^m Lev. 19:16; Prov. 18:8.

26:20-22; 29:12; Eccl. 7:21. ⁿ ver. 4. ^o Psal. 35:7. ^p ch. 26:20. ^q 2 Chr. 24:22. ^r Psal. 35:1; 43:1; 119:154; Mic. 7:9. ^s Heb. *judge*. ^t ch. 26:24. ^u Matt. 5:44. ^v Heb. *shut up*; ch. 24:12; 26:8. ^w Psal. 18:20; Prov. 25:21, 22. ^x ch. 23:17. ^y 2 Sam. 21:6, 8. ^z ch. 23:29.

CHAPTER XXIV.

2. *Rocks of the wild goats*; the wild, uncultivated regions inhabited by those animals.

3. *A cave*; caves in that country are often large enough to contain hundreds of men.

5. *David's heart smote him*; fearing he had done wrong in cutting off Saul's skirt, and had not treated him whom God had made king with proper respect.

13. *Wickedness—from the wicked*; if David had been wicked, and sought Saul's life, he would have killed him. But as he did not, it showed that he was not thus wicked.

14. *After a dead dog*; one insignificant and worthless.

21. *Not destroy my name*; by cutting off his posterity.

INSTRUCTIONS.

2. Where the heart is not duly humbled and turned from the love of sin, men will continue in some form to practise it. When disappointed in one way they will pursue it in another, and nothing but the grace of God will lead them wholly to forsake it.

4. We should be very careful not to interpret the opportunity and inclination for iniquity as a license from God to commit it.

6. Conscientious regard to propriety in the treatment of those whom God has raised to be rulers, will ever characterize his enlightened and consistent friends. Yet this will not lead them to justify their errors, nor hinder them from condemning their vices.

7. To be accepted of God, we must not only abstain from evil ourselves, but must use our influence to prevent it in others.

9. It is highly honorable to religion, when the conduct of its friends shows that the slanders of their enemies are false.

13. The conduct of men is the best evidence of their character, and they should ever so act as to show supreme regard to God and good-will to men.

16. Wicked men often see that they are wicked, that the righteous are more excellent and more happy than they, and that their end will be more glorious.

CHAPTER XXV.

1 Samuel died. 2 David and his men sought Nabal. 10 They left by Nabal's house. 11 They went to Carmel. 14 Abigail came to David. 15 She gave him food. 16 She rebuked him. 17 She said that he should not shed blood. 18 David and his men followed her. 19 They ate and drank. 20 David and his men praised God. 21 David and his men went to Beersheba. 22 David and his men swore an oath. 23 David and his men went to Hebron. 24 David and his men went to Jerusalem. 25 David and his men went to the temple. 26 David and his men went to the altar. 27 David and his men went to the king's house. 28 David and his men went to the king's chamber. 29 David and his men went to the king's bedchamber. 30 David and his men went to the king's closet. 31 David and his men went to the king's wardrobe. 32 David and his men went to the king's treasury. 33 David and his men went to the king's storehouse. 34 David and his men went to the king's granary. 35 David and his men went to the king's barn. 36 David and his men went to the king's stable. 37 David and his men went to the king's stall. 38 David and his men went to the king's manger. 39 David and his men went to the king's stallion. 40 David and his men went to the king's mare. 41 David and his men went to the king's foal. 42 David and his men went to the king's colt. 43 David and his men went to the king's horse. 44 David and his men went to the king's chariot. 45 David and his men went to the king's horse-drawn carriage. 46 David and his men went to the king's horse-drawn carriage. 47 David and his men went to the king's horse-drawn carriage. 48 David and his men went to the king's horse-drawn carriage. 49 David and his men went to the king's horse-drawn carriage. 50 David and his men went to the king's horse-drawn carriage.

AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah.^a And David arose, and went down to the wilderness of Paran.^b

2 And there was a man in Maon,^c whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife Abigail; and she was a woman of good understanding,^d and of a beautiful countenance; but the man was churlish and evil in his doings;^e and he was of the house of Caleb.

4 And David heard in the wilderness that Nabal did shear his sheep.^f

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.^g

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thy house, and peace be unto all that thou hast.^h

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurtⁱ them not, neither was there aught missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee. Wherefore let the young men find favor in thine eyes; for we come in a good day:^j give, I pray thee, whatsoever cometh to thy hand unto thy servants, and to thy son David.^k

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.^l

10 And Nabal answered David's servants, and said, Who is David?^m and who is the son of Jesse? there be many servants nowadays that break away every man from his master.

11 Shall I then take my bread,ⁿ and my water, and my flesh^o that I have killed for my shearers, and give it unto men, whom I know not whence they be?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about

four hundred men; and two hundred abode by the stuff.^p

14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on^q them.

15 But the men were very good unto us, and we were not hurt,^r neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were a wall unto us both by night and day,^s all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial,^t that a man cannot speak to him.

18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters^u of raisins, and two hundred cakes of figs, and laid them on asses.^v

19 And she said unto her servants, Go on before me;^w behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him; and he hath requited me evil for good.^x

22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hasted, and lighted off the ass,^y and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thy handmaid, I pray thee, speak in thine audience,^z and hear the words of thy handmaid.

25 Let not my lord, I pray thee, regard^{aa} this man of Belial, even Nabal: for as his name is, so is he; Nabal^{ab} is his name, and folly is with him: but I thy handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood,^{ac} and from

^a Ch. 25:3. ^b Num. 3:26. ^c Deut. 31:1. ^d Gen. 21:21. ^e Num. 10:12. ^f 13:3. ^g Gen. 21:21. ^h Gen. 21:21. ⁱ Gen. 21:21. ^j Gen. 21:21. ^k Gen. 21:21. ^l Gen. 21:21. ^m Gen. 21:21. ⁿ Gen. 21:21. ^o Gen. 21:21. ^p Gen. 21:21. ^q Gen. 21:21. ^r Gen. 21:21. ^s Gen. 21:21. ^t Gen. 21:21. ^u Gen. 21:21. ^v Gen. 21:21. ^w Gen. 21:21. ^x Gen. 21:21. ^y Gen. 21:21. ^z Gen. 21:21. ^{aa} Gen. 21:21. ^{ab} Gen. 21:21. ^{ac} Gen. 21:21.

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A. M. 2944.
B. C. about
1060. avenging* thyself with thine own hand,^a
now let thine enemies, and they that seek
evil to my lord, be as Nabal.^b

27 And now this blessing^c which thy handmaid
hath brought unto my lord,^d let it even be given
unto the young men that follow^e my lord.

28 I pray thee, forgive the trespass of thy hand-
maid: for the LORD will certainly make my lord
a sure house;^d because my lord fighteth the battles
of the LORD,^e and evil hath not been found in thee
all thy days.^f

29 Yet a man is risen to pursue thee, and to seek
thy soul: but the soul of my lord shall be bound
in the bundle of life with the LORD thy God;^g and
the souls of thine enemies, them shall he sling out,
as out of the middle of a sling.^h

30 And it shall come to pass, when the LORD
shall have done to my lord according to all the
good that he hath spoken concerning thee, and
shall have appointed thee ruler over Israel;

31 That this shall be no griefⁱ unto thee, nor
offence of heart unto my lord, either that thou
hast shed blood causeless, or that my lord hath
avenged himself: but when the LORD shall have
dealt well with my lord, then remember thy hand-
maid.^j

32 ¶ And David said to Abigail, Blessed be the
LORD God of Israel,^k which sent thee this day to
meet me:

33 And blessed be thy advice,^k and blessed be
thou, which hast kept me this day from coming to
shed blood, and from avenging myself with mine
own hand.

34 For in very deed, as the LORD God of Israel
liveth, which hath kept me back from hurting
thee,^l except thou hadst hastened and come to meet
me, surely there had not been left unto Nabal
by the morning light any that pisseth against the
wall.

35 So David received of her hand that which
she had brought him, and said unto her, Go up in
peace to thy house;^m see, I have hearkened to thy
voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and behold,
he held a feast in his house,ⁿ like the feast of a
king; and Nabal's heart was merry within him,^o
for he was very drunken: wherefore she told him
nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the
wine was gone out of Nabal, and his wife had told
him these things, that his heart died within him,^p
and he became as a stone.

38 And it came to pass about ten days after, that
the LORD smote Nabal,^q that he died.

39 ¶ And when David heard that Nabal was
dead, he said, Blessed be the LORD,^r that hath
pleaded the cause of my reproach from the hand
of Nabal,^s and hath kept his servant from evil;^t
for the LORD hath returned the wickedness of
Nabal upon his own head.^u And David sent and
communed with Abigail, to take her to him to wife.

40 And when the servants of David were come
to Abigail to Carmel, they spake unto her, say-
ing, David sent us unto thee, to take thee to him
to wife.

41 And she arose, and bowed herself on her face
to the earth, and said, Behold, let thy handmaid
be a servant to wash the feet of the servants of
my lord.^v

42 And Abigail hastened, and arose, and rode upon
an ass, with five damsels of hers that went after
her;^w and she went after the messengers of David,
and became his wife.

43 David also took Ahinoam of Jezreel; and
they were also both of them his wives.^x

44 ¶ But Saul had given Michal his daughter,
David's wife, to Phalti* the son of Laish, which
was of Gallim.^y

* Heb. saring. a Rom. 12:19. b 2 Sam. 18:32. c Or, present. d Gen. 22:11; 2 Kings 5:15. e 1 Heb. walk at the feet of; ver. 42; Jude, 4:10. f 2 Sam. 7:11, 27; 1 Kings 9:5; Psa. 90:29. g ch. 1:17. h 1 Kings 15:1. i Psa. 119:1-3. k Mal. 3:17. l Heb. In the midst of the bow of a sling. m Jer. 10:1. n Heb. staggering, or stumbling. o Gen. 40:14; Luke 23:42. p Gen. 24:27; Exod. 18:10; Ezra 7:27; Psa. 41:13; Luke 1:68. q Psa.

111:5. r Prov. 9:9. s 1 ver. 26. t 2 Sam. 15:9; Luke 7:50. u 2 Sam. 13:23. v Prov. 20:1; Eccl. 10:19; La. 22:31, 7. w Job 15:21; Prov. 23:29-35. x 2 Kings 15:5; Acts 12:24. y ver. 32. z Prov. 22:31. a ver. 26, 34. b 1 Kings 2:11; Psa. 7:16. c Ruth 2:10, 13. d Prov. 15:34. e 1 Heb. at her feet; ver. 27. f Job 27:3. g Heb. Phaltiel; 2 Sam. 3:15. h Isa. 10:30.

27. This blessing; the present she had brought.

28. Make my lord a sure house; establish and prosper him in his kingdom.

29. A man; Saul. Soul; life. Bound in the bundle; surely be preserved. Sling out; destroy or reject them.

37. His heart died; he was overcome and became senseless.

INSTRUCTIONS.

1. The removal by death of the wise and good is a just cause of lamentation to the living, and should lead to fervent prayer that God would raise up others to fill their places, and carry forward his work.

6. Kind feelings manifested in kind words and actions, even towards the evil and unthankful, are means of great good to those who indulge them, and tend to the good of all who feel their influence.

10. Unkindness and reproaches torment those who indulge in them, and often tempt others to commit sin.

14. Servants are often wiser and better than their masters, are more grateful for kindness, and more disposed to treat it as it deserves.

18. A prudent wife is from the Lord, and may be the means in his hands of unspeakable good to her husband.

22. Men who have nobly withstood great and sore temptations, may meanly give way to those which are small,

and profanely resolve to commit such enormous crimes as would cover them with deserved and perpetual disgrace.

26. All the wisdom needful in conducting a difficult concern, and all the success of human efforts in accomplishing it, come from God, and to him the wise and the good will give the glory.

30. When one is raised by God to a station of great power and influence, it is a source of much pleasure to be able to look back and see that he has not swerved from the path of truth and duty in order to obtain it.

32. However great the blessings which come through the instrumentality of creatures, we should not overlook the Creator, or fail to acknowledge his gracious agency in the affairs of men; nor while we acknowledge him as the source of all good, should we fail to be grateful to the voluntary and benevolent instruments through which his goodness is bestowed.

34. None but God knows how many evils may be averted from a foolish and wicked husband by a pious, prudent, and energetic wife.

36. A person when drunk is ordinarily not in a condition to be benefited by conversation, and it is not usually wise, while he is in that state, to attempt to converse with him.

38. Many a drunkard, after lying for a time as dead, has been smitten by the Lord, and in less than ten days has

CHAPTER XXVI.

1 Saul lay in the camp at Hebron, south to Hachilah against place. 2 And David and Abner the Gileadite were in the trench, and Saul lay in the trench, and Abner the Gileadite was with him.

AND the Ziphites came unto Saul to Gibeath,^a saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner,^b the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah,^c brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered^d thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?^e

10 David said furthermore, As the LORD liveth, the LORD shall smite him;^f or his day shall come to die;^g or he shall descend into battle, and perish.^h

11 The LORD forbid that I should stretch forth my hand against the LORD's anointed:ⁱ but, I pray thee,

^a Ch. 24:19, Psa. 54: title. ^b Gen. 11:30. ^c Or, midst of his carriages; ch. 17:20. ^d 1 Chr. 2:16. ^e Heb. shut up. ^f 21:15. ^g Gen. 24:6 etc. ^h 2 Sam. 1:16. ⁱ Psa. 91:24, Luke 1:7. ^j Deut. 31:11; Job. 7:1; Psa. 37:13; Prov. 3:2; Hose. 9:27. ^k ch. 31:6. ^l Gen. 24:6, 12. ^m Gen. 2:21; 15:12. ⁿ 1 Heb.

gone to the drunkard's grave; and no one who falls into the drunkard's sleep can avoid the danger of awaking in the drunkard's eternity.

43. Men who see and acknowledge the duty and the blessedness of obeying God, and in some things actually do it; in other things, when tempted, are sometimes left openly to rebel against him, and thus pierce themselves and others through with many sorrows.

CHAPTER XXVI.

19. Let him accept an offering; if David had sinned, and on that account was persecuted, he would present the proper offering, and thus seek forgiveness and a termination of his distresses. Go, serve other gods; by driving him out among the heathen, they had tempted and exposed him to idolatry.

20. A flea—a partridge; a thing of small value, difficult to catch, and of little use when caught.

take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they were all asleep: because a deep sleep from the LORD was fallen upon them.¹

13 Then David went over to the other side, and stood on the top of a hill afar off; a great space being between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die; because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in my hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me,² let him accept³ an offering:⁴ but if they be the children of men, cursed be they before the LORD; for they have driven me out⁵ this day from abiding⁶ in the inheritance of the LORD,⁷ saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, I have sinned:⁸ return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day:⁹ behold, I have played the fool, and have erred exceedingly.

the sons of death. 2 Sam. 12:5. 1 ch. 21:16. 2 2 Sam. 16:11, 21:1. 3 Heb. smelt; 1 Sam. 2:1, Job. 20:9. 4 Psa. 119:105. 5 Deut. 1:27, 28; Psa. 124:5, Isa. 60:5. 6 Heb. dwelling. 7 2 Sam. 11:16. 8 ch. 15:24. 9 Psa. 21:

INSTRUCTIONS.

2. Whatever promises of reformation men may make, unless they are led to hate sin they will continue in some form to commit it; and after temporary and partial reformation, if they go back, they often become worse than before.

5. No one, when closing his eyes to sleep, can tell to what dangers he may be exposed before he awakes. Each one should therefore examine and see whether he is prepared for whatever may befall him, and commit himself and all his interests to Jehovah, who alone can make him dwell in safety.

9. It is never necessary to do wrong in order to obtain any needful good, and confidence in God will lead a man, in the path of duty, to wait till He shall give him what he desires.

15. Confidence in men for protection and support is always liable to be disappointed, and none are or can be safe except those who put their trust in God.

A. M. 2014. 22 And David answered and said, Be-
hold the king's spear! and let one of the
young men come over and fetch it.

23 The LORD render to every man his righteous-
ness and his faithfulness;^a for the LORD delivered
thee into my hand to-day, but I would not stretch
forth my hand against the LORD's anointed.

24 And behold, as thy life was much set by this
day in mine eyes, so let my life be much set by in
the eyes of the LORD, and let him deliver me out
of all tribulation.^b

25 Then Saul said to David, Blessed be thou, my
son David: thou shalt both do great things, and
also shalt still prevail.^c So David went on his
way, and Saul returned to his place.

CHAPTER XXVII.

1 Saul hearing David to be in Gath, seeketh no more for him. 5 David
beggetteth Ziklag of Achish. 8 He, invading other countries, persuadeth
Achish he fought against Judah.

AND David said in his heart, I shall now per-
ish^a one day by the hand of Saul:^b there is
nothing better for me than that I should speedily
escape into the land of the Philistines; and Saul
shall despair of me, to seek me any more in any
coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the
six hundred men^c that were with him unto Achish,
the son of Maach, king of Gath.^d

3 And David dwelt with Achish at Gath, he and
his men, every man with his household, even David
with his two wives, Ahinoam the Jezreelitess, and
Abigail the Carmelitess, Nabal's wife.^e

4 And it was told Saul that David was fled to
Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now
found grace in thine eyes, let them give me a
place in some town in the country, that I may
dwell there:^f for why should thy servant dwell
in the royal city with thee?

a Ps. 7: 1. b Ps. 18, title. c 17, 18. d 11: 1. e 2 Cor. 1: 10. f
2 Thes. 3: 2. g Gen. 32: 25. h Isa. 41: 17. Rom. 15: 37. * Heb. he consumed
d Isa. 40: 2-4. i 12. e ch. 25: 13. f ch. 21: 10. g ch. 25: 13. h Gen.
46: 34. i Josh. 19: 5. f Heb. the number of days. i Heb. a year of days, &c.

20. Worldly men often pursue what it is very difficult
to obtain, and what, if they should obtain it, would in the
end do them little good.

21. For a man supremely to regard himself and seek his
own glory, is foolish as well as wicked. It exposes him
to great vexation, and will end in total disappointment.

24. Those who seek to glorify God, and to promote the
highest good of men, will in the end receive from him all
which they can reasonably desire.

CHAPTER XXVII.

2. Unto Achish; this act of David, in seeking to ally
himself to a heathen ruler after he had received so many
signal deliverances from God, seems to have been the
fruit not of faith but of unbelief; and it was the occasion
of his being led into one wrong deed after another. Gath;
the easternmost city of the Philistines, near the border of
Judah.

5. Grace; favor.

6. Ziklag; a town allotted first to Judah, which afterwards
fell to Simeon, and was now occupied by the Philistines.

8. Geshurites—Gezrites—Analekites; people south of Ju-
dea. Shur; a region between Palestine and Egypt.

10. Jerahmeelites; descendants of Jerahmeel, who was
of the tribe of Judah. 1 Chron. 2: 9. They lived in the

6 Then Achish gave him Ziklag that day:^a
wherefore Ziklag pertaineth unto the kings of
Judah unto this day.

7 And the time^b that David dwelt in the coun-
try of the Philistines was a full year^c and four
months.

8 ¶ And David and his men went up, and invaded
the Geshurites,^d and the Gezrites,^e and the Ana-
lekites:^f for those nations were of old the inhabi-
tants of the land, as thou goest to Shur,^g even
unto the land of Egypt.

9 And David smote the land, and left neither
man nor woman alive, and took away the sheep,
and the oxen, and the asses, and the camels, and
the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made^h a
road to-day? And David said, Against the south
of Judah, and against the south of the Jerahmeel-
ites,ⁱ and against the south of the Kenites.^o

11 And David saved neither man nor woman
alive, to bring tidings to Gath, saying, Lest they
should tell on us, saying, So did David, and so
will be his manner all the while he dwelleth in the
country of the Philistines.

12 And Achish believed David, saying, He hath
made his people Israel utterly to abhor him;^j
therefore he shall be my servant for ever.

CHAPTER XXVIII.

1 Achish putteth confidence in David. 3 Saul, having destroyed the
witches, 4 and now in his fear forsaken of God, 7 seeketh to a witch.
9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, hear-
ing his ruin, fainteth. 21 The woman with his servants refresh him
with meat.

AND it came to pass in those days that the
Philistines gathered their armies together
for warfare, to fight with Israel. And Achish
said unto David, Know thou assuredly, that thou
shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt
know what thy servant can do. And Achish said

20. a Josh. 11: 2. b Gen. 32: 25. c 11: 1. d 11: 1. e 11: 1. f 11: 1. g 11: 1. h 11: 1. i 11: 1. j 11: 1.

southern part of Judah. Kenites; a people near the Je-
rahmeelites. The deception practised by David on Achish is
not mentioned to be commended. It proceeded not
from faith in God, but from a worldly spirit that seeks
deliverance by worldly policy.

12. Therefore; supposing from David's equivocal answer
that he had fought the Israelites.

INSTRUCTIONS.

1. Persons who at one time exercise strong confidence
in God, may at another be guilty of great unbelief, and
instead of seeking his guidance, may trust to their own
wisdom, and bring upon themselves and others many
sorrows.

5. The people of God are sometimes more persecuted
by his professed friends, than by the heathen; and have
fled to the one, to escape the violence of the other.

10. Intimate connections with the wicked are sources
of great temptation, and those who needlessly expose
themselves cannot rationally expect to escape unharmed.

CHAPTER XXVIII.

2. What thy servant can do; Achish understood David to
mean, what he would do in favor of the Philistines; though
he did not say that, but gave, as in chap. 27: 10, an equiv-
ocal reply. Keeper of my head; captain of his body-guard.

to David. Therefore will I make thee keeper of my head for ever.

3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city.* And Saul had put away those that had familiar spirits, and the wizards, out of the land.^b

4 And the Philistines gathered themselves together, and came and pitched in Shunem;^c and Saul gathered all Israel together, and they pitched in Gilboa.^d

5 And when Saul saw the host of the Philistines, he was afraid,^e and his heart greatly trembled.

6 And when Saul inquired of the LORD, the LORD answered him not,^f neither by dreams,^g nor by Urim,^h nor by prophets.

7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.ⁱ And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land:^j wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

^a 2 Ch. 29:1. ^b Lev. 20:27. ^c Deut. 18:10, 11. ^d Josh. 19:48. ^e 2 Kings: 1:8. ^f Job 31:1. ^g Job 17:11. ^h Prov. 1:28. ⁱ Lam. 2:9. ^j 2 S. vi. 12-6. ^k Num. 27:21. ^l Job 19:11. ^m Chr. 10:13. ⁿ 1 S. 28:19. ^o 1 Cor. 13:8. ^p Exod. 22:28. ^q 1 S. 28:6, 7. ^r 1 S. 28:7. ^s 1 S. 28:7. ^t 1 S. 28:7. ^u 1 S. 28:7. ^v 1 S. 28:7. ^w 1 S. 28:7. ^x 1 S. 28:7. ^y 1 S. 28:7. ^z 1 S. 28:7.

3. Those that had familiar spirits, and the wizards; persons who pretended to have intercourse with evil spirits, and by their aid to foretell future events.

4. Shunem; in the tribe of Issachar. Gilboa; a mountain near Shunem, and at the south-east side of the valley of Jezreel.

6. By Urim; as worn by the high-priest. Exod. 28:30; Num. 27:21.

7. A woman that hath a familiar spirit; in the original, "a woman mistress of a familiar spirit;" that is, one who claimed to have such a spirit at her command—her familiar, as it were, that would come at her call—and to be able to obtain from it the knowledge of secret things. This seems to have been a false pretence, kept up by jugglery and cheating; but even if we were to suppose such intercourse with familiar spirits to be a reality, its wickedness would be none the less, for it would be nothing else than resorting to created spirits for that knowledge which God keeps in his own power. All such intercourse with the spirits of the dead, or spirits of any other order, God has strictly forbidden. It withdraws men's love and confidence from himself and his word and Spirit, and its reward will be such as Saul received on mount Gilboa. 1 Chron. 10:13. End-or; east of Shunem.

10. Saul sware to her; in doing this, he swore that he would not obey God. Exod. 22:18.

11. Bring me up Samuel; witches pretended to be able to do this, though it was a false pretence.

12 And when the woman saw Samuel, ^{A M 298} she cried with a loud voice; and the woman ^{B C about 1006} an spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.^k

14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle.^l And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed;^m for the Philistines make war against me, and God is departed from me,ⁿ and answereth me no more,^o neither by^p prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee,^q and is become thine enemy?^r

17 And the LORD hath done to him,^s as he spake by me;^t for the LORD hath rent the kingdom out of thy hand, and given it to thy neighbor, even to David:

18 Because thou obeyedst not the voice of the LORD,^u nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.^v

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines:^w and to-morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along^x on the earth, and was sore afraid,^y because of the words of Samuel: and there was no strength in him;

¹ Heb. *in the hand of*. ² 2 Kings: 8:27. ³ 1 Sam. 2:5. ⁴ Or. *for himself*; Prov. 16:4. ⁵ Heb. *my hand*. ⁶ Job. 15:27. ⁷ Job. 14:9, 13; 1 Kings: 20:12; 1 Chr. 10:11; Jer. 48:10. ⁸ 1 S. 28:21, 22. ⁹ Job. 31:1-6. ¹⁰ Dan. 5:26-27. ¹¹ Heb. *made haste and fell* with the fulness of his stature. ¹² Job 15:20.

12. When the woman saw Samuel; if he really appeared, it was not she, or an evil spirit, that brought him up, but it was God, who sent him to denounce the death of Saul. Thou art Saul; what there was connected with the appearance of Samuel's form, that revealed to the woman the fact that it was Saul who was consulting her, is not stated, and conjectures upon it would be vain.

13. I saw gods ascending; or a god, ver. 14. She seems herself to have been surprised and affrighted at what she saw.

15. Why hast thou disquieted me; from my rest in the world of spirits; that is, Why hast thou been the occasion of it?

17. To him; that is, done for himself.

18. Thou obeyedst not; chap. 15:9, 23-26.

19. With me; with the dead.

INSTRUCTIONS.

2. When men equivocate to get out of one difficulty, they often plunge into a greater, and unless the grace of God do better for them than they do for themselves, they will sink into utter ruin.

4. When godly magistrates and ministers of religion are removed the people become peculiarly exposed, and if on account of their sins God have departed from them, their enemies may be expected to triumph.

7. Those who have resisted great light, and long continued in open disobedience to known commands of God,

A. M. 2018
B. C. about
1050

for he had eaten no bread all the day,
nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thy handmaid hath obeyed thy voice, and I have put my life in my hand,^a and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he rose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER XXIX.

1 David marching with the Philistines, 3 is disallowed by their princes.
6 Achish dismisseth him, with commendations of his fidelity.

Now the Philistines gathered together all their armies^b to Aphek:^c and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rearward with Achish.

3 Then said the princes of the Philistines, What do these Hebrews *here*? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days,^d or these years, and I have found no fault in him since he fell *unto me* unto this day?^e

^a Cl. 19.5. ^b Heb. 28:1, 2. ^c Heb. 4:1. ^d Heb. 27:7. ^e Heb. 25:28. Day 6-5.
^f 1 Chr. 12:19. ^g Heb. 14:21. ^h Heb. 1:7. ⁱ 2 Sam. 3:25; 2 Kings 19:27.
^j ver. 3. ^k Heb. *thou art not good in the eyes of the lords.* ^l Heb. *do not evil*

often commit sins which they once had earnestly opposed, and go from one degree of iniquity to another, till they become their own destroyers.

10. Men who wish to commit crimes themselves are often ready to connive at them in others, and if need be, to bind themselves by awful imprecations to secure them from punishment.

15. If men continue in sin, God will at length depart from them, and they will then find no effectual help from heaven, earth, or hell.

19. Though none suffer except for their own sins, nor more than they deserve, yet ungodly parents may be the means of great distress to their children, and ungodly rulers of great calamities to their people.

22. Men may as well expect to have health and strength without eating, drinking, or sleeping, as to be blessed here or hereafter without obeying God. They may say, He is good, and he is almighty. This is true, but it will not save them from death, temporal nor eternal.

CHAPTER XXIX.

1. *Aphek*; in Issachar, not far from Gilboa.
2. *By hundreds, and by thousands*; that is, having the men under their charge arranged in divisions of hundreds and thousands. *Passed on in the rearward with Achish*; by dissimulation and falsehood David had ingratiated himself into the friendship and confidence of Achish, and been made keeper of his life. The consequence was that he

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him,^f and let him not go down with us to battle, lest in the battle he be an adversary to us:^g for where-with should he reconcile himself unto his master? *should it not be* with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?^h

6 Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight:ⁱ for I have not found evil in thee since the day of thy coming unto me unto this day:^j nevertheless the lords favor thee not.^k

7 Wherefore now return, and go in peace, that thou displease not^l the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been^m withⁿ thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God:^k notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.^l

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.ⁿ

^a in the eyes of. ^b Heb. *before.* ^c 2 Sam. 14:17; 19:27. ^d ver. 4. ^e 2 Sam. 4:4.

now found himself in a very embarrassing situation. He must accompany Achish to the war against Israel, and there either betray the man who had honored him with his highest confidence, or fight against his own countrymen. From this dilemma it pleased God to deliver him through the distrust of the lords of the Philistines; a deliverance, however, on which he had no right to calculate.

4. *His place*; Ziklag. *His master*; Saul. *With the heads of these men*; by killing the Philistines.

8. *That I may not go fight*; he seems to have said this for the purpose of maintaining his reputation for loyalty towards Achish. Thus one act of dissimulation led to another.

INSTRUCTIONS.

2. The fact that men have so often been assembled by hundreds and thousands for the sake of destroying one another, shows the awful depravity of the human heart, and the necessity of its being changed by the Holy Spirit before men will love one another as they love themselves, or do to others as they would that others should do to them.

6. When men have brought themselves into difficulty, the Lord often graciously delivers them, and by means which they never thought of, and for purposes wholly unexpected; and when afterwards they see the ends which he had in view, they behold new manifestations of his wisdom, kindness, and grace.

CHAPTER XXX.

1 The Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that were therein: they slew not any,^a either great or small, but carried them away, and went on their way.

3 ¶ So David and his men came to the city, and behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.^b

6 And David was greatly distressed: for the people spake of stoning him,^c because the soul of all the people was grieved,^d every man for his sons and for his daughters: but David encouraged himself in the Lord his God.^e

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod.^f And Abiathar brought hither the ephod to David.

8 And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind,^g which were so faint that they could not go over the brook Besor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him:^h for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south, ^a and upon the Cherethites,^b and upon the coast of Caleb;^c and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking,^d and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day:^e and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them,^f neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.^g

20 And David took all the flocks and the herds, which they drove before those other cattle, and said, This is David's spoil.

21 ¶ And David came to the two hundred men,^h which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.ⁱ

22 Then answered all the wicked men, and men of Belial,^j of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.^k

25 And it was so from that day forward,^l that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his

^a Psa. 76-10. ^b Gen. 27-42, 43. ^c Exod. 17-1. ^d Heb. *uttered*, Gen. 1-10, Judg. 1-25, 2 Sam. 17-1. ^e 2 Kings 4-27. ^f Psa. 18-6, 29-1, 2, 31-1-; 40-1, 2; 42-5, 11; 56-1-4; Isa. 25-4, Jer. 16-19, Hab. 3-17, Rom. 8-1, 2 Cor. 1-6, 10; Heb. 13-6. ^g Gen. 27-29. ^h Gen. 21-11; Judg. 15-19. ⁱ 2 Sam.

^j 18-1, 1 Kings 1-3. ^k 14-1, 20-16, Zeph. 2-5. ^l Josh. 14-13. ^m Matt. 24-38, 39, 1 Thess. 5-4. ⁿ Heb. *their manner*. ^o Gen. 14-11-16. ^p 1 Jer. 8, 33; Jer. 10. ^q *Or asked* *how they did*, Judg. 18-15. ^r 1 Kings 21-30, 14. ^s Heb. *men*. ^t Num. 31-27; Josh. 22-8. ^u Heb. *and forward*.

CHAPTER XXX.

1. The south; the south part of Judea, where Ziklag was situated.

6. Spoke of stoning him; for leaving their wives and children exposed and defenceless. Encouraged himself in the Lord; by remembering what God had already done for him, and what He had promised to do.

9. The brook Besor; a small stream which empties into the Mediterranean south of Gaza.

12. His spirit came again; he was revived and strengthened.

14. Cherethites; Philistines. Ver. 16. The south of Caleb; this was probably "the south land" given by Caleb to Othniel and his daughter Achsah, upon their marriage. Josh. 15:19.

A. M. 2948. friends, saying, Behold, a present* for you
 E. C. about of the spoil of the enemies of the Lord;
 1056
 27 To them which were in Beth-el, and to them
 which were in south Ramoth,^a and to them which
 were in Jattir,^b

28 And to them which were in Aroer,^c and to
 them which were in Siphmoth, and to them which
 were in Eshtemoa,^d

29 And to them which were in Rachal, and to
 them which were in the cities of the Jerahmeel-
 ites,^e and to them which were in the cities of the
 Kenites,^f

30 And to them which were in Hormah,^g and to
 them which were in Chor-ashan, and to them which
 were in Athach,

31 And to them which were in Hebron,^h and to
 all the places where David himself and his men
 were wont to haunt.

CHAPTER XXXI.

1 Saul having lost his army, and his sons slain, he and his armor-bearer
 kill themselves. 7 The Philistines possess the forsaken towns of the
 Israelites. 8 They triumph over the dead carcases. 11 They of
 Jabesh-gilead, recovering the bodies by night, burn them at Jabesh,
 and mournfully bury their bones.

NOW the Philistines fought against Israel:ⁱ
 and the men of Israel fled from before the
 Philistines, and fell down slain^j in mount Gilboa.^j

2 And the Philistines followed hard upon Saul
 and upon his sons; and the Philistines slew Jona-
 than, and Abinadab, and Melchishua, Saul's sons.^k

3 And the battle went sore against Saul,^l and
 the archers^m hitⁿ him; and he was sore wounded
 of the archers.

4 Then said Saul unto his armor-bearer, Draw

thy sword, and thrust me through therewith;^o
 lest these uncircumcised come and thrust me
 through,^p and abuse^q me. But his armor-bearer
 would not; for he was sore afraid. Therefore
 Saul took a sword, and fell upon it.

5 And when his armor-bearer saw that Saul was
 dead, he fell likewise upon his sword, and died
 with him.

6 So Saul died, and his three sons, and his armor-
 bearer, and all his men, that same day together.^r

7 ¶ And when the men of Israel that were on
 the other side of the valley, and they that were on
 the other side Jordan, saw that the men of Israel
 fled, and that Saul and his sons were dead, they
 forsook the cities, and fled; and the Philistines
 came and dwelt in them.

8 And it came to pass on the morrow, when the
 Philistines came to strip the slain, that they found
 Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his
 armor, and sent into the land of the Philistines
 round about, to publish it in the house of their
 idols, and among the people.

10 And they put his armor in the house of Ash-
 taroth;^s and they fastened his body^t to the wall
 of Beth-shan.^r

11 ¶ And when the inhabitants of Jabesh-gilead^u
 heard of that^v which the Philistines had done to
 Saul,

12 All the valiant men arose, and went all night,
 and took the body of Saul and the bodies of his
 sons from the wall of Beth-shan, and came to
 Jabesh, and burnt them there.^w

13 And they took their bones, and buried them
 under a tree at Jabesh,^x and fasted seven days.^y

* Heb. blessing. ch. 25:27; Gen. 33:11. a Josh. 19:8. b Josh. 15:18.
 c Josh. 11:16. d Josh. 15:50. e ch. 27:10. f Josh. 1:16. g Judg. 1:17.
 h Josh. 14:13. i Sam. 2:1. j 1 Chr. 10:1, etc. k 1 Chr. wounded. l ch. 2:8-14.
 m ch. 14:19. n 1 Chr. 8:34. o 1 Sam. 1:6, etc. p Heb. shooters. q men with

bones. r Heb. found. s Judg. 9:54. t ch. 11:6; 17:26. u Or, mark. v ch. 18:28-19. w ch. 21:9. x 2 Sam. 21:12. y d. sh. 17:11; Judg. 1:27. z ch. 11:1-11. 1 Or, concerning him. 2 Chr. 16:14; Jer. 31:5; Amos 6:10. 3 2 Sam. 2:4-5; 21:12-14. 4 Gen. 50:10.

27-31. The places here mentioned were those visited
 by David in the south of Judea.

INSTRUCTIONS.

1. We can never be certain when we leave our friends,
 that we shall again meet them in this world. We should
 therefore commit them and ourselves heartily to the care
 of God, and endeavor so to act that if we meet them not
 again on earth, we may be prepared to meet them in
 heaven.

4. No one beforehand can tell how great may be his
 calamities, how soon or suddenly they may come upon
 him, or how deeply they may afflict him.

6. It is not wise under troubles to vent reproaches on
 others, or to give up in despair; we should rather con-
 fess and forsake our sins, seek help from God, and en-
 deavor to learn and do his will.

10. All cannot endure the same fatigue, or perform the
 same amount of labor; but if from love to God and men
 we do what we can, he will see that we are not left desti-
 tute, but partake with others in the rich blessings of his
 grace.

12. Servants who are destitute of property are liable
 when sick greatly to suffer, and sometimes even to die
 from want, and those who with right feelings assist them
 will not fail of an abundant reward.

16. Great prosperity tempts to sensual indulgence, and
 is often the means and forerunner of speedy and utter
 ruin.

22. Selfishness is hard-hearted and cruel, ungrateful and
 wicked. It would keep all it can get, and leave others,
 equally deserving, to destitution and death.

26. A benevolent mind takes pleasure in giving; its
 happiness is increased by imparting to others, and thus
 enabling them to become partakers of its joys.

CHAPTER XXXI.

10. *Beth-shan*; on the west of Jordan, and north-east of
 mount Gilboa.

11. *Jabesh-Gilead*; in the tribe of Manasseh, east of Jor-
 dan.

INSTRUCTIONS.

2. Good men are, in the natural order of things, more
 or less involved in the calamities which wicked rulers
 bring upon themselves, and the state intrusted to their
 care.

4. The wicked are more afraid of men than they are of
 God, and seek the praise of men more than the praise of
 God.

6. Though the righteous and the wicked may here live
 and die together, yet in eternity they will be separated
 and be in states as diverse as heaven is from hell.

9. It matters little where the body is, or how it is treat-
 ed after death, if the soul is freed from sin and happy
 with God in heaven; for the body in that case will soon
 rise in the likeness of Christ's glorified body, and with the
 soul shine for ever like the sun in the kingdom of God.

10. The final reward of resorting to unlawful means for
 deliverance from trouble and the maintenance of earthly
 power and honor, will be shame and ruin.

12. The character of truly noble men appears most
 clearly in times of deep distress.

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED, THE SECOND BOOK OF THE KINGS.

ALL that is needful to be said concerning this book is contained in the introduction to the first book of Samuel, of which it was originally a part, as it is now in the Jewish canon.

CHAPTER I.

¹ The Amalekite who brought tidings of the overthrow, and assumed himself of Saul's death, &c. &c. 17. David's lamentation over Saul and Jonathan.

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites,^a and David had abode two days in Ziklag;

² It came even to pass on the third day, that behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head:^b and so it was, when he came to David, that he fell to the earth, and did obeisance.

³ And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

⁴ And David said unto him, How went^c the matter? I pray thee, tell me. And he answered, that the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

⁵ And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

⁶ And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear;^d and lo, the chariots and horsemen followed hard after him.

⁷ And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.^e

⁸ And he said unto me, Who art thou? And I answered him, I am an Amalekite.

⁹ He said unto me again, Stand, I pray thee, upon

me, and slay me: for anguish is come upon me, because my^f life is yet whole in me. A. M. 2208. B. C. 1026.

¹⁰ So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

¹¹ Then David took hold on his clothes, and rent them;^g and likewise all the men that *were* with him:

¹² And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

¹³ ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

¹⁴ And David said unto him, How wast thou not afraid to stretch forth thy hand to destroy the LORD's anointed?^h

¹⁵ And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

¹⁶ And David said unto him, Thy blood be upon thy head;ⁱ for thy mouth hath testified against thee,^j saying, I have slain the LORD's anointed.

¹⁷ ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

¹⁸ (Also he bade them teach the children of Judah the use of the bow: behold, *it is* written in the book of Jasher:^k)

¹⁹ The beauty of Israel is slain upon thy high places:^l how are the mighty fallen!

^{13-21.} ^a 1 Sam. 21-6, 26-9. ^b Ps. 105-15. ^c 1 Kings 2-32, 33, 37. ^d *ver* 10. ^e Luke 19-22. ^f *Or, the upright.* ^g Josh. 10-13. ^h Lam. 2-1. ⁱ Lam. 3-16.

CHAPTER I.

1. When David was returned; 1 Sam. 30-17-26.

11. Rent them; in token of anguish.

14. The Lord's anointed; him whom God had anointed to be king.

18. The bow; some suppose this to be the title of the poem which follows. The book of Jasher; Josh. 10-13.

19. The beauty of Israel is slain upon thy high places; or, Thy beauty, O Israel, is slain upon thy high places; that is, Saul and Jonathan, here called the beauty or glory of Israel.

A. M. 2918. **B. C.** 1066. 20 Tell it not in Gath,^a publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice,^b lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be no dew, neither let there be rain, upon you,*^c nor fields of offerings;^d for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been anointed with oil.*^e

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back,^f and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant* in their lives, and in their death they were not divided:^g they were swifter than eagles, they were stronger than lions.^h

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast slain in thy high places.*

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.ⁱ

27 How are the mighty fallen, and the weapons of war perished!^j

CHAPTER II.

1 David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.

AND it came to pass after this, that David inquired of the LORD,^k saying, Shall I go up into any of the cities of Judah? And the LORD

^a Mic. 1:10. ^b Judg. 16:23. ^c Job 3:3-10; Jer. 29:11-16. ^d Joel 1:9; ^e 2:1. ^f 1 Sam. 10:1. ^g 1 Sam. 14:6, etc. ^h Or, *swiftest*. ⁱ 1 Sam. 31:1-4. ^j Judg. 11:1-5; Prov. 30:30. ^k 1 Sam. 1:1, 3; 20:17, 41; 23:16. ^l Jer. 19, 25. ^m Judg. 1:1; 1 Sam. 23:2, 4, 10. ⁿ 1 Ch. 5:1, 3. ^o 1 Sam. 30:5. ^p 1 Sam.

21. *As though he had not been anointed with oil*; he has perished in dishonor, as though he had been a common man, and not the Lord's anointed.

23. *Lovely and pleasant*; that is, in their relation to each other. Though Jonathan was the firm friend of David, yet he remained faithful to his father; and Saul, except in some moments of jealousy, honored Jonathan with his entire confidence. 1 Sam. 20:2. It is worthy of remark how David mentions what was good in Saul, omitting his faults.

24. *Clothed you in scarlet—put on ornaments of gold*; the reference is probably to the spoil taken from the enemies of Israel, with which he enriched the Israelitish women.

INSTRUCTIONS.

2. Many will pay court to those who are to have power, hoping in this way to obtain their favor and gain promotion.

10. The courses wicked men take for their own advancement, often prove the occasion of their ruin.

12. A good man will not desire the death even of his bitterest enemy, though it would open the way to his own elevation, influence, and honor.

17. It is proper to lament the death of those with whom we have been connected; and while we bow with submission to the afflicting hand of God, we should acknowledge with gratitude his goodness in the natural endowments as well as the spiritual blessings which he bestowed on them.

23, 24. In speaking of the dead it is proper to omit all

said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.^l

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabab's wife the Carmelite.^m

3 And his men that were with him did David bring up,ⁿ every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying *that the men of Jabesh-gilead were they that buried Saul.*^o

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD,^p that ye have showed this kindness unto your lord, *even unto Saul, and have buried him.*

6 And now the LORD show kindness and truth unto you:^q and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant:^r for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner,^s captain of Saul's host,^t took Ish-bosheth^u the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time^v that David was king in Hebron over the house of Judah was seven years and six months.^w

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim^x to Gibeon.^y

^{27:3, 3; 1 Ch. 12:1, etc. ^o 1 Sam. 31:11-13. ^p Ruth 2:20; 3:10. ^q 2 Tim. 1:16-18. ^r Heb. *the sons of power*. ^s 1 Sam. 14:50. ^t Heb. *the host which was Saul's*. ^u Or, *Eshbaal*, 1 Ch. 8:33, 9:39. ^v H. L. number of days ^w Gen. 5:5; 1 Kings 2:11. ^x 1 Ch. 17:24; Gen. 32:2. ^y Joh. 10:2, 4, 12.}

notice of their faults, except when the cause of truth requires that they be mentioned.

26. The most intimate and endearing friendships must soon be broken; but if founded in true piety, they will be revived again never to be interrupted, but to become more and more intimate and endearing for ever.

CHAPTER III.

1. *Hebron*; the chief city of Judah before David chose Jerusalem as his residence. It lay in the central part of the territory of Judah, in a mountainous region; was an ancient and honorable city; and was every way suitable to be his residence while he reigned over Judah alone.

3. *Cities of Hebron*; towns near Hebron and dependent upon it.

4. *Anointed David king*; by the first anointing under Samuel's hand he had been designated by God as the future king; by the present anointing he was solemnly inducted into office. *Buried Saul*; 1 Sam. 31:11-13.

8. *Mahanaim*; a city on the east of Jordan, in the tribe of Gad.

9. *The Ashurites*; supposed to have been a region east of the Jordan. It must not be confounded with the tribe of Asher.

12. *Gibeon*; north-west of Jerusalem, in the tribe of Benjamin.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab. Let the young men now arise, and play before us.* And Joab said. Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim,† which is in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten,‡ and the men of Israel before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following‡ Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armor.§ But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?¶

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of his spear smote him

under the fifth rib,* that the spear came out ^{at the back} behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever?‡ knowest thou not that it will be bitterness in the latter end?¶ how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.¶

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

* Heb. then together. a. l. l. 12. b. Prov. 10:23. † That is, The field of strong men. c. l. 3:1. d. 1 Chr. 2:16. ‡ Heb. of his feet. § Heb. as on of the roes that is in the field. ¶ 1 Chr. 12:9. || Songs 2:17; 8:11. ¶ Heb.

after. 7 Chr. spool. Jude 14:19. f. ch. 3:27. g. ch. 3:27; 1:6; 20:10. h. ch. 11:25; Isa. 1:20. Jer. 16:10, 11. Over 16. Prov. 17:11. || Isa. 47:7. ¶ Heb. from. 1 Chr. anity. Kever 12.

14. *Play before us*; the meaning of this proposal was, that a chosen number from each army should make a trial of their strength in fighting.

16. *Helkath-hazzurim*; meaning, according to some, the field of the strong men; according to others, the field of the swords.

18. *Zeruiah*; a sister of David. 1 Chron. 2:16.

21. *Take thee his armor*; he means to say, that if Asahel is determined to fight, he should choose some one over whom he could prevail.

26. *Bitterness in the latter end*; the unrelenting persecution of your brethren will exasperate them and drive them to extremities, and thus bring great calamities on you as well as on them.

27. *Unless thou hadst spoken*; that is, according to some, challenged the young men to combat, ver. 14. Hadst thou in the morning of to-day shown a disposition for peace, my followers would have retired from thee in peace. Others suppose him to mean, Unless thou hadst now spoken, the pursuit would not have ended till the morning of to-morrow. *Gone up*; to the higher region of Hebron.

29. *Bithron*; a hilly country between the Jordan and Mahanaim.

INSTRUCTIONS.

1. Men who in all their ways acknowledge God, seek direction from him, and are disposed to follow his guid-

ance, will see the path of duty, and in walking in it will find great reward.

3. Those who have befriended and assisted us in adversity, should be gratefully remembered and duly honored by us in prosperity.

5. Gratitude and kindness to benefactors are not only right, but the surest means of securing gratitude and kindness in return, and thus promoting the good of all concerned.

8. Men who aspire to power, and grasp at the possession of it without asking counsel of God or inquiring whether it is right, though they may for a time succeed, will in the end find it to be a source of vexation, bitterness, and sorrow.

14. Warriors often treat the butchering of men as a matter of sport, and thus show themselves to be children of him who was a murderer from the beginning, and who as a roaring lion walketh about seeking whom he may devour. John 8:44; 1 Pet. 5:8.

21. Ambition to be distinguished as a warrior has often proved a man's ruin, and from the height of expectation and effort he has fallen suddenly into an untimely grave.

26. Want of success in war often disposes men to peace, and leads them to speak very differently about the evils of war from what they did when it began; and though they have been the cause of their own troubles, they often try to throw the blame of them on others.

A. M. 2951.
B. C. about 1053.

CHAPTER III.

1 During the war David still waxeth stronger. 2 Six sons were born to him in Hebron. 6 Abner, displeased with Ish-bosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner, having communed with the Israelites, is pleased by David, and dismissed. 22 Joab, returning from battle, is defeated with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.

NOW there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.^a

2 ¶ And unto David were sons born in Hebron:^b and his first-born was Amnon, of Abinoam the Jezreelitess;^c

3 And his second, Chileab,^d of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah^e the daughter of Talmai king of Geshur;^f

4 And the fourth, Adonijah the son of Haggith;^g and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.^h

7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah:ⁱ and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head,^j which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?^k

9 So do God to Abner, and more also,^l except as the LORD hath sworn to David,^m even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah,ⁿ from Dan even to Beer-sheba.^o

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and behold, my hand shall be with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face,^p except thou first bring Michal Saul's daughter,^q when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son,^r saying, Deliver me my wife Michal, which I espoused to me for a hundred foreskins of the Philistines.^s

15 And Ish-bosheth sent, and took her from her husband, even from Phaltiel^t the son of Laish.

16 And her husband went with her along weeping^u behind her to Bahurim.^v Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past^w to be king over you:

18 Now then do it: for the LORD hath spoken of David,^x saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin;^y and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king,^z that they may make a league with thee, and that thou mayest reign over all that thy heart desireth.^{aa} And David sent Abner away; and he went in peace.

22 ¶ And behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in,^{ab} and to know all that thou doest.^{ac}

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly,^{ad} and smote him there under the fifth rib, that he died,^{ae} for the blood of Asahel his brother.^{af}

28 ¶ And afterward when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood^{ag} of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house;^{ah} and let there not fail^{ai} from the house of Joab one that hath an issue,^{aj} or that is a

^a 1 Chr. 2:17; Job 17:9; Psa. 84:7; Prov. 4:18, 19; Rev. 6:2. ^b 1 Chr. 3:1-4. ^c 1 Sam. 25:43. ^d Or, Daniel. ^e 1 Chr. 3:1. ^f ch. 15:41. ^g ch. 13:37. ^h 1 Sam. 27:8. ⁱ 1 Kings 1:5, etc. ^j Prov. 21:30; Isa. 5:9, 10. ^k ch. 21:5. ^l ch. 9:8. ^m 1 Sam. 24:14. ⁿ Psa. 2:1. ^o Ruth 1:17; 1 Kings 19:2. ^p 1 Sam. 15:26; 16:1-12; 26:17. ^q Psa. 69:35-37. ^r 1 Chr. 12:26. ^s ch. 17:11; Judg. 20:1; 1 Kings 4:35. ^t Heb. saying. ^u Gen. 49:3. ^v 1 Sam. 18:20, 28.

^w ch. 2:10. ^x 1 Sam. 18:25, 27. ^y 1 Kings 11:34. ^z Heb. going and weeping. ^{aa} ch. 19:16. ^{ab} Heb. both yesterday and the third day. ^{ac} ver. 9. ^{ad} 1 Chr. 12:29. ^{ae} ver. 10, 11. ^{af} 1 Kings 11:37. ^{ag} 1 Sam. 25:6. ^{ah} Gen. 49:9, 12. ^{ai} ver. parenthetically. ^{aj} Job. 20:9, 10; 1 Kings 2:5. ^{ak} ch. 2:23. ^{al} Heb. bloods. ^{am} 1 Sam. 2:22, 33. ^{an} Heb. be cut off. ^{ao} Lev. 15:2.

16. Bahurim, in the tribe of Benjamin, not far from Jerusalem.

26. The well of Sirah; supposed to have been near Hebron, to which city Abner was brought back by the emissaries of Joab.

CHAPTER III.

3. Geshur; a country on the east of Jordan, near mount Hermon.

13. Michal; 1 Sam. 25:44.

leper,* or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes;^a and grieve you with sackcloth, and mourn before Abner. And king David *himself* followed the bier.^b

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?^c

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men,^d so fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day,^e David sware, saying, So do God to me, and more also, if I taste bread, or aught else, till the sun be down.^f

36 And all the people took notice of *it*, and it pleased them:^g as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day weak,^h though anointed king; and these men the sons of Zeruiah *be* too hard for me:ⁱ the LORD shall reward the doer of evil according to his wickedness.^j

CHAPTER IV.

^a The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheth's head to be buried.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble,¹ and all the Israelites were troubled.²

^a Lev. 1:2, etc. ^b ch. 1:2, 11. ^c Josh. 7:6. ^d Gen. 37:31. ^e Heb. *bed* ^f Prov. 1:7. ^g Jer. 17:11. ^h *How children of iniquity.* ⁱ ch. 12:17. ^j Judge 20:26. ^k *I have now good in their eyes.* ^l Heb. *tender.* ^m ch. 19:6, 7. ⁿ 1 Kings 2:5, 6, 33. ^o Ps. 7:6, 28:4, 92:12. ^p Tam. 4:11. ^q Ezra 1:4. ^r Jer. 13:7. ^s Matt. 23:4. ^t Heb. *second.* ^u Josh. 18:25. ^v 1 Sam. 11:31. ^w ch. 9:4.

34. *So fellest thou;* by the hand of an assassin.

39. *Weak—too hard;* David was not able then to punish the murderers, on account of their great influence with the army.

INSTRUCTIONS.

1. Though the accomplishment of divine promises may for a time be delayed, yet all things will conspire to their ultimate fulfilment.

2. Men who depart from the original constitution of God with regard to marriage, will find the way of transgressors hard, and may expect, through life, to reap the sad fruits of their folly.

8. Men often revolt from the charge, and even from the suspicion of crime, who have no hesitation in committing it.

12. Selfish and ambitious men when disappointed in one quarter will turn to another; and in prosecuting their objects will sell themselves to the highest bidder.

18. Such is the wickedness of men, that they will often act in opposition to what they know to be the revealed will of God.

20. When those who have been our enemies profess to

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other¹ Rechab,

the sons of Rimmon a Beerothite, of the children of Benjamin: for Beeroth also was reckoned to Benjamin:²

3 And the Beerothites fled to Gittaim,³ and were sojourners there until this day.

4 And Jonathan, Saul's son, had a son *that was* lame of *his* feet.⁴ He was five years old when the tidings came of Saul and Jonathan out of Jezreel,⁵ and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.⁶

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth rib:⁷ and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life;⁸ and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,⁹

10 When one told me, saying, Behold, Saul is dead,¹⁰ thinking to have brought¹¹ good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward¹² for his tidings:

^a 1 Sam. 29:1, 11. ^b Or, *Meredathai*. ^c 1 Chr. 8:34, 9:40. ^d ch. 2:23. ^e 1 Sam. 19:2, 10, 11; 23:15; 25:29; Ps. 63:9, 10; 71:24. ^f Gen. 48:16; 1 Sam. 26:24; 1 Kings 1:29; Ps. 31:7; 34:6, 7, 17. ^g ch. 1:2-16. ^h Heb. *he was in his own eyes as a bringer of.* ⁱ Or, *which was the reward I gave him.*

become our friends, we may treat them as such, yet we cannot and ought not to repose full confidence in them till their professions are verified by their conduct.

25. Men may appear very anxious to accomplish one object, when they are looking principally at another; and may denounce others for deception, while they are seeking to practise it themselves.

39. None are so high in authority and power that they can commit murder with impunity. Though they should not be punished by men, the vengeance of God in due time will overtake them, and they will sink under his indignation. 1 Kings 2:5, 6, 32-34.

CHAPTER IV.

2. *Beeroth;* a city near Gibeon.

4. *The tidings came;* of the death of Saul and Jonathan.

6. *As though they would have fetched wheat;* more literally, fetching wheat. To conceal their guilty purpose they fetched wheat, as though this was their business.

7. *The plain;* the Jordan valley, which lay between Mahanaim and Hebron.

10. *One told me;* chap. 1:2-16.

A. M. 2956
B. C. about
1018

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand,^a and take you away from the earth?

12 And David commanded his young men, and they slew them,^b and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.^c

CHAPTER V.

1 The tribes come to Hebron to anoint David over Israel. 4 David's age. 6 He taking Zion from the Jebusites, dwelleth in it. 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David, directed by God, smiteth the Philistines at Baal-perazim, 22 and again at the mulberry-trees.

THEN came all the tribes of Israel to David unto Hebron,^d and spake, saying, Behold, we are thy bone and thy flesh.^e

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel:^f and the LORD said to thee, Thou shalt feed my people Israel,^g and thou shalt be a captain over Israel.^h

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD:ⁱ and they anointed David king over Israel.

4 ¶ David was thirty years old when he began to reign, and he reigned forty years.^j

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites,^k the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot^l come in hither.

7 Nevertheless, David took the strong-hold of Zion: the same is the city of David.^m

8 And David said on that day, Whosoever get-

teth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul, he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.ⁿ

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David went on, and grew great,^o and the LORD God of hosts was with him.

11 ¶ And Hiram king of Tyre sent messengers to David,^p and cedar-trees, and carpenters, and masons:^q and they built David a house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took *him* more concubines and wives out of Jerusalem,^r after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; Shammuah,^s and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua,^t and Nepheg, and Japhia,

16 And Elishama, and Eliada,^u and Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.^v

18 The Philistines also came and spread themselves in the valley of Rephaim.^w

19 And David inquired of the LORD,^x saying, Shall I go up to the Philistines? wilt thou deliver them into my hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thy hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.^y

^a Gen. 9:5, 6. ^b ch. 1:13. ^c ch. 3:32. ^d 1 Chr. 11:1. ^e Judg. 9:2. ^f 1 Sam. 13:13. ^g Psal. 78:70-72. ^h Isa. 55:4. ⁱ 2 Kings 11:17; 2 Sam. 9:3. ^j 1 Chr. 29:27. ^k Josh. 15:64. ^l Or, saying, David shall not. ^m 1 Kings 2:1. ⁿ Or, Because they had said, even the blind and the lame. He shall not come into

11. A righteous person; innocent as to his murderers, one who had done them no wrong.

INSTRUCTIONS.

1. A common method by which God overthrows nations and parties that oppose themselves to his righteous cause, is to take from them the wise and strong men to whom they trusted as leaders.

4. Many are the dangers of life and limb to which little children are exposed, and the kindness of God in their preservation and comfort is constant and great.

6. Rulers who depend for support only on soldiers, can never be safe; many who for a time fight for them will, when they hope to be gainers, fight against them and even take their life.

8. Men often glory in iniquity, and speak of treason, bloodshed, and murder as if they were pleasing to God, and entitled the perpetrators to the gratitude of their fellow-men.

9. Men who trust in God will not commit sin to accomplish his or their purposes; nor will they reward it or connive at it in others.

12. All who expect in the end to be gainers by the com-

the house. ¹ Heb. going and growing. ^m 1 Kings 5:1. ⁿ Heb. newness of the stone of the wall. ^o 2 Sam. 17:17. ^p 1 Chr. 11:3. ^q Or, Shomer, 1 Chr. 3:5. ^r Or, Elishama, 1 Chr. 3:6. ^s Or, Berliada, 1 Chr. 14:7. ^t ch. 23:14. ^u Josh. 15:8. ^v 1 Chr. 11:15. ^w James 4:15. ^x That is, The plain of breaches.

mission of sin, will meet with sure and woful disappointment.

CHAPTER V.

1. Then came all the tribes; David had before reigned over only the tribe of Judah. Ver. 5.

2. Feed my people; this is the first time a ruler is spoken of in the Bible under the emblem of a shepherd.

6. Jerusalem; a portion of this city had continued to be inhabited by the Jebusites. Except thou take—the blind and the lame; rather thus: Thou shalt not come in hither; but the blind and the lame shall take thee away; that is, though we had only the blind and lame, they could repel thee.

8. The lame and the blind; the Jebusites themselves, with allusion to their boast, ver. 6.

9. Millo; supposed to have been a part of the fortress on mount Zion.

11. Tyre; a city of the Phenicians on the Mediterranean, near the northern border of Palestine.

17. The hold; a fortress, or fortified place.

18. Rephaim; a valley on the south-west of Jerusalem.

20. Baal-perazim; meaning the plain of breaches; it was in the valley of Rephaim.

21 And there they left their images, and David and his men burned them.*

22 † And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David inquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba† until thou come to Gazer.

CHAPTER VI.

1 David fetched the ark from Kirjath-jearim on a new cart. 6 Uzzah his son-in-law at Perez-uzzah. 9 God blesseth Obed-edom for the ark. 12 David bringing the ark into Zion with sacrifices, danced before it, for which Michal despiseth him. 17 He placeth it in a tabernacle with great joy and rejoicing. 20 Michal reproving David for his religious joy, is childless to her death.

A GAIN, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale‡ of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts§ that dwelleth between the cherubim.

3 And they set¹ the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah;² and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying* the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

* Or, took them away. † Gibeon, 1 Chr. 14:16. ‡ Or, Baalah, that is, Kirjath-jearim. 1 Sam. 7:1. § Heb. b at which the name, even the name of the LORD of hosts was called upon. 1 Heb. made to ride. * Or, The ark. † Heb. with. ‡ Chidon, 1 Chr. 13:9. § Num. 4:15. † Or, stumbled. ‡ Or, rashness. † Heb. broken. * That is, The breach of Uzzah. b 1 Sa. 119:120. c Mart. 10:42. d 1 Chr. 15:2, 15, etc. e 1 Sa. 30:11, 130:4. f 1 Sam. 2:18. g Ps. 132. h Ps. 47:4.

25. From Geba until thou come to Gazer; in 1 Chron. 14:16 we read, "from Gibeon even to Gazer." Geba was a short distance north of Jerusalem, and Gibeon a short distance north-west. Gazer was on the western border of Ephraim. Josh. 16:3.

INSTRUCTIONS.

1. Those who wait upon God in humble supplication and hearty obedience, will in due time, and in the best way, receive all which they need or can reasonably desire.

3. A clear definition and correct understanding of the mutual relations and duties of rulers and people tend to promote the stability of civil government and to increase its usefulness.

6. Dependence on creatures is followed by sore disappointment; while dependence on God secures his blessing and leads to glorious success.

12. Rulers are appointed and intrusted with authority for the good of the people, and are bound in all their acts to seek this end.

13. Great prosperity increases the power of temptation, and often leads to great transgressions.

17. Such is the wickedness of men, that the increasing power and prosperity of one nation awakens the jealousy and provokes the hostility of another, and leads them to

6 * And when they came to Nachon's † three-hing-floor, Uzzah put forth his hand to the ark of God, ‡ and took hold of it; for the oxen shook it.†

7 And the anger of the LORD was kindled against Uzzah, and God smote him there for his error;† and there he died by the ark of God.

8 And David was displeased, because the LORD had made¹ a breach upon Uzzah; and he called the name of the place Perez-uzzah¹ to this day.

9 And David was afraid of the LORD that day,† and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 † And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God.⁶ So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the LORD had gone six paces,⁷ he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might;⁸ and David was girded with a linen ephod.⁹

15 So David and all the house of Israel brought up the ark of the LORD¹⁰ with shouting,¹¹ and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 † And they brought in the ark of the LORD,

seek their own elevation by the depression or ruin of their neighbors.

20. One nation can gain no advantage over another, except such as God sees fit to grant, or for wise reasons to permit; and whenever he gives prosperity, he lays men under new obligations to obey him.

CHAPTER VI.

2. Baale; another name for Kirjath-jearim.

3. Upon a new cart; following in this the example of the Philistines; while the divine ordinance was that the ark should be reverently borne by the Levites, for which purpose it was provided with rings and bars. Num. 4:5-15. In Gibeah; rather, on the hill.

6. Put forth his hand; this was contrary to the command of God. Num. 4:15-20.

8. Perez-uzzah; meaning, the breach of Uzzah.

10. The Gittite; so called, it is supposed, from Gath-rimmon, the place of his birth or abode.

13. They that bare the ark; it was now borne by the Levites, according to the divine direction.

14. Danced before the Lord; as a manifestation of joy in God and gratitude for his mercies.

16. Despised him; she thought he was degrading himself.

A. M. 2962.
A. C. 1042. and set it in his place,^a in the midst of the tabernacle that David had pitched^a for it: and David offered burnt-offerings and peace-offerings before the LORD.^b

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.^c

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh,^d and a flagon of wine.^d So all the people departed every one to his house.

20 ¶ Then David returned to bless his household.^e And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants,^f as one of the vain fellows shamelessly^f uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel:^g therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants^h which thou hast spoken of, of them shall I be had in honor.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.^h

CHAPTER VII.

1 Nathan first approving the purpose of David to build God a house, 4 after by the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass, when the king sat in his house,ⁱ and the LORD had given him rest round about from all his enemies;^j

2 That the king said unto Nathan the prophet,

^a 1 Chr. 16:1. ^b Heb. stretched. ^c 1 Kings 5:3, 63. ^d Exod. 39:43; 1 Kings 8:53. ^e 2 Chr. 30:21; 35:7, 12; Neh. 8:10. ^f Ps. 30, title; 101:2. ^g 1 Chr. 14, 16; 1 Sam. 19:21. ^h Or, openly. ⁱ 1 Sam. 13:14; 15:24. ^j Or, of the handmaids of my servants. ^k 1 Sam. 13:35. ^l 1 Chr. 17:1. ^m Ps. 14, title. ⁿ ch. 5:11. ^o Exod. 26:1, etc.; 40:21. ^p Heb. to my servant, to David. ^q 1 Kings 5:3; 8:16-19; 1 Chr. 22:8; 28:3, etc. ^r Lev. 26:11, 12; Deut.

20. *Uncovered himself*; he had laid aside his royal robes for the ephod of the priests, ver. 14.

21. *It was before the Lord*; for the purpose of honoring him. *Will I play*; or, I did play.

INSTRUCTIONS.

2. Rulers and people should without any unnecessary delay establish the worship of God, and regularly attend, according to his will, upon all the ordinances of his appointment.

6. Irreverence and rashness in our approaches to God and all disregard to his commands in our attendance on his worship, are offensive in his sight and expose men to his displeasure.

10. The displeasure of God against those who profane his worship, should not lead any to neglect it, for that will also displease him; while in properly attending upon it, they will secure his favor and receive a great reward.

16. Ardent love to God and engagedness in his worship, are thought by many to be suitable only for the weak and ignorant; but they are in reality exalting and ennobling, and confer the highest and most durable honor upon persons of all descriptions.

18. Acts of piety should never be dissociated from those of charity and mercy; nor should the public duties of relig-

See now, I dwell in a house of cedar,^k but the ark of God dwelleth within curtains.^l

3 And Nathan said to the king, Go, do all that is in thy heart; for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David,^m Thus saith the LORD, Shalt thou build me a house for me to dwell in?ⁿ

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israelⁿ spake I a word with any of the tribes^o of Israel, whom I commanded to feed my people Israel,^o saying, Why build ye not me a house of cedar?

8 Now, therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following^p the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest,^p and have cut off all thine enemies out of thy sight,^q and have made thee a great name,^q like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them,^r that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more,^r as beforetime,

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee a house.^u

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee,^v which shall proceed out of thy bowels, and I will establish his kingdom.

23, 14, 2 Cor. 6:16. ^a Judges, 1 Chr. 17:6. ^b ch. 5:2; Ps. 79:71, 72; Jer. 3:15; Matt. 2:6; Acts 20:28; 1 Pet. 5:12. ^c Heb. after. ^d ch. 5:16, 1 Sam. 1:11. ^e Heb. from thy face. ^f 1 Sam. 13:14; 15:24. ^g Gen. 12:2. ^h Ps. 44:2; Jer. 2:4. ⁱ Ezek. 25:34; Rev. 21:4. ^j 1 Kings 11:35. ^k 1 Kings 8:30; Ps. 132:11, 12.

ion be disconnected from those of the family and the closet; but regular attendance on the one should be a preparation for the conscientious and habitual performance of the other.

21. Those who know by experience the pleasure and benefit of fervently worshipping God in spirit and in truth, will not be deterred from it by the sneers and scoffs of friends or foes; but will resolve in his strength, whatever others may do, to be more and more devoted, for time and eternity, to his service.

CHAPTER VII.

2. *Within curtains*; in the tabernacle. Chap. 6:17.

7. *The tribes*; their rulers.

11. *Make thee a house*; give him posterity to succeed him on the throne of Israel.

12. *I will set up thy seed after thee*; the immediate reference is to Solomon, but in such a way that it includes also the whole royal line, at the head of which, after David, Solomon stood; and which terminated in Christ, the son of David according to the flesh, to whom God gave the throne of his father David. Luke 1:32, 33. The complete fulfilment, therefore, of this prophecy can only be in Christ's everlasting kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son.^a If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

15 But my mercy shall not depart away from him,^b as I took it from Saul, whom I put away before thee.

16 And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.^c

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord God?^d and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner^e of man, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake,^f and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O Lord God:^g for *there* is none like thee, neither *is there any* God besides thee,^h according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, *even* like Israel,ⁱ whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy peo-

ple Israel *to be* a people unto thee for ever:^j A. M. 2902. and thou, LORD, art become their God.^k B. C. 1012.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed^l to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and thy words be true,^m and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to blessⁿ the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ever.^o

CHAPTER VIII.

1 David subdued the Philistines and the Moabites. 3 He smote Hadadezer, and the Syrians. 9 The son-daher Joram, with presents to bless him. 11 The presents and the silver David dedicated to God. 14 He puteth garrisons in Moab. 16 David's officers.

AND after this it came to pass, that David smote the Philistines, and subdued them:^m and David took Metheg-ammahⁿ out of the hand of the Philistines.

2 And he smote Moab,^o and measured them with a line, casting them down to the ground;^p even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants,^q and brought gifts.^r

3 ¶ David smote also Hadadezer,^s the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

^a Ps. 90:4-17. ^b 1 King 11:13, 31. ^c Jer. 12:34; Heb. 1:8. ^d Gen. 22:12; 18:18. ^e Heb. 1:10. ^f Ps. 138:2. ^g Jer. 36:22, 32. ^h Jer. 10:6. ⁱ Jer. 16:5, 18:22. ^j Ps. 147:30. ^k 1 Sam. 26:18. ^l Ps. 48:11. ^m Heb. opened the ear; Ruth 4:4; 1 Sam. 9:15; Ps. 10:6. ⁿ Jer. 17:17. ^o Heb.

^p *be thou pleased and blessed.* 1 Ch. 22:31. ^q 1 Ch. 18:1. ^r 1 Ch. 18:1. ^s 1 Ch. 18:1. ^t 1 Ch. 18:1. ^u 1 Ch. 18:1. ^v 1 Ch. 18:1. ^w 1 Ch. 18:1. ^x 1 Ch. 18:1. ^y 1 Ch. 18:1. ^z 1 Ch. 18:1.

14 *I will be his father, and he shall be my son*; not the father of Solomon alone, considered as an individual, but of the whole royal line from Solomon to Christ; and the father of Christ in a preëminent sense. *With the rod of men*; gently and for his good, as a kind father corrects his child.

16 *Thy throne shall be established*; it should not be taken away, as it was from Saul; but should continue in David's family till the coming of Christ, who, as King of his people, will reign for ever.

18 *Sat before the Lord*; before the ark of the tabernacle.

21 *For thy word's sake, and according to thine own heart*; David ascribes all God's gifts to him and his family, not to any goodness of his own, but to God's free promise, made according to the counsel of His own will.

INSTRUCTIONS.

1. When men employ their seasons of rest and retirement in reviewing the goodness of God, and in devising plans for the promotion of his glory, much benefit may be expected to result to them, to their children, and to all who may feel their influence.

8. A faithful review of the goodness of God to us is suited to fill us with humility and self-abasement, and also with adoring gratitude and praise.

CHAPTER VIII.

1. *Metheg-ammah*; meaning, the bridle of the metropolis; that is, Gath and her towns. 1 Chron. 18:1.

2. *Casting them down to the ground*; more literally, making them to lie down upon the ground. The meaning seems to be, that he compelled the captives to lie down upon the ground in regular order, and then measured off two portions of them to be slain, and one to be preserved.

3. *Zobah*; a part of Syria north-east of Palestine.

^{A. M. 2954.}
^{B. C. 1094.} 4 And David took from him* a thousand chariots,^a and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses,^b but reserved of them for a hundred chariots.

5 And when the Syrians of Damascus came to succor Hadadezer king of Zobah,^c David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus, and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.^d

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Bethah,^e and from Berothai,^f cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi^g king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram^h his son unto king David, to salute him,ⁱ and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with^j Toi. And Joram brought with him^k vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate unto the LORD,^l with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat him a name when he returned from smiting^m of the Syriansⁿ in the valley of salt,^o being^p eighteen thousand men.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants.^q And the LORD preserved David whithersoever he went.^r

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.^s

16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder;^t

17 And Zadok the son of Ahitub, and Ahime-

lech the son of Abiathar, were the priests;^u and Seraiah was the scribe;^v

18 And Benaiah the son of Jehoiada^w was over both the Cherethites and the Pelethites;^x and David's sons were chief rulers.^y

CHAPTER IX.

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?^z

2 And there was of the house of Saul a servant whose name was Ziba.^a And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.^b

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.^c

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth,^d the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?^e

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.^f

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have

* Or, of his. ^a 1 Chr. 18:4. ^b Josh. 11:6, 9. ^c 1 Kings 11:23. ^d 1 Sam. 34:26. ^e 1 Chr. 18:10. ^f Heb. ask him of piece. ^g Heb. was a man of wars unto. ^h Heb. in his hand were. ⁱ 1 Kings 7:51. ^j 1 Chr. 18:11. ^k 26:26. ^l Heb. as smiting. ^m 1 Ps. 60. ⁿ 2 Kings 11:7. ^o Or, slaying. ^p Gen. 27:29. Num.

24:18. ^q 1 Ps. 124:4. ^r 1 Ps. 72:27. ^s 89:11. ^t Jer. 22:15, 16. ^u Amos 5:15, 24. ^v 1 Chr. 18:16. ^w Or, remembrance, or writer of chronicles. ^x 1 Kings 4:3. ^y 1 Chr. 34:3. ^z Or, secretary. ^a 1 Chr. 18:17. ^b 1 Sam. 30:14. ^c Or, prince. ^d 1 Sam. 20:14. ^e Prov. 27:10. ^f Heb. 16, 1, 4. ^g 4 ch. 4, 4. ^h 1 ch. 17, 27. ⁱ Called Merib-baal. ^j 1 Chr. 23:4. ^k 1 ch. 16, 9. ^l 1 ch. 19, 29.

4. Houghed; cut their harnessings.
9. Hamath; a city with its territory on the Orontes north of Damascus, and bordering on Zobah.

13. The valley of salt; south of the Dead sea, where David's general slew eighteen thousand Syrians, or Edomites united with the Syrians against him. 2 Kings 14:7; 1 Chr. 18:12. See the title to Psalm 60.

16. Recorder; an officer appointed to record the events of the king's reign; an official historian.

17. Scribe; king's secretary.

18. The Cherethites and the Pelethites; supposed to have been David's body-guards.

INSTRUCTIONS.

2. Some are called to meet death, while others who appeared to be equally exposed are preserved alive. But whoever may be the instruments, and in whatever way life is preserved, those who enjoy it are indebted for it to God, and are bound to devote it to him.

6. However exposed men may be to danger in doing the will of God, by putting their trust in him they may be safe. He will protect them till their work on earth is accomplished, and then receive them to the rewards of grace in heaven.

15. However successful in war any ruler may be, his chief glory consists in doing justly, loving mercy, walking humbly with God, and advancing, as far as may be in his power, the highest good of mankind.

CHAPTER IX.

3. The kindness of God; kindness exercised in the fear of God, in accordance with his oath to Jonathan. 1 Sam. 20:14-17.

4. Lo-debar; east of Jordan, in the land of Gilead.

7. Thy father; his grandfather.

8. A dead dog; an expression of great unworthiness of such distinguished favors.

10. May have food to eat; though Mephibosheth himself

food to eat: but Mephibosheth thy master's son shall eat bread always at my table.^a Now Ziba had fifteen sons and twenty servants.^b

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micha.^c And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table;^d and was lame on both his feet.

CHAPTER X.

1 David's messengers, sent to comfort Hanun the son of Nahash, are villainously treated.^e 6 The Ammonites strengthened by the Syrians, are victorious by Joab and Amasai. 13 Shobach, making a narrowway, puts the Syrians at Hanun, to shun by David.

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.^o

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth^h honor thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?ⁱ

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks,^j and sent them away.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

^a Ver. 7, 11. ^b Job. 19: 17. ^c 1 Chr. 25: 31. ^d 2 Kings 25: 29. ^e 1 Chr. 19: 1. ^f Heb. In thine eyes dost David. ^g Gen. 42: 9. ^h 1 Sa. 20: 1; 17: 2. ⁱ Gen. 31: 30. ^j Exod. 5: 21. ^k Gen. 13: 4. ^l Job. 8: 3, 5. ^m 1 Chr. 19: 1. ⁿ The men of Tob. ^o Judg.

sat at the king's table, he needed a suitable provision for his household.

13. Was lame; chap. 4: 4.

INSTRUCTIONS.

1. True piety will be grateful, not only to God the author of all good, but to those who imitate him, and through whom his goodness is displayed; and it will manifest itself not only towards them, but when practicable towards others who are connected with them.

7. The good character and conduct of parents, and their kindness, especially to the distressed, are often followed by great blessings on their children.

8. A conviction of unworthiness, and true gratitude for favors, tend greatly to increase the liberality and usefulness of the giver, and also the happiness and benefit of the receiver.

13. Bodily infirmities, though a present calamity to those who suffer them, may be overruled for their highest good.

CHAPTER X.

2. His father showed kindness unto me; this is supposed to have occurred while David was persecuted by Saul.

4. Shaved off the one half of their beards; to the inhabitants

6 ¶ And when the children of Ammon saw^a that they stank before David,^b the children^c of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen,^d and of king Maacah a thousand men, and of Ish-tob^e twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.^f

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.^g

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians.^h

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage,ⁱ and let us play the men for our people,^j and for the cities of our God: and the Lord do that which seemeth him good.^k

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.^l

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river;^m and they came to Helam: and Shobachⁿ the captain of the host of Hadarezer went before them.

^a 11: 3, 5. ^b Job. 29: 8. ^c 1 Chr. 19: 1. ^d 1 Sam. 13: 5. ^e 1 Sam. 13: 5. ^f 1 Chr. 19: 1. ^g 1 Sam. 13: 5. ^h 1 Sam. 13: 5. ⁱ 1 Sam. 13: 5. ^j 1 Sam. 13: 5. ^k 1 Sam. 13: 5. ^l 1 Sam. 13: 5. ^m 1 Sam. 13: 5. ⁿ 1 Sam. 13: 5.

of the East, the mutilating of the beard is considered a great disgrace.

5. Jericho; one of the first towns to which they came, after crossing the Jordan on their return.

6. Beth-rehob; on the northern borders of Palestine, in the valleys of Lebanon. Zoba; a part of Syria north-east of Palestine. Ish-tob; rather, as in the margin, "the men of Tob." The land of Tob was beyond Jordan, Judg. 11: 3. King Maacah; or, the king of Maacah, ver. 8. Maacah is supposed to have been at the foot of Hermon, near Geshur. Deut. 3: 14.

8. The entering in of the gate; the gate of Medeba, a city in the tribe of Reuben, near the border of the Ammonites, and in their possession. 1 Chron. 19: 7.

9. Before and behind; the Syrians on one side and the Ammonites on the other. The Syrians; all the people named in verse 6, as hired by the Ammonites.

16. Hadarezer; the king of Zoba. The river; Euphrates.

INSTRUCTIONS.

3. Selfish men, who intend when they can to deceive others, are ever ready to suspect that others intend to deceive them; and those who hearken to such counsellers, will be likely to be led by them into mischief.

A. M. 2968.
B. C. about
1056.
17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen,* and smote Shobach the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them.^a So the Syrians feared to help the children of Ammon any more.^b

CHAPTER XI.

1 While Joab besieged Rabbah, David committeth adultery with Bath-sheba. 6 Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bath-sheba to wife.

AND it came to pass, after the year was expired,[†] at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah.^c But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself;^d and the woman was very beautiful to look upon.^e

3 And David sent and inquired after the woman. And one said, Is not this Bath-sheba,[†] the daughter of Eliam,[§] the wife of Uriah the Hittite?[¶]

4 And David sent messengers, and took her; and she came in unto him, and he lay with her;[¶] for she was purified from her uncleanness:^a and she returned[†] unto her house.

5 And the woman conceived, and sent and told David, and said, I am with child.

6 ¶ And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did,[†] and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy

house, and wash thy feet.[†] And Uriah departed out of the king's house, and there followed^{*} him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thy house?

11 And Uriah said unto David, The ark,[†] and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields;^k shall I then go into my house, to eat and to drink, and to lie with my wife?[†] as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk:^m and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.ⁿ

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab,^o and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest[†] battle, and retire ye from[†] him, that he may be smitten, and die.^p

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

* Footnote, 1 Chr. 19-18. a ch. 5-6. b Ps. 18:37, 38. † Heb. at the return of the year. 1 Kings 20:22-23; 2 Chr. 26:10. c 1 Chr. 20:1. d Gen. 34:2; Job 31:1. Prov. 6:25; Matt. 5:28. e Prov. 31:30. f Bath-sheba, 1 Chr. 3:5. § Or, Ammel. f ch. 23:39. g Ps. 51; Jas. 1:14, 15. h Lev. 15:19-28;

5. Those who in the discharge of duty are dishonorably and basely treated, should not be cast down by the indignities of the wicked, and should receive from their friends special kindness.

6. Those who are most ready to give needless and wanton offence, are most backward to make amends for it, and often proceed from one offence to another till they are ruined.

9. The fact that men are dependent on God, and that he gives success to whomsoever he will, does not supersede the necessity of their using the most appropriate means; for by such means God usually works, in accomplishing the end.

12. A conviction and acknowledgment of dependence on God for success in the use of means, is one of the surest ways of obtaining it.

16. All the efforts of men to thwart the counsels of God,

18-19. † Or, and when she had purified herself, etc., she returned. ¶ Heb. of the part of Joab. i Gen. 18:4. † Heb. went out after. j ch. 7:2, 6. k ch. 20:6. l Ps. 137:3. Isa. 22:12-14. m Gen. 19:33-35. Hab. 2:15. n ver. 9. o 1 Kings 21:8, 9. † Heb. strong. † Heb. from after. p ch. 12:9.

and to succeed in opposition to him, will be in vain, and in the end will recoil on themselves. Ps. 2:1-9.

CHAPTER XI.

1. The time when kings go forth; in the spring. Rabbah; the capital of the Ammonites.

2. An evening-tide; the latter part of the afternoon.

6. The Hittite; one who descended from the Hittites, but had united with the Israelites.

8. Wash thy feet; this was the custom after travelling, as they wore sandals, or soles tied to their feet; it was a great refreshment.

9. The servants of his lord; probably the soldiers who formed David's body-guard.

11. I will not do this thing; he resolved to be as self-denying as were the soldiers in the field.

21 Who smote Abimelech the son of Jerubbeseth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee; for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son.^d But the thing that David had done displeased^e the LORD.^e

CHAPTER XII.

1 Nathan's parable of the ewe-lamb, counsel David to be his own judge.
 7 David rebuffed by Nathan, confessed, laments, and repented.
 15 David mourneth and prayeth for the child, while it lived. 24 Solomon is born, and named Jedushai. 29 David raketh Bathsheba, and tortureth the people thereof.

AND THE LORD sent Nathan unto David. And he came unto him,^f and said unto him,^g There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing, save one little ewe-lamb, which he had bought and nourished up:

* Jerubbaal, Judg 6:32. † Judg 9:54. ‡ Heb beard in tunicles. § Heb so and such. ¶ Exod 9:2, 3, 12. * ch. 12:26. † ch. 12:9. ‡ Deut 22:29. § Heb. was used in the eyes of. ¶ 1 Chr 21:7. † Ps 51, title. * ch 14:5, etc.; 1 Kings 20:35, 41; Isa. 5:1-7; Matt. 21:33, etc.; Luke 15:11, etc.; 16:19, etc. ‡ Heb morsel. § Prov 5:15, 19. † Gen 18:2, 7. ‡ Or, a score.

21. Jerubbeseth, Jerubbaal, Gideon. Judg. 6:32; 8:35; 9:53.

25. This thing; the loss of his men.

INSTRUCTIONS.

1. Great prosperity, while it increases the power of temptation, lessens the firmness of resistance, and is often followed by the commission of the greatest crimes.

4. Neither mercies nor trials, privileges nor obligations, reputation nor usefulness, will keep back the human heart, when left to itself, from the commission of the grossest and most enormous wickedness.

6. The commission of one sin increases the temptation to commit another and another, and, without the grace of God, the soul will go on adding sin to sin for ever.

8. All attempts to hide iniquity, and to prevent the final disclosure of it, are vain. They may for a time screen it from the view of men, but God will at length bring it all to light. Matt. 10:26.

14. The soul under the blinding, polluting, and hardening power of sin, can plot the ruin of a most devoted and self-denying friend, and no generous emotion keep it back

and it grew up together with him, and with his children; it did eat of his own meat,^h and drank of his own cup, and lay in his bosom,^h and was unto him as a daughter.

4 And there came a traveller unto the rich man,ⁱ and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:^j

6 And he shall restore the lamb fourfold,^j because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel,^k and I delivered thee out of the hand of Saul;^l

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah;^m and if that had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD,ⁿ to do evil in his sight?^o thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.^p

10 Now therefore the sword shall never depart from thy house;^q because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun.^r

12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

† Heb beard in tunicles. ‡ Exod 22:1; Luke 19:8. § 1 Sam 16:13. ¶ 1 Ps 1, title. * ch 5:5. † 1 Sam 15:19. ‡ Num. 15:31; Isa. 5:24; Amos 2:4. P ch. 11:15-27. q Amos 7:9; Matt. 26:52. r ch. 16:22; 16:23.

from the guilt of shedding, with cool deliberation, a benefactor's blood.

25. Death-like moral insensibility is one of the fruits of allowed and continued iniquity; the soul under its influence can contemplate with indifference, and attempt to smooth over and even rejoice in the foulest transgression. Let him that thinketh he standeth, take heed lest he fall. He who trusteth in his own heart is a fool. Prov. 28:26; 1 Cor. 10:12.

CHAPTER XII.

1. Nathan; a prophet of the Lord. Chap. 7:2.

6. Fourfold; Exod. 22:1.

9. Thou hast killed; a man is said to do, and is held responsible for doing, what he causes to be done.

10. The sword shall never depart; there would be war and various distresses in his family to the end of his life. Ver. 11. Thou hast despised me; by regarding his own sinful gratification more than the will of God.

11. I will take thy wives; chap. 16:21, 22.

12. I will do this thing; it would take place in the course of God's providence, through the wickedness of Absa-

A. M. 2750. B. C. about 1054. 13 And David said unto Nathan, I have sinned against the LORD.^a And Nathan said unto David, The LORD also hath put away thy sin;^b thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme,^c the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted,^d and went in, and lay all night upon the earth.^e

17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex^f himself, if we tell him that the child is dead!

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped:^g then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

^a Ch. 24:10; Job 7:30; 33:27, 28; Psa. 32:5; 51:4; Prov. 24:13. ^b Isa. 170:3, 4; Isa. 6:6-7; Mic. 7:1; Zeph. 3:4; 1 John 1:7, 9; 2:1; Rev. 1:5. ^c Isa. 52:3; Ezek. 36:20, 23; Rom. 2:24. ^d Heb. fasted a fast. ^e ch. 13:31. ^f Heb. do hurt to. ^g J. b. 1:20. ^h Isa. 58:2, 3; Joel 2:14; Jon. 3:9. ⁱ Job 7:10.

lom, in violation of God's law, and to the great distress of David.

13. *Put away thy sin*; so forgiven it, in view of his penitence, as expressed in Psalm 51, that he should not die according to the law, Lev. 20:10.

16. *Lay all night upon the earth*; in token of his sorrow for sin, his deep humiliation, and his earnest desire that the child, if consistent with the will of God, might live.

20. *Washed and anointed—changed his apparel, and—worshipped*; in token of his hearty submission to the manifested will of God.

24. *Solomon*; meaning, peaceable.

25. *Jedidiah*; meaning, beloved of the Lord.

26. *Fought against Rabbah*; Joab was besieging Rabbah when David committed the sin in respect to Uriah. The sacred writer, having mentioned this great crime, proceeds with the account of its consequences as far as the birth of Solomon, before he returns to the history of the siege of Rabbah. The capture of that city and the punishment of its people occurred in the interval, certainly before the birth of Solomon, and perhaps before the repentance of David.

27. *The city of waters*; that part of the city which supplied the other parts with water; of course the whole must soon surrender.

31. *Under saws*; some have supposed the meaning of these words to be, that he put the Ammonites to hard labor with the instruments mentioned. But it is said,

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?^f

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.^g

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon:^h and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah,ⁱ because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon,^j and took the royal city.^k

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.^l

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great^m abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

⁷-10. ^h 1 Chr. 22:9. ⁱ That is, *Beloved of the LORD*; Neh. 13:26. ^j 1 Chr. 20:1. ^k Deut. 3:11. ^l H-b. *my name be called upon it*. ^m Heb. *very great*.

1 Chron. 20:3, "he cut them with saws, and with harrows or iron, and with axes." We must then understand that he put them to torture, or more probably to death, with these instruments; a severity which the sacred writer simply records without in any way expressing approbation of it, and which may have been exercised before his repentance in respect to the matter of Uriah. *Brickkiln*; apparently in a burning state.

INSTRUCTIONS.

1. Men may try ever so much to hide their iniquity, but all who commit it may be sure that in due time their sin will find them out.

2. Much knowledge of men and much skill are requisite in order most effectually to administer reproof, especially to rulers and men of high rank; and few methods are more suited to this, than wisely selected and graphic illustrations.

3. Those most indulgent to their own sins, are often most severe against the supposed sins of others.

4. Pity for those in distress is a duty so obvious, lovely, and universal, that those who have been most hardened and cruel themselves, when they see in others only a shadow of their own baseness, are ready indignantly to condemn it.

5. To rulers, as well as all other classes of people, the ministers of God, when called to it, should make a plain, personal, and faithful application of his truth. Neither fear nor favor should hinder them from pointing out the

CHAPTER XIII.

1 Ammon brought Tamar his daughter, and desired her to marry himself; sick with death, he said to the king, but she refused to marry him away. 2 And Ammon was so vexed, that he fell sick for his sister Tamar: for she was a virgin; and Ammon thought it hard for him to do any thing to her. 3 But Ammon had a friend, whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very subtle man.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar: and Ammon the son of David loved her.

2 And Ammon was so vexed, that he fell sick for his sister Tamar: for she was a virgin; and Ammon thought it hard for him to do any thing to her.

3 But Ammon had a friend, whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very subtle man.

4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Ammon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Ammon lay down, and made himself sick: and when the king was come to see him, Ammon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Ammon's house, and dress him meat.

8 So Tamar went to her brother Ammon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Ammon said, Have out all men from me. And they went out every man from him.

10 And Ammon said unto Tamar, Bring the meat into the chamber, that I may eat of thy hand. And Tamar took the cakes which she had made, and brought them into the chamber to Ammon her brother.

11 And when she had brought them unto him to

eat, he took hold of her, and said unto her, Come lie with me, my sister.^a

12 And she answered him, Nay, my brother, do not force me: for no such thing ought to be done in Israel: do not thou this folly.^b

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.^c

15 ¶ Then Ammon hated her exceedingly: so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Ammon said unto her, Arise, be gone.

16 And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colors upon her: for with such robes were the king's daughters that were virgins apparelled.^d Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Ammon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Ammon neither good nor bad: for Absalom hated Ammon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let

^a 1 Cor. 10: 31. ^b 1 Kings 21: 4. ^c 2 Cor. 7: 10. ^d Heb. it was unbecomings, a beld was the eyes of Ammon. ^e Shimeah. 1 Sam. 16: 9. ^f Heb. thin. ^g Heb. mourning by mourning. ^h Gen. 18: 6. ⁱ 1 Cor. 10: 31. ^j Heb. I will not be a virgin. ^k Heb. it ought not to be told. ^l Heb. 18: 19. ^m Gen. 34: 7. ⁿ Judg. 19: 24. ^o Prov. 5: 24, 25. ^p Deut. 22: 25.

wickedness of the most exalted sinner, and declaring, Thou art the man.

9. Great mercies bestowed on any one exceedingly aggravate the guilt of his transgressions, and render him deserving of an aggravated punishment.

11. God often causes men to read their sins in their punishment, and what they did in secret is punished before the world.

13. One of the first things in doing good to sinners, is to make them sensible of their sins, and lead them to condemn themselves, and feel that God would be just should he punish them as they deserve.

14. Though the truly penitent, however great their transgressions, will, for Christ's sake and through faith in him, be forgiven, yet many distressing effects of their sins they may experience to the end of life.

20. The true penitent, however he may desire and pray

that his distresses may be removed or lessened, will heartily submit to those that God lays upon him; feeling that God doeth all things well, and saying, Not as I will, but as thou wilt. Though he slay me, yet will I trust in him. Matt. 26: 39; Job 13: 15.

CHAPTER XIII.

2. Thought it hard; difficult or impracticable.

5. Make; feign, pretend to be. Dress the meat; cook him some food, pretending that she could do it better than any one else. Ver. 6-8.

21. Was very wroth; but took no measures to inflict punishment upon Ammon for his crime. This leniency seems to have proceeded partly from parental fondness, and partly from the recollection of his own heinous crime.

24. Sheep-shearers; at sheep-shearing it was customary to make a feast and invite friends.

A. M. 2022 the king, I beseech thee, and his servants
B. C. about
1032 go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him,* that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine,^b and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.[†]

29 And the servants of Absalom did unto Amnon as Absalom had commanded.^c Then all the king's sons arose, and every man gat him up[‡] upon his mule, and fled.^d

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments,^e and lay on the earth;^f and all his servants stood by with their clothes rent.

32 And Jonadab,^g the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment^h of Absalom this hath been determinedⁱ from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart,^j to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled.^k And the young man that kept the watch lifted up his eyes, and looked, and

behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said,^l so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.^m

37 ¶ But Absalom fled, and went to Talmai; the son of Ammihud,ⁿ king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to Geshur,^o and was there three years.

39 And the soul of king David longed^p to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.^q

CHAPTER XIV.

1 Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom.^m

2 And Joab sent to Tekoah,ⁿ and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground,^o and did obeisance, and said, Help,^p O king.

5 And the king said unto her, What aileth thee? and she answered, I am indeed a widow woman, and my husband is dead.^q

settled. 1 ch. 19:19. 1 ver. 38. ¶ Heb. according to the word of thy servant.

* Heb. with a great weeping greatly. 1 ch. 3:3. 1 Or, Ammihud. 1 ch. 14:23. 1 Heb. was consumed. 1 Ps. 8:2. 1 1 ch. 37:35. 3, 12. m. ch. 13:39.

2 2 Chr. 11:6. 3 1 Sam. 20:41. 4 Heb. Sare. 5 ch. 12:1, etc.

19. There are injuries inflicted which in this world can never be repaired, and distresses which none but God can assuage. Though he permits such injuries, he does not forget them, nor does he fail in due time to visit their authors with his wrath. Ver. 29.

21. It is not enough for rulers to be angry at the foul crimes of their subjects; they should punish them, that others may fear and be restrained from practising such iniquities. Nor, while they remember with shame their own sins, and the injurious influence they may have exerted on others, should they let natural affection or a sense of their own guilt hinder them from doing their duty. Rom. 13:3, 4.

28. When rulers, whose office it is to punish crime, neglect their duty, the natural result is the commission of further crimes.

29. One wicked man, in the indulgence of his hateful passions, may be the instrument of executing not only his own wrath, but the just indignation of God against another, and then in due time be himself punished, and that for ever and ever. Chap. 17:14, 23; 1 Kings 2:31-34.

CHAPTER XIV.

1. The king's heart was toward Absalom; he wished for some pretext to bring him back.

2. Tekoah; in Judah, a few miles south-east of Bethlehem.

a Prov. 26:21-26. b 1 ch. 19:6. c 22. Ruth 3:7. 1 Sam. 25:36. Esch. 1:10. Ps. 104:15. Eccl. 9:7. 10:19. * Or, will you not, since I have commanded you? 2 ch. 1:9. 1 Heb. sons of rulers. c Prov. 29:12. 1 Heb. rule. d 1 Kings 1:33. e ch. 1:11. f ch. 12:16. g ver. 3. 4 Heb. mouth. 5 Or,

37. Talmai; Absalom's grandfather. Chap. 3:3.

39. Comforted concerning Amnon; was less grieved at his death, than at the absence of Absalom.

INSTRUCTIONS.

1. Great beauty, great honor, high station, and much property, are often the occasion of ruin to the possessor. They should therefore not be coveted. If bestowed, they should be employed to the honor of God and the good of men; and if not bestowed, we should be contented without them.

2. Were the power of men equal to their wickedness, virtue would be constantly outraged, and earth become an emblem of hell.

3. Wicked men in high stations are ordinarily surrounded by subtle flatterers, who labor to secure their favor by tempting them to the commission of sin, and thus become the means of their destruction.

6. No deception is so gross, and no wickedness so horrible, that licentious men in high stations will not practise it with cool deliberation and determined purpose.

12. Natural affection, gratitude, and all kindly feelings, the dictates of conscience, regard to consequences, and every thing which stands in the way of sinful gratification, will be disregarded by those who surrender themselves to its power.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was none to part* them, but the one smote the other, and slew him.

7 And behold, the whole family is risen against thy handmaid, and they said, Deliver him that smote his brother, that we may kill him,^a for the life of his brother whom he slew: and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.^b

8 And the king said unto the woman, Go to thy house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house:^c and the king and his throne *be* guiltless.^d

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy^e any more,^f lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.^g

12 Then the woman said, Let thy handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.^h

14 For we must needs die,ⁱ and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person;^j yet doth he devise^k means; that his banished be not expelled from him.^l

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

^a Heb. *no deliverer between*. ^b Deut. 19:12. ^c Heb. *face of the earth*. ^d Gen. 27:14; 1 Sam. 25:41. ^e Gen. 3:25; 1 Kings 2:37. ^f Heb. *that the revenger of blood do not multiply to destroy*. ^g Num. 35:19. ^h 1 Sam. 14:45; Jer. 4:2. ⁱ Job. 13:37. ^j Job. 34:15. ^k Ps. 90:3; 10: Heb. 9:27. ^l Job. 34:19. Matt. 22:16; Acts 10:34; Rom. 2:11. ^m Or, *because God hath not*.

7. *Quench my coal; destroy her son.*

8. *Give charge concerning thee; directions that she should not be injured.*

9. *Iniquity be on me; the blame, if there was any, of his deciding that her son should not be slain.*

12. *Speak one word; having got David to decide that her son, who she said had killed his brother, should not be hurt, she wished now to make the application to Absalom, who had killed Amnon.*

13. *Such a thing; more literally, a thing like this; that is, like what my family proposed to do in the case of my son. Against the people of God; implying that David was injuring them by keeping Absalom in banishment, and having decided that her son should be spared, was faulty in not sparing his own son, and bringing him back from banishment.*

14. *Yet doth he devise means; as God devises means to save men, and is ready to be reconciled to them, her implication was that David should be reconciled to Absalom.*

16 For the king will hear, to deliver his *handmaid* out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thy handmaid said, The word of my lord the king shall now be comfortable:^a for as an angel of God,^b so *is* my lord the king to discern^c good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thy handmaid:^d

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked^e the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his^f servant.

23 So Joab arose and went to Geshur,^g and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face.^h So Absalom returned to his own house, and saw not the king's face.

25 ¶ But in all Israel there was none to be so much praised as Absalom for his beauty:ⁱ from the sole of his foot even to the crown of his head there was no blemish in him.^j

26 And when he polled his head, (for it was at every year's end that he polled *it*; because the hair was heavy on him, therefore he polled it,) he weighed-

^a Heb. *as an angel of God*. ^b Heb. *as an angel of God*. ^c Num. 24:2. ^d Job. 34:10. ^e Job. 34:10. ^f Heb. *as an angel of God*. ^g Gen. 10:28. ^h Heb. *as an angel of God*. ⁱ Heb. *as an angel of God*. ^j Heb. *as an angel of God*. ^k Heb. *as an angel of God*. ^l Heb. *as an angel of God*. ^m Heb. *as an angel of God*. ⁿ Heb. *as an angel of God*. ^o Heb. *as an angel of God*. ^p Heb. *as an angel of God*. ^q Heb. *as an angel of God*. ^r Heb. *as an angel of God*. ^s Heb. *as an angel of God*. ^t Heb. *as an angel of God*. ^u Heb. *as an angel of God*. ^v Heb. *as an angel of God*. ^w Heb. *as an angel of God*. ^x Heb. *as an angel of God*. ^y Heb. *as an angel of God*. ^z Heb. *as an angel of God*. ^{aa} Heb. *as an angel of God*. ^{ab} Heb. *as an angel of God*. ^{ac} Heb. *as an angel of God*. ^{ad} Heb. *as an angel of God*. ^{ae} Heb. *as an angel of God*. ^{af} Heb. *as an angel of God*. ^{ag} Heb. *as an angel of God*. ^{ah} Heb. *as an angel of God*. ^{ai} Heb. *as an 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A. M. 2977.
B. C. 1027. ed the hair of his head at two hundred shekels after the king's weight.

27 And unto Absalom there were born three sons,^a and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.^b

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine,^c and he hath barley there; go and set it on fire.^c And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.*

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.^d

CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of Israel. 7 Under pretence of a vow he obtaineth leave to go to Hebron. 10 He maketh there a great conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Itai would not leave him. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He curseth Ahithophel's counsel. 32 Hushai is sent back with instructions.

AND it came to pass after this,^e that Absalom prepared him chariots and horses, and fifty men to run before him.^f

^a Ch. 18:18. ^b ver. 21. ^c Heb. *my place*. ^d Judg. 15:4, 5. ^e Gen. 45:15; Luke 15:20. ^f ch. 12:11. ^g 1 Kings 1:5. ^h Heb. *to come*. ⁱ Or, *none will leave them from the king downward*. ^j Prov. 30:11, 17. ^k Judg. 9:29. ^l Rom.

2. When great men and those in authority are set upon accomplishing their selfish objects, they will generally find agents deceitful and wicked enough to aid them.

4. Flatterers and those who are engaged in artful projects, are often most complaisant and respectful to those whose favor they seek, and whom they are aiming to deceive.

5. Compassion towards the distressed and desires to grant relief should be regulated by correct knowledge and sound judgment.

8. It is ordinarily unwise to decide a case on the testimony of one party, especially one that is interested and likely to be strongly biased in his own favor.

13. After persons are committed on the wrong side, those who are interested will endeavor to take advantage of that commitment to lead them still further into error and transgression.

14. Those who so sympathize with murderers as to try to screen them from the punishment which God has directed, often refer to his mercy as a reason why his directions should not be followed; as if his justice were at war with his mercy, or as if they were more merciful than God.

21. When rulers, through fear or favor, natural affection, or improper sympathy, fail to punish murderers, or pardon and receive them into favor, they take a course which tends to increase crime, and to bring upon themselves and others great distresses.

25. Men are prone to regard and be greatly influenced

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came¹ to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but *there is no man deputed* of the king to hear thee.²

4 Absalom said moreover, Oh that I were made judge in the land,³ that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.⁴

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow,⁵ which I have vowed unto the LORD,⁶ in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria,⁷ saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.⁸

11 And with Absalom went two hundred men out of Jerusalem, *that were called*; and they went in their simplicity,⁹ and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor,¹⁰ from his city, *even from Giloh*,¹¹ while he offered sacrifices. And the con-

by mere external accomplishments, while the most beautiful form and graceful exterior may cover a polluted and murderous heart.

30. Connivance at crime, or an utterly inadequate punishment, tends to increase haughtiness, pride, and self-will in criminals, and to lead them on from one crime to another till they perish.

33. Parents who only kiss their children when they should punish them, have reason to fear that God, in righteous judgment, will suffer their children by their wickedness to become instruments of punishing their parents. Chap. 16:11, 22; 18:9, 14, 33.

CHAPTER XV.

2. *The way of the gate*; where the people assembled for judgment, or to obtain the king's decision of their cases.

3. *No man deputed of the king*; he spoke as if David was negligent of his duty in not appointing him or some one to hear them.

6. *Stole the hearts*; led the people to admire him.

9. *Go in peace*; he probably hoped that Absalom was becoming better.

11. *Called*; invited to go with Absalom, supposing his object was, as he stated, a religious one.

12. *Ahithophel*; he had been a great friend to David, but now deserted him. Chap. 17:23. *Giloh*; in the mountainous parts of Judah. Josh. 15:51.

spiracy was strong: for the people increased continually with Absalom.^a

13 ^a And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.^b

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not *also* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.^c

16 And the king went forth, and all his household after him.^d And the king left ten women, which were concubines,^e to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites,^f and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 [¶] Then said the king to Ittai the Gittite,^g Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

20 Whereas thou camest but yesterday, should I this day make thee go up and down^h with us? seeing I go whither I may,ⁱ return thou, and take back thy brethren: mercy and truth be with thee.

21 And Ittai answered the king, and said, As the Lord liveth,^j and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice,^k and all the people passed over: the king also himself passed over the brook Kidron,^l and all the people passed over, toward the way of the wilderness.^m

24 [¶] And lo, Zadok also, and all the Levites were with him, bearing the ark of the covenant of God;ⁿ and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} 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A. M. 2981.
B. C. 1023.

CHAPTER XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revenge. 15 Hushai insinuateth himself into Absalom's counsel. 20 Ahithophel's counsel.

AND when David was a little past the top of the hill,^a behold, Ziba the servant of Mephibosheth met him,^b with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine.^c

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.^d

3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem:^e for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee^f that I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera:^g he came forth, and cursed still as he came.^h *ⁱ

6 And he cast stones at David, and at all the servants of king David; and all the people and all the mighty men were on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man,^j and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul,^k in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and behold, thou art taken in thy mischief,^l because thou art a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog^m curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you,ⁿ ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David.^o Who shall then say, Wherefore hast thou done so?^p

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels,^q seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction,^r and that the LORD will requite me good for his cursing this day.^s

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.^t

14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite,^u David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.^v

^a Ch. 15:30, 32. ^b ch. 9:2. ^c 1 Sam. 17:17, 18; 25:18. ^d ch. 17:29. ^e ch. 19:27; Prov. 18:17. ^f Heb. do obeisance. ^g ch. 19:16, etc.; 1 Kings 2:44, etc. ^h Heb. still came forth and cursed. ⁱ Ps. 109:17, 25; Prov. 30:23, etc. ^j ch. 10:20; Matt. 5:11, 12. ^k Heb. men of blood. ^l ch. 1:16; 3:2; 29:1.

^m 4-8-12. ⁿ Heb. thee in thy evil. ^o ch. 9:8. ^p Exod. 22:28. ^q 1 Pet. 2:23. ^r Lam. 3:38. ^s Job 9:12; Rom. 9:20. ^t Gen. 15:4. ^u Or, tears; Heb. eye; Gen. 29:32; 1 Sam. 1:11; Ps. 25:17. ^v 1 Pet. 4:19. ^w R m. s. ^x Heb. dusted him with dust. ^y ch. 15:37. ^z Heb. Let the king live.

conduct is sometimes masked under the semblance of piety, and those most pleased with the appearance of religion may be most readily deceived. Jer. 17:9.

12. Traitors and apostates are among the most virulent enemies, and those whom we have especially favored, and treated with confidence, may become our bitterest foes. Psa. 41:9; 55:12-14.

13. No one, however exalted or meritorious, can safely depend on popular favor. At one time the people may eulogize, and at another curse him; at one time cry, Hosanna, and at another crucify him. Matt. 21:9; Mark 7:37; Luke 7:34; 23:21.

19. A generous and benevolent mind will not wish its friends to be involved in its troubles, but will desire, as far as may be consistent, to relieve them, and to promote their enjoyment.

21. True love is gratified not only in labors, but in self-denials and sacrifices to relieve the distresses and advance the happiness of the object beloved.

25. Humble and hearty submission in distress to the chastising hand of God, and cheerful commitment of one's interests to him, form a good preparation for deliverance.

30. Parents for their sins are often chastised by the sins of children, which are the occasion to them and their friends of many tears.

31. A very short but hearty supplication to God may be answered in great and lasting blessings. Chap. 17:23; Gen. 17:18; Luke 23:34; John 17:24.

36. Prayer, though efficacious, does not lessen the ne-

cessity of using means; and in cases of difficulty, the more knowledge a person has with regard to them, the more properly he will be able to treat them. But no means should be used to gain knowledge, or accomplish any object, but such as are right, and no declarations made except those which are true. Prov. 12:17, 19, 20, 22.

CHAPTER XVII.

1. The hill; Olivet. Chap. 15:30. Ziba; chap. 9:2, 9-13. A bottle; bottles then were whole skins of animals, and some held a large quantity.

3. Thy master's son; Mephibosheth. Chap. 9:6-13. Ziba said; what was not true, but was a slander on Mephibosheth, for the purpose of getting his estate. Ch. 19:26, 27.

4. Thine are all; a hasty and unjust decision of David.

5. Bahurim; a city in the tribe of Benjamin. Shimei; a relative of Saul.

7. Come out; in the original, Go out; flee from the kingdom, as not fit to live in it.

10. The LORD hath said; so ordered things in his providence, that this, as well as other trials, should come upon David as a punishment for his sins.

11. My son—seeketh my life; David wickedly sought the life of Uriah, and now Absalom wickedly sought his, and Shimei wickedly cursed him.

16. Hushai; chap. 15:32. God save the king; he did not say which king he wished God to save, whether Absalom or David, though he meant that Absalom should understand it of himself.

17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?^a

18 And Hushai said unto Absalom, Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I not serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 * Then said Absalom to Ahithophel, Give counsel among you what we shall do.^b

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father:^c then shall the hands of all that *are* with thee be strong.^d

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.^e

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the oracle^f of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

CHAPTER XVII.

1 Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Severe reproof is sent unto David. 23 Ahithophel hangs himself. 25 Absalom is made captain. 27 David at Mahanaim is furnished with provisions.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he is weary and weak-handed,^a and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only:^b

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

4 And the saying pleased^c Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.^d

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying?^e if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given^f is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed^g in their minds, as a bear robbed of her whelps in the field:^h and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them *be* overthrownⁱ at the first, that whosoever hearth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart is as the heart of a lion, shall utterly melt:^j for all Israel knoweth that thy father is a mighty man, and they which *be* with him *are* valiant men.^k

11 Therefore I counsel that all Israel *be* generally gathered unto thee, from Dan even to Beersheba, as the sand that *is* by the sea for multitude;^l and that thou go^m to battle in thine own place.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointedⁿ to defeat^o the good counsel of Ahithophel,^p to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Carry over the king and his women, and all that he desireth, and get him out of the land quickly: and let him dwell where he shall find safety.

16 And when the king was risen up to go, he said unto his women, Depart, for I have commanded you, saying, Depart.

17 And the women have departed, and the king and his men are gone, and he is not there.

18 And when Hushai was come to the king, he said unto him, The LORD hath defeated the good counsel of Ahithophel.

19 And the king said unto Hushai, How dost thou know this?

20 And Hushai said unto the king, Ahithophel is dead.

21 And the king said unto Hushai, How dost thou know that he is dead?

22 And Hushai said unto the king, I saw him hang himself.

23 And the king said unto Hushai, How dost thou know that he is dead?

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100 And Hushai said unto the king, I saw him hang himself.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.^a

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying?^b if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given^c is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed^d in their minds, as a bear robbed of her whelps in the field:^e and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them *be* overthrown^f at the first, that whosoever hearth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart is as the heart of a lion, shall utterly melt:^g for all Israel knoweth that thy father is a mighty man, and they which *be* with him *are* valiant men.^h

11 Therefore I counsel that all Israel *be* generally gathered unto thee, from Dan even to Beersheba, as the sand that *is* by the sea for multitude;ⁱ and that thou go^j to battle in thine own place.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed^k to defeat^l the good counsel of Ahithophel,^m to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Carry over the king and his women, and all that he desireth, and get him out of the land quickly: and let him dwell where he shall find safety.

16 And when the king was risen up to go, he said unto his women, Depart, for I have commanded you, saying, Depart.

17 And the women have departed, and the king and his men are gone, and he is not there.

18 And when Hushai was come to the king, he said unto him, The LORD hath defeated the good counsel of Ahithophel.

19 And the king said unto Hushai, How dost thou know this?

20 And Hushai said unto the king, Ahithophel is dead.

21 And the king said unto Hushai, How dost thou know that he is dead?

22 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

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27 And the king said unto Hushai, How dost thou know that he is dead?

28 And Hushai said unto the king, I saw him hang himself.

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B. C. 1023.

athar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night^a in the plains of the wilderness,^b but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz^c stayed by En-rogel;^d for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim,^e which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth,^f and spread ground corn thereon; and the thing was not known.^g

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise,^h and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed,ⁱ he saddled his ass, and arose, and gat him home to his house, to his city,^j and put his household in order,^k and hanged himself,^l and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim.^k And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's

son, whose name was Ithra an Israelite,[†] that went in to Abigail[§] the daughter of Nahash,[‡] sister to Zeruiah, Joab's mother.[¶]

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash^{||} of Rabbah of the children of Ammon,^{||} and Machir the son of Ammiel of Lo-debar,^{||} and Barzillai the Gileadite of Rogelim,^{||}

28 Brought beds, and basins,[¶] and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.[¶]

CHAPTER XVIII.

1 David viewing the armies in their march, giveth them charge of Absalom. 6 The Israelites are sore smitten in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 15 Absalom's place. 19 Ahimaaz and Cushie bring tidings to David. 33 David mourneth for Absalom.

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite.^{*} And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth:^{*} for if we flee away, they will not care for us;^{*} neither if half of us die, will they care for us: but now thou art worth[†] ten thousand of us: therefore now it is better that thou succor[‡] us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the

^a Prov. 6:1, 5. ^b ch. 15:2. ^c ch. 15:27, 30. ^d Josh. 15:7. ^e ch. 16:5. ^f Josh. 2:6, etc. ^g Exod. 1:19. ^h ver. 15, 16. ⁱ Heb. done. ^j ch. 15:12. ^k Heb. gave charge concerning his house; 2 Kings 20:1. ^l Psa. 5:10, 55:23; Matt. 27:5. ^m ch. 2:8. ⁿ 1 Chr. 2:15, an Ephraimite. ^o Heb. Abigail. ^p Or,

Jesse, 1 Chr. 2:13, 16. ^q 1 Chr. 2:16, 17. ^r ch. 10:1. ^s ch. 12:29, 30. ^t ch. 9:4. ^u ch. 19:31, 32. ^v 1 Kings 2:7. ^w Or, cups. ^x ch. 16:2, 14; 17:2. ^y ch. 15:10. ^z ch. 21:17. ^{aa} Heb. set their heart on us. ^{ab} Heb. as. ^{ac} Heb. be to succor.

16. Pass over; over the river Jordan. Ver. 22.

17. En-rogel; on the east side of Jerusalem.

23. Put his household in order; settled up his affairs. Hanged himself; he understood that Absalom's cause was lost, and with it all his own hopes.

24. Mahanaim; chap. 2:8.

25. Amasa; he and Joab were cousins, and were sons of David's sisters.

27. Lo-debar—Rogelim; in the tribe of Gad, not far from Mahanaim.

INSTRUCTIONS.

1. Apostates and traitors who give themselves up to iniquity, are often left to go from one degree of sin to another till they plunge into irretrievable ruin.

4. If parents do not govern their children and effectually subdue them when young, they will be in danger afterwards of being subdued by them.

7. That counsel which would be most likely to succeed, should it be followed, may still not be good. It may spring from evil, tend to evil, and its prosecution be productive

of mischief; still, no one has a right to do evil in order to defeat it.

14. The Lord can easily defeat the craftiest counsels, disappoint the best-concerted schemes, and overrule all things for the salvation of his friends and the destruction of his enemies.

16. Men must make efforts to save themselves with as much promptness, skill, energy, and perseverance, as if their salvation depended solely on their efforts; while it is God who renders those efforts successful, and to him, if they feel right, they will give the glory.

23. The way of transgressors is hard, and the wages of sin is death; when men are given up to its power, it makes them wretched here and plunges them into endless wretchedness hereafter.

CHAPTER XVIII.

3. Succor us out of the city; by sending them what they might need.

young man *and* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.³

6 * So the people went out into the field against Israel and the battle was in the wood of Ephraim:⁴

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured⁵ more people that day than the sword devoured.

9 * And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth;⁶ and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive⁷ a thousand *shekels* of silver in my hand, yet would I not put forth my hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai,⁸ saying, Beware⁹ that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king,¹⁰ and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus with¹¹ thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst¹² of the oak.

15 And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him:¹³ and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale;¹⁴ for he said, I have no son to keep my name in remembrance:¹⁵ and he called the pillar after his own name;¹⁶ and it is called unto this day, Absalom's place.

³ Ver. 12. * Josh. 17:15, 18. * Heb. multiplied to devour. † Deut. 21:23, 27, 16:20, Jer. 18:20, 38:34, Psal. 69:10, 100:20, 26, Jer. 48:41. * Heb. slain upon him and cast 5. † Heb. Devoured upon him and cast 5. ‡ Heb. Devoured upon him and cast 5. § Heb. before. || Heb. heart. ¶ Gen. 7:26. * Gen. 14:17, Jer. 14:12. † Psal. 100:1. ‡ Heb. caught him from the hand, etc. § Heb. for man of tidings. ¶ Heb. he went away. † Ver. comment. ‡ John 20:1.

6. The wood of Ephraim; on the east side of Jordan.

8. The wood devoured; more perished in their flight through the woods, than had been slain in the open field.

13. Wrought falsehood; acted in such a manner as to endanger his own life.

18. The king's dale; near Jerusalem. Gen. 14:17, 18. I have no son; he had had three sons, who it is supposed were dead. Chap. 14:27.

19 * Then said Ahimaaz the son of Zadok, ¹⁸ Let me now run, and bear the king tidings, how that the LORD hath avenged him¹⁹ of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings²⁰ this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever,²¹ let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?²²

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.²³

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall,²⁴ and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running²⁵ of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.²⁶

28 And Ahimaaz called, and said unto the king, All is well.²⁷ And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God,²⁸ which hath delivered up²⁹ the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe?³⁰ And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And behold, Cushi came; and Cushi said, Tidings,³¹ my lord the king: for the LORD hath avenged³² thee this day of all them that rose up against thee.³³

32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man is.³⁴

18 2 Kings 9:17; Isa. 21:11, 12; Ezek. 33:2-7. 19 Heb. I see the running. 20 1 Kings 1:42, Prov. 25:14, Isa. 52:7. † Or, Peace unto thee. Heb. Peace. ‡ Dan. 12:4. § Heb. shut up, Isa. 31:8. * Heb. Is more peace? † Heb. Tidings is brought. ‡ Psal. 114:7, 10, Luke 1:7, 8. § Psal. 124:2, 3. ¶ Judg. 5:31; Dan. 4:19.

24. Between the two gates; of the city Mahanaim. Chap. 17:24. The roof; of the watchhouse.

29. I knew not what it was; not having been entrusted by Joab with the message concerning Absalom's death, he does not venture to communicate it, though he was fully aware of it, ver. 20.

32. The enemies of my lord—be as that young man is; implying that he was dead.

A. M. 2981 33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! ^a would God I had died for thee, ^b O Absalom, my son, my son!

CHAPTER XIX.

1 Joab causeth the king to cease his mourning: 9 The Israelites are earnest to bring the king back. 11 David sendeth to the priests to incite them of Judah. 18 Shimei is pardoned. 24 Mephibosheth excused. 32 Barzillai dismissed, Chimham his son is taken into the king's family. 41 The Israelites expostulate with Judah for bringing home the king without them.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.^c

2 And the victory* that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face,^d and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son!^e

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest^f thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants:^g for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak com-

fortably unto^h thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.ⁱ

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.^j

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.^k

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word^l of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh:^m wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh?ⁿ God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, *even as the heart of one man*; ^o so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Kirgal,^p to go to meet the king, to conduct the king over to Jordan.

^a Ch. 19. 4. ^b Rom. 5:7, 8; 9:3. ^c Prov. 17:25. ^d Heb. *salvation, or deliverance*. ^e Ch. 15:30. ^f Ch. 18:33. ^g Heb. *By loving*. ^h Heb. *that princes or servants are not to thee*. ⁱ Heb. *to the heart of*. Gen. 31:3. ^j Prov.

14:28. ^k Ch. 18:6-8. ^l Ch. 15:14. ^m Heb. *are ye silent?* ⁿ Ch. 5:1. ^o Ch. 17:25. ^p 1 Chr. 2:17. ^q Judg. 20:1. ^r Josh. 5:9.

27. Our wishes have a great influence on our judgment, and high expectations of good are liable to be followed by distressing accumulations of evil.

33. None fully know the sufferings of affectionate parents in the untimely and violent death of children, but those who endure them; and none but those who experience it can imagine the blessedness, at such times, of intelligent, affectionate, childlike confidence in God, and a hearty commitment of all one's interests to his infinitely wise and good disposal.

CHAPTER XIX.

3. *Gat them by stealth*; secretly, privately, because the king appeared as if he was displeased at what they had done.

6. *Thou lovest thine enemies*; Joab's meaning was, that David by so mourning for Absalom acted as if he loved him more than he did his family and people, whose lives had been saved by the death of Absalom.

7. *Speak comfortably unto thy servants*; show thyself pleased with their victory.

11. *The speech of all Israel is come*; expressing their desire to have the king return.

12. *My flesh*; of the same tribe with him.

13. *Amasa*; he had been the commander of Absalom's army. Chap. 17:25.

14. *He bowed the heart of all the men of Judah*; according to some, Amasa did this; but others understand David as doing it through his messages to Zadok and Abiathar.

16 * And Shimei the son of Gera,^a a Benjamite, which was of Be'er-sheva, fasted and came down with the men of Judah to meet king David.

17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul,^b and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do what he thought good.^c And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me,^d neither do thou remember that which thy servant did perversely^d the day that my lord the king went out of Jerusalem,^e that the king should take it to his heart.^f

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?^g

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel?^h for do not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die.ⁱ And the king sware unto him.

24 * And Mephibosheth the son of Saul came down to meet the king,^j and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore weatest not thou with me, Mephibosheth?^k

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And he hath slandered thy servant unto my lord the king;^l but my lord the king is as an angel of God:^m do therefore what is good in thine eyes.

28 For all of my father's house were but dead menⁿ before my lord the king: yet didst thou set thy servant among them that did eat at thine own table.ⁿ What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

^a 1 Sam. 16:3. ^b Gen. 9:2, 10. ^c Heb. the good in his eyes. ^d 1 Sam. 24:15; Ps. 132. ^e 1 Sam. 16:1-18. ^f 1 Pa. 7:2. ^g Job. 16:3, 6-9. ^h Job. 19:11. ⁱ Exod. 24:28. ^j 1 Sam. 26:9. ^k 1 Sam. 11:13. ^l 1 Kings 2:36, etc. ^m Job. 9:6. ⁿ Gen. 49:17. ^o Job. 17:1, Jer. 9:4. ^p Job. 11:17, 20. ^q Heb. men of death. ^r 1 Sam. 25:16. ^s Job. 9:7, 10, 13. ^t 1 Kings 2:7. ^u Job. 17:27. ^v 1 Tim.

19. Thy servant did perversely; chap. 16:5-13.

23. Not die; not be put to death for that offence.

24. Neither dressed—nor trimmed—nor washed; showing that he had been in a state of deep mourning ever since David left the city.

26. My servant; Ziba.

27. Slandered thy servant; chap. 16:1-3.

29. Divide the land; the land that had belonged to Saul,

20 And Mephibosheth said unto the king. ^{A. M. 1024} Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 * And Barzillai the Gileadite came down from Rogelim,^a and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim;^b for he was a very great man.^c

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live,^d that I should go up with the king unto Jerusalem?

35 I am this day fourscore years old:^e and can I discern between good and evil?^f can thy servant taste what I eat or what I drink?^g can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?^h

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham;ⁱ let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require^j of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai,^k and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham^l went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 * And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?^m

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us:ⁿ wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of

^a 17:19. ^b Heb. How many days are the years of my life; Gen. 47:9. ^c 1 Pa. 30:10. ^d Prov. 16:31. ^e Heb. 5:11. ^f Eccl. 12:2-5. ^g 1 Luke 6:33. ^h 1 Kings 2:7, 3:1. ⁱ 11:7. ^j Heb. choose. ^k Gen. 31:55. ^l 1 Thess. 5:26. ^m Heb. Chimham. ⁿ ver. 11-15. ^o ver. 12.

and which David, after restoring it to Mephibosheth, had hastily given to Ziba. Chap. 9:7; 16:4.

31. Barzillai; chap. 17:27.

37. Chimham; he seems to have been the son of Barzillai. 1 Kings 2:7.

41. Stolen thee away; gone first and brought the king without consulting the other tribes. Ver. 43.

42. Near of kin; he belonged to their tribe.

A. M. 2981.
R. C. 1023. Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us,* that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.^a

CHAPTER XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's officers.

AND there happened to be there a man of Be-lial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse:^b every man to his tents, O Israel.

2 So every man of Israel went up from after David,^c and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.^d

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* concubines,^e whom he had left to keep the house, and put them in ward,^f and fed them, but went not in unto them. So they were shut up[†] unto the day of their death, living in widowhood.[‡]

4 ¶ Then said the king to Amasa, Assemble[§] me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah:[¶] but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants,^h and pursue

after him, lest he get him fenced cities, and escape us.[†]

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites,¹ and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.[‡]

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith,^k in the fifth *rib*,^l and shed out his bowels to the ground, and struck him not again;[‡] and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favo'reth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Ber-rites;^m and they were gathered together, and went also after him.

* Heb. *set upon fight*. † Judg. 8:1. Jas. 3:2-10. 1 Cor. 10:13. 1 Kings 12:16; Luke 19:14. ‡ Psa. 62:9. 4 ch. 19:41. 2 Chr. 10:17. 4 ch. 15:16; 16:21, 22. † Heb. *a house of ward*. ‡ Gen. 40:3, 4, 7. 1 Heb. *bound*. § Heb. *in widow*.

INSTRUCTIONS.

2. Excessive sorrow unfits the soul for duty, displeases God, and tends to injure all who indulge it or feel its influence.

6. Rulers, as well as people, should be plainly told of their duty, and such motives set before them as are suited to induce them to perform it.

8. The approbation of rulers should be promptly and cheerfully given to those who do right, and their disapprobation manifested towards those who do wrong. Rom. 13:3, 4.

11. All prudent care should be taken to avoid coming evils, especially to prevent discord among brethren, and to lead them to coöperate for the public good.

13. When men are strongly excited and set upon accomplishing a favorite object, they are tempted to make rash promises, and to adopt measures which events show to have been unwise.

19. If men confess their sins and appear to be penitent, it is ordinarily wise to treat them as if they were so. God alone knows the heart, and men ought not to judge of it, except so far as its character is manifested in the conduct.

24. True love will show itself in grief at the sorrows of those beloved, and in joy at the return of their joys.

27. Slander is a common and aggravated sin, and the slanderer, though he often escape punishment from men, is and ought to be regarded as among the basest of sinners.

32. Kindness and active benevolence are peculiarly agreeable in the aged, and should ever be met with grateful and active kindness in return. As their tastes for the comforts of this life are diminishing, their desires for those

of the future should be increasing, and their chief concern be for preparation to close their work on earth, and enter the rest of heaven.

37. Aged benevolent men are pleased to have those who are younger partake of lawful innocent enjoyments, for which they themselves have no relish.

38. The kindness and fidelity of parents the Lord often rewards in blessings on their children and children's children; thus showing mercy even to thousands of those who love him and keep his commandments.

CHAPTER XX.

3. *In ward*; in seclusion.

6. *Abishai*; Joab may not have been at that moment present in Jerusalem, so that the charge was given to Abishai. But we find Joab with Abishai soon after, ver. 8.

8. *Amasa went before them*; or, came before them, met them on his return from assembling the men of Judah. *It fell out*; it is probable that Joab so managed as to have the sword fall out as he approached Amasa. However this may be, it is plain that he took it up with his left hand, while he extended his right hand to take Amasa by the beard.

10. *He smote him*; as he had before smitten Abner, chap. 3:27; being angry because David had put Amasa over him.

12. *Stood still*; to gaze, and were thus hindered from going forward to Joab and Abishai.

14. *Abel and—Beth-maachah*; called also Abel of Beth-maachah, to distinguish it from several other places that bore the name of Abel. It was on the east of the Jordan, at the foot of Anti-Lebanon.

15 And they came and besieged him in Abel of Bethanath, and they cast up a bank against the city, and it stood in the trench; and all the people that were with Joab battered the wall, to throw it down.

16 * Then cried a wise woman out of the city. Hear, hear; say, I pray you, unto Joab. Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he.* Then she said unto him, Hear the words of thy handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter.[†]

19 *I was one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel;*^b why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name,[‡] hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom:^c and they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired^d from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 * Now Joab was over all the host of Israel:[‡] and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24 And Adoram was over the tribute:^e and Jehoshaphat the son of Ahilud was recorder:[¶]

25 And Sheva was scribe: and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler* about David.

a. 1 Kings 19:31. * Or, against the eastmost wall. b. Heb. *turned to throw down.* c. Or, They wisely speak in the common saying. Surely they will ask of the sages, make an end; Dent. 29:19. d. Job. 3:7. e. Heb. *was man.* f. Heb. 10:14. g. Heb. *was scattered.* h. 1 Sam. 16:18. i. 1 Kings 4:6. * Or, recorder. j. 1 Kings 14:3. * Or, a prince, ch. 8:18. Gen. 4:10. *Recorder.* k. Heb. *sangst the harp.* Num. 27:21. l. 1 Sam. 22:19.

15. *It stood in the trench;* or, he (Joab) stood on the outer wall. This was a low wall with a trench, encompassing the inner wall.

18. *To speak;* in proverbs. *Ask counsel at Abel;* as a place celebrated for wisdom. And so; by listening to the counsel of its wise men. *They ended the matter;* brought it to a successful termination. Joab ought not therefore to destroy such a city without a hearing.

19. *A mother in Israel;* one of its chief cities.

INSTRUCTIONS.

1. Many difficulties might be amicably settled, did not some wicked man take occasion to fan the flame, and lead on to acts of rashness destructive, it may be, to himself and to his fellow-men.

10. Many a bold and successful warrior has the heart of an assassin, and will without scruple murder even his own relatives who stand in the way of his advancement. Chap. 3:27; 4:6.

15. The presence of one man may endanger the destruc-

CHAPTER XXI.

A. M. 2883.
B. C. 1021.

1 The three years' famine, &c. 2 The famine, &c. 3 By having given up Saul's body. 4 The famine, &c. 5 The famine, &c. 6 The famine, &c. 7 The famine, &c. 8 The famine, &c. 9 The famine, &c. 10 The famine, &c. 11 The famine, &c. 12 The famine, &c. 13 The famine, &c. 14 The famine, &c. 15 The famine, &c. 16 The famine, &c. 17 The famine, &c. 18 The famine, &c. 19 The famine, &c. 20 The famine, &c. 21 The famine, &c. 22 The famine, &c. 23 The famine, &c. 24 The famine, &c. 25 The famine, &c. 26 The famine, &c. 27 The famine, &c. 28 The famine, &c. 29 The famine, &c. 30 The famine, &c. 31 The famine, &c. 32 The famine, &c. 33 The famine, &c. 34 The famine, &c. 35 The famine, &c. 36 The famine, &c. 37 The famine, &c. 38 The famine, &c. 39 The famine, &c. 40 The famine, &c. 41 The famine, &c. 42 The famine, &c. 43 The famine, &c. 44 The famine, &c. 45 The famine, &c. 46 The famine, &c. 47 The famine, &c. 48 The famine, &c. 49 The famine, &c. 50 The famine, &c. 51 The famine, &c. 52 The famine, &c. 53 The famine, &c. 54 The famine, &c. 55 The famine, &c. 56 The famine, &c. 57 The famine, &c. 58 The famine, &c. 59 The famine, &c. 60 The famine, &c. 61 The famine, &c. 62 The famine, &c. 63 The famine, &c. 64 The famine, &c. 65 The famine, &c. 66 The famine, &c. 67 The famine, &c. 68 The famine, &c. 69 The famine, &c. 70 The famine, &c. 71 The famine, &c. 72 The famine, &c. 73 The famine, &c. 74 The famine, &c. 75 The famine, &c. 76 The famine, &c. 77 The famine, &c. 78 The famine, &c. 79 The famine, &c. 80 The famine, &c. 81 The famine, &c. 82 The famine, &c. 83 The famine, &c. 84 The famine, &c. 85 The famine, &c. 86 The famine, &c. 87 The famine, &c. 88 The famine, &c. 89 The famine, &c. 90 The famine, &c. 91 The famine, &c. 92 The famine, &c. 93 The famine, &c. 94 The famine, &c. 95 The famine, &c. 96 The famine, &c. 97 The famine, &c. 98 The famine, &c. 99 The famine, &c. 100 The famine, &c.

THEN there was a famine in the days of David three years, year after year; and David inquired^d of the LORD. And the LORD answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*^e

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel,^h but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?[†]

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul,[‡] nor of his house; neither for us shalt thou kill[‡] any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us,^b *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us,^k and we will hang them up unto the LORD in Gibeah of Saul,[‡] whom the LORD did choose.[‡] And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul.^m

8 But the king took the two sons of Rizpah the daughter of Aiah,ⁿ whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal[‡] the daughter of Saul, whom she brought up for Adriel^{*} the son of Barzillai the Meholahite:

b. Job. 9:21. c. 1 Sam. 20:19. d. Job. 49:6. e. 1 Cor. 11:22. f. Heb. *cut us off.* g. Heb. 18:19. h. 1 Sam. 10:26. i. Heb. *cut us off.* j. Heb. 18:19. k. Heb. 18:19. l. Heb. 18:19. m. 1 Sam. 20:15. n. Heb. 18:19. o. Heb. 18:19. p. Heb. 18:19. q. Heb. 18:19. r. Heb. 18:19. s. Heb. 18:19. t. Heb. 18:19. u. Heb. 18:19. v. Heb. 18:19. w. Heb. 18:19. x. Heb. 18:19. y. Heb. 18:19. z. Heb. 18:19. aa. Heb. 18:19. ab. Heb. 18:19. ac. Heb. 18:19. ad. Heb. 18:19. ae. Heb. 18:19. af. Heb. 18:19. ag. Heb. 18:19. ah. Heb. 18:19. ai. Heb. 18:19. aj. Heb. 18:19. ak. Heb. 18:19. al. Heb. 18:19. am. Heb. 18:19. an. Heb. 18:19. ao. Heb. 18:19. ap. Heb. 18:19. aq. Heb. 18:19. ar. Heb. 18:19. as. Heb. 18:19. at. Heb. 18:19. au. Heb. 18:19. av. Heb. 18:19. aw. Heb. 18:19. ax. Heb. 18:19. ay. Heb. 18:19. az. Heb. 18:19. ba. Heb. 18:19. bb. Heb. 18:19. bc. Heb. 18:19. bd. Heb. 18:19. be. Heb. 18:19. bf. Heb. 18:19. bg. Heb. 18:19. bh. Heb. 18:19. bi. Heb. 18:19. bj. Heb. 18:19. bk. Heb. 18:19. bl. 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tion of a whole city, and the wisdom of one woman may do more than all its men of war towards saving it.

22. Magistrates, by putting to death one criminal, may save the lives of many who are innocent.

CHAPTER XXI.

2. *In his zeal to the children of Israel and Judah;* he would have destroyed them, not for any wrong act on their part, but simply because they were remnants of the Canaanites, in direct violation of the oath of Joshua and the elders of Israel, Josh. 9:15-27. The sin was therefore one of the nation whom Saul represented, and God punished it by a national calamity.

3. *Bless the inheritance;* that the famine might cease, and the Israelites have the blessings of harvests.

7. *The Lord's oath;* 1 Sam. 20:15-17.

8. *Michal;* it was Merab, the sister of Michal, who married Adriel the Meholahite, 1 Sam. 18:19. Some suppose they are here called Michal's sons because she had the education of them.

A. M. 2885. B. C. 1019. 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD:^a and they fell *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead,^b which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah,^c in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land.^d

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of the giant,^e the weight of whose spear^f weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle,^g that thou quench not the light^h of Israel.ⁱ

18 And it came to pass after this, that there was

again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph,^j which *was* of the sons of the giant.^k

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareg-regim,^l a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.^m

21 And when he defiedⁿ Israel, Jonathan the son of Shimeah^o the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song,^a in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:^b

2 And he said, The LORD is my rock,^c and my fortress, and my deliverer;^d

3 The God of my rock; in him will I trust: *he is my shield,*^e and the horn of my salvation,^f my high tower,^g and my refuge,^h my saviour; thou savest me from violence.

4 I will call on the LORD, *who is worthy to be praised*: so shall I be saved from mine enemies.

5 When the wavesⁱ of death compassed me, the floods of ungodly men^j made me afraid;

6 The sorrows^k of hell compassed me about; the snares of death prevented me.

7 In my distress I called upon the LORD, and cried to my God:^l and he did hear my voice out of his temple, and my cry *did enter* into his ears.^m

8, 9. b Ps. 116: 2, 3. c Ps. 18: title. d Deut. 32: 4. e Ps. 91: 2. f Gen. 15: 1; Ps. 31: 11. g Luke 1: 69. h Prov. 18: 10. i Ps. 46: 1, 11; Jer. 16: 19. j Or, pangs. k Ilb-b. Belial. l Or, cords. m Jer. 2: 2. n Ps. 34: 6, 15.

14. The common blessings of life all come from God, and every new harvest lays men under new obligations to love and obey him.

17. The life, health, and reputation of good rulers are great blessings to the people, for the possession and continuance of which they should earnestly pray, and, when granted, be especially grateful.

19. Great bodily strength and vigor are apt to be idolized, and when they are, often prove occasions of ruin to their possessors.

CHAPTER XXII.

2. *Rock, and—fortress*; support and protection.

3. *The God of my rock*; ver. 47; 2 Cor. 1: 3. *Shield*; defence from enemies. *Horn*; the emblem of power. *Tower*; source of security.

5. *Waves of death*; calamities breaking in upon him like the waves of the sea, and threatening to destroy him. *Floods of ungodly men*; this figure expresses both their multitude and their impetuous force.

6. *Prevented*; this word originally meant, to go before, so as to stop one's way.

^a 1 Sam. 15: 31. ^b 1 Sam. 31: 11. ^c Josh. 18: 28. ^d Job. 24: 25. ^e Or, Rappha. ^f Heb-b. the staff, or the head. ^g Gen. 18: 3. ^h Heb. candle, or lamp. ⁱ 1 Kings 11: 36. ^j Or, Sippai. ^k Or, Rappha. ^l 1 Chr. 20: 4. ^m Or, Jaur. ⁿ Or, Rappha. ^o Or, reproached; 1 Sam. 17: 40, 25, 26. ^p Shammah, 1 Sam.

9. *Barley-harvest*; in March.

10. *Water dropped upon them*; the rain was a token of God's reconciliation. If it fell at the usual time, it was about the middle of October.

12. *The bones of Saul*; 1 Sam. 31: 11–13.

14. *Was entreated for the land*; removed the famine by sending rain.

17. *Quench not the light*; not deprive the nation of the blessings of David's reign.

INSTRUCTIONS.

1. Temporal calamities are the consequences of sin, and should lead those who suffer them to self-examination, repentance, and reformation.

6. The wickedness of parents may bring great calamities on their children, and the wickedness of rulers great calamities on their people, long after such parents and rulers are dead. Though the Lord delays, he does not forget, and in due time will manifest his just indignation against sin.

10. The condition of children is often a source of great distress to parents, and occasions them troubles under which none but God can comfort, and from which none else can relieve them.

8 Then the earth shook and trembled;^a the foundations of heaven moved and shook,^b because he was wroth.

9 There went up a smoke out of^c his nostrils, and fire out of his mouth devoured;^d coals were kindled by it.

10 He bowed the heavens also, and came down;^e and darkness *was* under his feet.^f

11 And he rode upon a cherub, and did fly;^g and he was seen upon the wings of the wind.^h

12 And he made darkness pavilions round about him, dark waters,ⁱ and thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven,^j and the Most High uttered his voice.

15 And he sent out arrows, and scattered them;^k lightning, and discomfited them.

16 And the channels of the sea appeared,^l the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.^m

17 He sent from above, he took me, he drew me out of manyⁿ waters.^o

18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.^p

21 The LORD rewarded me according to my righteousness;^q according to the cleanness of my hands hath he recompensed me.^r

22 For I have kept the ways of the LORD,^s and have not wickedly departed from my God.

23 For all his judgments *were* before me:^t and as for his statutes, I did not depart from them.

24 I was also upright before him,^u and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eyesight.^v

26 With the merciful thou wilt show thyself mer-

ciful;^g and with the upright man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure; and with the froward thou wilt show^w thyself unsavory.^x

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty,^y that thou mayest bring them down.

29 For thou *art* my lamp,^z O LORD: and the LORD will lighten my darkness.

30 For by thee I have run^{aa} through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* tried:^{ab} he *is* a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my strength and power; and he maketh^{ac} my way perfect.

34 He maketh^{ad} my feet like hinds' feet,^{ae} and setteth me upon my high places.

35 He teacheth my hands to war;^{af} so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.^{ag}

37 Thou hast enlarged my steps under me; so that my feet^{ah} did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.^{ai}

40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued^{aj} under me.^{ak}

41 Thou hast also given me the necks of mine enemies,^{al} that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.^{am}

43 Then did I beat them as small as the dust of the earth:^{an} I did stamp them as the mire of the street,^{ao} and did spread them abroad.

44 Thou also hast delivered me from the striv-

^a Judg. 3:1. Hab. 3:6, 10. Job 26:11. ^b Heb. *by*. ^c Ps. 97:3, 4. ^d Eccl. 6:1. ^e Ps. 97:3. ^f Eccl. 9:3. ^g Ps. 104:3. ^h Heb. *breaking of waters*. ⁱ Ps. 74:1. ^j Ps. 74:1. ^k Job 39:29. ^l Job 39:29. ^m Job 39:29. ⁿ Job 39:29. ^o Job 39:29. ^p Job 39:29. ^q Job 39:29. ^r Job 39:29. ^s Job 39:29. ^t Job 39:29. ^u Job 39:29. ^v Job 39:29. ^w Job 39:29. ^x Job 39:29. ^y Job 39:29. ^z Job 39:29. ^{aa} Job 39:29. ^{ab} Job 39:29. ^{ac} Job 39:29. ^{ad} Job 39:29. ^{ae} Job 39:29. ^{af} Job 39:29. ^{ag} Job 39:29. ^{ah} Job 39:29. ^{ai} Job 39:29. ^{aj} Job 39:29. ^{ak} Job 39:29. ^{al} Job 39:29. ^{am} Job 39:29. ^{an} Job 39:29. ^{ao} Job 39:29.

^a Or, *strength*. ^b Job 26:23. ^c Dan. 4:37. ^d Or, *enriled*. ^e Or, *broken*. ^f Or, *refined*. ^g Heb. *robustly, or bravely*. ^h Heb. *equally*. ⁱ Mal. 3:49. ^j Heb. *for me*. ^k Heb. *multiplied me*. ^l Heb. *ankles*. ^m Mal. 4:3. ⁿ Heb. *ceased to fear*. ^o Ps. 41:5. ^p Gen. 49:8. ^q Josh. 10:24. ^r Prov. 1:28. ^s Mic. 3:1. ^t 2 Kings 13:7. ^u Mic. 7:10.

8-16. A highly poetical description of God's appearing for the deliverance of his servant, and the destruction of his enemies.

13. *Through the brightness—kindled*; or, from the brightness that was before him burning coals proceeded.

16. *Channels—appeared, the foundations of the world were discovered*; the waters are represented as fleeing at God's presence, so that the deep channels of the sea are laid bare to human vision.

17. *Many waters*; great afflictions. See note to ver. 5.

19. *Prevented*; see note to verse 6.

20. *Into a large place*; where I had freedom from my enemies and the distresses they brought upon me. The figure is taken from military life, where nothing is so dangerous as to be hemmed in among narrow defiles.

21. *Righteousness—cleanness of my hands*; his innocence of the sins charged upon him, and his hearty devotion to the service of God.

24. *Upright*; honest, sincere, and merciful. *Mine iniquity*; that to which he was most tempted.

^{A. M. 2986}
^{B. C. 1018} ings of my people,^a thou hast kept me to be head of the heathen;^b a people *which* I knew not shall serve me.

45 Strangers^c shall submit themselves^d unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.^e

47 The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.

48 It is God that avengeth me,^f and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.^g

50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.^h

CHAPTER XXIII.

1 David, in his last words, professeth his faith in God's promises to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of David's mighty men.

NOW these *be* the last words of David. David the son of Jesse said, and the man *who* was raised up on high,ⁱ the anointed of the God of Jacob, and the sweet psalmist of Israel,^j said,

^a Ch. 3:1; 19:9, 14; 20:1, 2, 22. ^b Psa. 2:8. ^c Heb. Sons of the stranger. ^d Or, yield, feigned obedience; Heb. 117; Deut. 33:24; Psa. 66:4. ^e Mic. 7:17. ^f Heb. growth, advancement for me, ch. 18:19, 31; 1 Sam. 23:30. ^g Psa. 52:1, 3, 7; 2 Thess. 3:2. ^h Psa. 89:20, 36. ⁱ Psa. 72:70, 71. ^j Luke

46. *Shall be afraid out of their close places*; shall come forth out of them with fear.

INSTRUCTIONS.

1. Deliverance from trouble should be ever followed by devout acknowledgment of God as its author, and hearty thanksgiving for his mercies.

4. Humble dependence on God with believing supplication to him for all which is needed, is one of the best means of gaining benefit from trials while they last, and in due time a glorious deliverance from them.

8. All created things are dependent upon and under the control of Jehovah, and whenever he sees best he can use them as instruments for the salvation of his friends and the destruction of his enemies.

21. The Lord often treats men in this world according to their character; and he will always do it in the world to come.

28. The humble, sincere, and benevolent are objects of God's favor, and receive special tokens of his love; while the proud, hypocritical, and selfish he abhors, and will visit with his displeasure.

34. There are no difficulties in the path of duty which those who trust in God may not overcome, and no dangers which they may not escape.

40. God adapts his dealings to the circumstances of his people, and gives mercies according to their necessities; so that as their day is, their wisdom, strength, consolation, and all needful blessings will be. Deut. 33:25.

45. From what God has done for his people they are encouraged as to what he will do, and led confidently to expect that he will fulfil his promises for ever.

CHAPTER XXIII.

1. The last words of David; the last that he spoke under

2 The Spirit of the Lord spake by me, and his word was in my tongue.^a

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth^b over men *must be* just,^c ruling in the fear of God.^d

4 And *he shall be* as the light of the morning, when the sun riseth, *even* a morning without clouds;^e as the tender grass *springing* out of the earth by clear shining after rain.^f

5 Although my house be not so with God; yet he hath made with me an everlasting covenant,^g ordered in all things, and sure: for *this is* all my salvation, and all *my* desire,^h although he make it not to grow.

6 But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be fencedⁱ with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.^j

8 ¶ These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains;^k the same was Adino the Ezrite: *he lifted up his spear* against eight hundred, whom^l he slew at one time.

9 And after him was Eleazar the son of Dodo the Ahohite, *one of* the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his

21:44. ^a 2 Pet. 1:21. ^b Or, Be thou ruler, etc.; Psa. 110:2. ^c Prov. 31:9. ^d Exod. 18:21; 2 Chr. 19:7, 9. ^e Prov. 4:18. ^f Psa. 72:6. ^g ch. 7:14-16; Psa. 55:3. ^h Psa. 73:25, 26. ⁱ Heb. filled. ^j Matt. 3:10. ^k Or, Josiebbassebet the Tachmonite, head of the three. ^l Or, slain.

the immediate inspiration of God's Spirit; or the last inspired song that he dictated. Perhaps, also, they are literally his last words, for it seems probable that the events recorded in this and the following chapter are not given in the exact order of time. Those recorded in the first book of Kings are from the pen of another author.

5. *Although my house be not so with God*; though my family be not in many respects such in character as the just ruler whom I have described. *Although he make it not to grow*; although my family do not increase in piety and prosperity as I could desire. But some prefer to render these two clauses interrogatively, thus: "Is not my house so with God?" and, "Shall he not make it to grow?" That is, Shall he not establish my house for ever, according to the everlasting covenant he has made with me? The promise that David's house should be established for ever is fulfilled in Christ, the son of David. See note to chap. 7:12. And it is in Christ alone that the idea of a perfect ruler, such as David here describes, is realized. Compare the very similar language used of Christ's reign, Psa. 72:6, 7, 12-14.

6. *Thorns thrust away*; rejected as worthless, and destined to be rooted out and burned. *Cannot be taken with hands*; that is, cannot be plucked away with unarmed hands.

7. *Shall touch them*; take hold of them to destroy them. Among the sons of Belial David probably included such men as Joab, whom he found himself unable to root out during his own reign. See 1 Kings 2:5.

8. *The Tachmonite—chief among the captains*; compare 1 Chron. 11:11, where the number slain by him is stated at three hundred. In very brief notices like this, apparent discrepancies frequently occur, which a more minute statement of circumstances might remove. Some, however, suppose that an error of number has been admitted in transcribing.

hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day: and the people returned after him only to spoil.

11 And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop,* where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

13 And three of the thirty chief† went down, and came to David in the harvest-time unto the cave of Adullam:‡ and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in a hold, and the garrison of the Philistines *was* then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

17 And he said, Be it far from me, O Lord, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew‡ them, and had the name among three.

19 Was he not most honorable of three? therefore he was their captain: howbeit he attained not unto the first three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts,§ he slew two lion-like men¶ of Moab: he went

down also and slew a lion in the midst of a snow-pit in time of snow.

21 And he slew an Egyptian, a goodly man:‡ and the Egyptian had a spear in his hand: but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honorable than the thirty,* but he attained not to the first three. And David set him over his guard.†

24 Asahel the brother of Joab *was* one of the thirty: Elhanan the son of Dodo of Beth-lehem.

25 Shammah the Harodite, Elika the Harodite, 26 Helez the Paltite, Ira the son of Ikkesh the Tekoite.

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Eleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks‡ of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite.

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armor-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite,‡ Gareb an Ithrite,

39 Uriah the Hittite:‡ thirty and seven in all.

* Or, for foraging. † Or, the three captains over the thirty. ‡ 1 Sam. 22:1. § He a man of countenance, a giant, a giant. ¶ 1 Sam. 11:23. *an armed great stature.*

* Or, a warrior among the thirty. ‡ Or, a great giant, Hev. at his command; 1 Sam. 22:14. † Or, rulers. § Or, 20-26. ¶ Or, 11-3, 4-5.

11. *Lentiles*; a species of pulse or pea.

13. *Adullam*; 1 Sam. 22:1. *Rephaim*; chap. 5:18.

17. *The blood of the men*; water for which they had hazarded their lives.

20. *Kabzeel*; in the south part of Judah. Josh. 15:21. *Lion-like*; fierce, strong, courageous.

21. *A goodly man*; one of warlike appearance, and of great strength and stature. 1 Chron. 11:23.

INSTRUCTIONS.

1. The last words of good men often make a deep impression on survivors, and their past labors, directed and aided by the Spirit of God, may to the end of time assist others in preparing for heaven.

2. As the Spirit of God spoke by David, the words which under His guidance he uttered were the words of God; and Peter, in declaring that the Holy Ghost spoke by the mouth of David, uttered nothing but what was true. Acts 1:16.

3. Parents, masters, magistrates, and rulers of every description, are under sacred obligations to be in all things strictly just; they are forbidden by Jehovah to exercise the least injustice towards any whom they govern.

4. Rulers who obey God and so rule as to please him, are great blessings to themselves, their families, and the world.

5. Parents, however exalted, cannot with certainty secure the piety of their children, nor masters of their servants, nor rulers of their people; and even for their own piety and salvation they are dependent upon the rich grace of God in Jesus Christ. The everlasting covenant made with him and his people is their only security. In this they delight, and the salvation it proffers they supremely desire.

6. Though the wicked may here for a time prosper, and the righteous be in trouble, yet their condition will soon be reversed; the righteous through grace will be comforted, and the wicked through their persevering wickedness will be tormented. Mal. 3:18; Luke 16:25.

8. Different men have different talents, both in kind and degree; but all their capacities and powers they receive from God, and should employ in learning and doing his will. They will thus best secure their own welfare, and do the most good of which they are capable to others.

13-17. We should ever be ready to deny ourselves and endure privation, rather than jeopard the lives or injure the souls of our fellow-men. 1 Cor. 8:9-13.

A. M. 2967.
B. C. 1017.

CHAPTER XXIV.

1 David, tempted by Satan, foretold Joab to number the people. 5 The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men. 10 David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence. 15 After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Araunah's threshing-floor; where having sacrificed, the plague stayeth.

AND again the anger of the LORD was kindled against Israel,^a and he^a moved David against them to say, Go, number Israel and Judah.^b

2 For the king said to Joab the captain of the host, which was with him, Go^c now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.^d

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer,^e on the right side of the city that lieth in the midst of the river^f of Gad, and toward Jazer:^g

6 Then they came to Gilead, and to the land of Tahtim-hodshi,^h and they came to Dan-jaan,ⁱ and about to Zidon,^j

7 And came to the strong-hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 ¶ And David's heart smote him after that he had numbered the people.^k And David said unto the LORD, I have sinned greatly in that I have done:^l and now, I beseech thee, O LORD, take away the iniquity of thy servant;^m for I have done very foolishly.ⁿ

11 For when David was up in the morning, the

word of the LORD came unto the prophet Gad,^o David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them,^p that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?^q Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great:^r and let me not fall into the hand of man.^s

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it,^t the LORD repented him of the evil,^u and said to the angel that destroyed the people, It is enough:^v stay now thy hand. And the angel of the LORD was by the threshing-place of Araunah^w the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly:^x but these sheep,^y what have they done? let thy hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of Araunah^z the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee,^{aa} to build an altar unto the LORD, that the plague may be stayed from the people.^{ab}

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice,^{ac} and threshing-instruments and other instruments of the oxen for wood.

a 1 Chr. 21:1. * Satan; 1 Chr. 21:1, etc.; Jas. 1:13, 14. b 1 Chr. 27:23, 24. c Or, Compass. d Jer. 17:5. e Josh. 13:9, 15. f Or, valley. g Num. 32:1. h Or, rather land newly inhabited. i Josh. 18:29. j Josh. 19:28. k 1 Sam. 21:5. l 1 Chr. 12:14. m Hos. 11:2. n 1 Sam. 13:13. o 1 Sam. 22:5. p 1 Chr. 29:29. q Lev. 26:41, 43. r 1 Chr. 21:12. s Or, many. t Isa. 10:34. u 149:156, 158. v Isa. 106:11, 32; Isa. 47:6. w Exod. 12:23. x 1 Chr. 21:13; 135:14. y Isa. 27:8; 57:16; Joel 2:13, 14. z Ornan, 1 Chr. 21:15; 2 Chr. 3:1; ver. 18. aa 1 Chr. 21:1. ab Gen. 22:8-16. ac Heb. Araunah. w Num. 16:47-50. x 1 Kings 19:21.

CHAPTER XXIV.

1. Kindled against Israel; on account of their sins. He moved David against them; David was moved or tempted by Satan to commit a sin, which was made instrumental in punishing the Israelites for their sins. 1 Chron. 21:1; Jas. 1:13, 14.

2. Go now through all the tribes of Israel, and number ye the people; he had no good reason for this act, which seems to have been prompted by a feeling of pride and ambitious curiosity.

5. Aroer; a city in the south-east part of the country.

6. Gilead—Tahtim-hodshi—Dan-jaan; places between

Aroer and the north border of Canaan. Zidon; at the north-west corner.

7. Tyre; south of Zidon. Beer-sheba; the southern extremity of the country.

11. David's seer; a prophet who made known to him the will of God.

14. Into the hand of the Lord; thus he chose the pestilence, which came as an immediate infliction from God.

16. Repented him; changed his course of conduct. Araunah the Jebusite; the Jebusites were the original inhabitants of Jerusalem, and Araunah's threshing-floor was probably on the site of the future temple. 1 Chron. 22:1.

17. These sheep; the Israelites.

23 All these things did Araunah, a *son* king,^a give unto the king. And Araunah said unto the king, The Lord thy God accept thee.^b

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought

the threshing-floor and the oxen for fifty shekels of silver. ^a M. 2867.
^b C. 1017.

25 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land,^c and the plague was stayed from Israel.^d

^a *Ex. 1:10; Num. 1:6. 5:30. 42:8, 9. 1:20. 20:10. 41:1.*

^c *Num. 16:47, 48; 21:7-9.*

24. *Fifty shekels of silver*; he further paid him six hundred shekels of gold for "the place of the threshing-floor." 1 Chron. 21:22-25.

INSTRUCTIONS.

1. Rulers are often left to act very foolishly and wickedly, and Satan is suffered to tempt them to the commission of sins, which occasion dreadful calamities as a punishment for the sins of the people.

2. A rapid increase of population and great prosperity among a people may make not only them but their rulers proud, overbearing, and self-confident, and may thus draw down upon them the sore and desolating judgments of heaven.

3. Even wicked men see with great clearness that the course which Christians sometimes are disposed to take is morally wrong, and will end in trouble. They sometimes give warning and advice which it would be well for Christians to follow.

4. Despotism tends to blind the mind and harden the heart. Those who possess it are often deaf to reason, and bent on a course which will bring great troubles on themselves and others.

10. A good man's conscience, though it sometimes in his commission of sin seems to be dead, is nevertheless alive; and it will sooner or later awake, condemn him for his iniquity, fill him with pungent grief, and deep heart-

felt contrition, and lead him to most earnest supplications to God for mercy.

12. No degree of penitence or faith in Jesus Christ will save the guilty in this world from many of the distressing effects of their sins, nor can they be sure that they will not be the occasion of bringing upon others endless destruction.

14. The only resource for the truly penitent is in hearty submission to God, and unreserved commitment of all their interests to him.

16. Jehovah is a God of infinite compassion. He has no pleasure in the ruin even of the most guilty, and punishes as few and as little as will possibly consist with the highest public good. In the turning of sinners from the error of their ways, he has great delight.

17. Few things are more distressing to a truly ingenuous and benevolent mind, than to have been the guilty occasion of bringing distress upon others, and it often wishes that the consequences of its own sins could be borne only by itself.

25. There is no effectual and permanent relief from the sufferings which sin occasions, or from sin itself, but in hearty application, according to the directions of God, to Him who died the just for the unjust, offering himself a sacrifice for sin, and thus obtaining eternal redemption for all who put their trust in him.

THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

THE TWO BOOKS OF THE KINGS, like the two of Samuel, properly constitute but one work. That they were composed at one time and by one author is generally agreed. The division into two books was first made by the Greek translators, who named them respectively, Second and Third Book of the Kings. See the introduction to the first book of Samuel.

According to the tradition of the Jewish Talmudists, "Jeremiah wrote his own book"—that of his prophecies—"and the book of Kings and Lamentations." This tradition is not improbable, though we cannot certainly say whether the work proceeded from him, or some other prophet who lived during the Captivity. It comprises the history of Judah and Israel from the closing years of David's reign to the death of Jehoiachin in Babylon; that is, according to the common computation, through a period of more than four hundred and fifty years. See the marginal dates. Evil-merodach, who released Jehoiachin from prison, reigned, according to Josephus, two years. Whether Jehoiachin survived him, and if so, how long, we have no means of determining.

The author of these books constantly refers, for the history of the kingdom of Judah, to "the book of the Chronicles of the kings of Judah," except in the case of Solomon, where he names "the book of the acts of Solomon." For the history of the kingdom of Israel, he refers, in like manner, to "the book of the Chronicles of the kings of Israel" in such a way as to make it manifest that these were two separate books of annals, from which he took such extracts as suited his purpose, while he referred the reader to the works themselves for fuller details. These two books of chronicles must not be confounded with the books of Chronicles contained in the sacred canon, which are of later date, and also themselves refer to fuller annals. See the introduction to the books of Chronicles.

The exact character of the annals to which the author of the books of Kings so constantly refers, it is not necessary that we should determine; since it is certain that he was divinely illuminated, so as to present the historic facts contained in these annals in their true light. His history faithfully and impartially records alike the sins of the pious kings, and the acts of the wicked kings that were in their outward form right and conducive to the prosperity of the people. It goes below the surface of things, and traces, as it should, the prosperity of God's people, and the calamities which befell them, to his blessing and his curse, measured out to them according to the immutable principles of the covenant made with their fathers.

And since the general principles upon which God deals with nations are the same for all ages and countries, this history of the kingdoms of Judah and Israel is a clear mirror into which the rulers of the present day and their people may look, if they will, and see the destiny that awaits them. It is only by righteousness and the fear of God that they can attain to true freedom and prosperity. The idea that by any increase of their outward power and wealth they can be made permanently happy and tranquil, while they despise God's word, break his laws, and administer their governments upon unrighteous principles, is a miserable delusion. They who indulge in it will sooner or later be awakened from their foolish dream by the stern hand of God's providence, and made to understand, by their own bitter experience, that "righteousness exalteth a nation; but sin is a reproach to any people."

CHAPTER I.

1 And when king David was old and stricken in years, and they covered him with clothes, but he gat not hot.
2 Wherefore his servants said unto him, Let there be sought¹ for my lord the king a young virgin:² and let her stand before the king, and let her cherish³ him, and let her lie in thy bosom, that my lord the king may get heat.
3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.
4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.
5 ¶ Then Adonijah the son of Haggith⁴ exalted himself,⁵ saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.⁶
6 And his father had not displeased him at any time⁷ in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.
7 And he conferred⁸ with Joab the son of Zeruiah,⁹ and with Abiathar the priest:¹⁰ and they following Adonijah helped him.¹¹
8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei,¹² and Rei, and the mighty men which belonged to David,¹³ were not with Adonijah.
9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by Engrogel,¹⁴ and called all his brethren the king's sons, and all the men of Judah the king's servants:
10 But Nathan the prophet,¹⁵ and Benaiah, and the mighty men, and Solomon his brother, he called not.
11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard, that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?
12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.
13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thy handmaid,¹⁶ saying, Assuredly Solomon

thy son shall reign after me, and he shall sit upon my throne?¹⁷ why then doth Adonijah reign?
14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm¹⁸ thy words.
15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old: and Abishag the Shunammite ministered unto the king.
16 And Bath-sheba bowed and did obeisance unto the king. And the king said, What wouldest thou?¹⁹
17 And she said unto him, My lord, thou swarest by the LORD thy God unto thy handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.
18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:
19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host:²⁰ but Solomon thy servant hath he not called.
20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him.
21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers,²¹ that I and my son Solomon shall be counted offenders.²²
22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in.
23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.
24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?
25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest;²³ and behold, they eat and drink before him, and say, God save king Adonijah.²⁴
26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.
27 Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him?
28 ¶ Then king David answered and said, Call

¹ Heb. *searched out* for her. ² Heb. *from seek*. ³ Heb. *a damsel, a virgin*.
⁴ Heb. *the name of her mother*. ⁵ 2 Sam. 3:1. ⁶ Luke 14:11. ⁷ Heb. *reign*.
⁸ 2 Sam. 15:1. ⁹ Heb. *from seek*. ¹⁰ Heb. *his words were*. ¹¹ ch. 2:28.
¹² 2 Sam. 20:2. ¹³ Heb. *helped after Adonijah*. ¹⁴ ch. 4:18. ¹⁵ 2 Sam. 23:8.

CHAPTER I.

5. *Haggith*; one of David's wives.
6. *Bare him after*; he was next in age to Absalom, whose mother's name was Maacah. 2 Sam. 3:3, 4.
7. *Shimei*; supposed to have been Shimei the son of Elah, afterwards one of Solomon's officers. Chap. 4:18.
9. *Engrogel*; a fountain on the south-east of Jerusalem, in the valley of Kedron.

¹⁷ 1 Chr. the *gold* *angel*. 2 Sam. 17:17. ¹⁸ 2 Sam. 12:1, etc. ¹⁹ ver. 30.
²⁰ 1 Chr. 22:6-13. ²¹ Heb. *filling*. ²² Heb. *What is there?* ²³ 1 Chr. 7:40. ²⁴ 1 Chr. 11:15. ²⁵ Heb. *sinners*. ²⁶ ver. 19. ²⁷ Heb. *Let king Adonijah live*. ²⁸ 1 Sam. 10:24.

12. *Save thine own life, and the life of thy son*; had Adonijah succeeded, it would have been his policy to put Solomon, and probably his mother also, to death; as the people knew that David intended that he should be his successor, and there would have been a strong party in his favor. See ver. 21.

21. *I and my son Solomon shall be counted offenders*; we shall be regarded and treated as persons deserving to die.

A. M. 2869. B. C. 1013. me Bath-sheba. And she came into the king's presence,* and stood before the king.

29 And the king sware, and said, *As the LORD liveth, that hath redeemed my soul out of all distress,*^a

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead;^b even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.^c

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord,^d and cause Solomon my son to ride upon mine own^e mule, and bring him down to Gihon:^e

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel:^f and blow ye with the trumpet, and say, God save king Solomon.^g

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen:^h the LORD God of my lord the king say so too.ⁱ

37 As the LORD hath been with my lord the king,^j even so be he with Solomon, and make his throne greater than the throne of my lord king David.^k

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took a horn of oil out of the tabernacle,^l and anointed Solomon.^m And they blew the trumpet; and all the people said, God save king Solomon.ⁿ

40 And all the people came up after him, and the people piped with pipes,^o and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of

eating.^p And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.^q

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.^r

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne.^s And the king bowed himself upon the bed.^t

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day,^u mine eyes even seeing *it*.^v

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.^w

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth:^x but if wickedness shall be found in him,^y he shall die.^z

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thy house.

* Heb. before the king. ^a 2 Sam. 4:9. ^b ver. 13, 17. ^c Neh. 2:3; Dan. 2:4; 5:10; 6:21. ^d 2 Sam. 20:6. ^e Heb. which belongeth to me; Est. 6:8. ^f 2 Chr. 32:30; 1 Chr. 10:16; 1 Sam. 10:1; 16:3, 12; 2 Sam. 2:4; 5:3; 2 K. 19:3; 11:12; Psa. 89:39, 36; Isa. 45:1; Acts 10:38. ^g 2 Cor. 1:21, 32. ^h 2 K. 19:3. ⁱ Psa. 72:19. ^j 1 Chr. 17:27. ^k Josh. 1:5, 17. ^l ver. 47; Psa. 89:27.

33. *Gihon*; a fountain on the west side of Jerusalem.
50. *Horns of the altar*; as a sacred place, where it was not customary to put criminals to death. The wilful murderer was to be taken from the altar before he was slain. Exod. 21:14.

52. *Will show himself a worthy man*—if wickedness shall be found in him; Solomon will pass by for the present Adonijah's offence, and put him upon his good behavior.

INSTRUCTIONS.

1. If life is spared, age and infirmities will come, and no means or efforts of men can save any one from death. All should therefore make it their great object so to live that death shall be gain.

6. Over-indulgent parents are often cursed with rebel-

lious children; and inordinate desires for political distinctions have involved multitudes in ruin.

9. Feastings and carousals have strong attractions for the thoughtless, and are often used to draw them into dissipation and crime.

12. All wise and proper means should be used to prevent the success of evil projects, and aid those which will honor God and benefit men.

21. Parents should do what is practicable to prevent evils from coming on their families after their death, and to secure for them permanent blessings.

27. Good rulers, who have secured general confidence, may by their dying advice greatly promote the welfare of their people.

32. What is essential for the public good should not be

CHAPTER II.

1. Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: ^b be thou strong therefore, and show thyself a man: ^c

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses: ^d that thou mayest prosper ^e in all that thou doest, ^e and whithersoever thou turnest thyself: ^f

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, ^g there shall not fail thee, said he, a man on the throne of Israel. ^h

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, ⁱ and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, ^j and unto Amasa the son of Jether, ^k whom he slew, and shed ^l the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, ^m and let not his hoar head go down to the grave in peace. ⁿ

7 But show kindness unto the sons of Barzillai the Gileadite, ^o and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. ^p

8 And behold, thou hast with thee Shimei the son of Gera, ^q a Benjamite of Bahurim, which cursed me with a grievous ^r curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, ^s and I swore to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: ^t for thou art a wise man, and knowest what thou oughtest

^a Gen. 47:29. ^b Deut. 34:11. ^c Job 7:1. ^d Josh. 23:14. ^e Ps. 89:18. ^f Heb. 9:27. ^g Eccl. 12:13. ^h 1 Cor. 16:13. ⁱ Deut. 17:18-21. ^j Or, do we know, 1 Sam. 18:5, 11:30. ^k Deut. 24:9. ^l Heb. he cut off from thee from the throne. ^m 2 Sam. 7:16. ⁿ 2 Sam. 19:5-7. ^o 2 Sam. 19:37. ^p 2 Sam. 20:10. ^q Heb. put. ^r Eccl. 9:1. ^s 1 Sam. 24:34. ^t 1 Sam. 24:34. ^u Heb. strong.

postponed, lest the opportunity of doing it be lost; but should be undertaken with promptness, and prosecuted with energy till it is accomplished.

37. When God is duly acknowledged as the author of all good, men may reasonably expect that their blessings will be increased.

49. The most sanguine projects of the wicked are destined to disappointment; and from the heights of expectation they may suddenly be thrown into the depths of despair.

CHAPTER II.

4. *Continue*; more literally, establish; that is, continue to fulfil his promise, which was made conditional upon the obedience of David's successors on the throne.

9. *With blood*; put him to a violent death for his crimes.

to do unto him; but his hoar head bring ^{A. M. 2969} thou down to the grave with blood. ^{B. C. 1015}

10 So David slept with his fathers, ^a and was buried ^b in the city of David. ^c

11 And the days that David reigned over Israel were forty years: ^d seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ^e Then sat Solomon upon the throne of David his father; ^f and his kingdom was established greatly. ^g

13 ^h And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? ⁱ And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, ^j and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD. ^k

16 And now I ask one petition of thee, deny me not. ^l And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife. ^m

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ⁿ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, ^o and bowed himself unto her, ^p and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. ^q

20 Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah. ^r

^a 2 Sam. 19:18-23. ^b Exod. 12:9. ^c 1 Chr. 29:28. ^d 1 Chr. 13:36. ^e Acts 2:29. ^f 2 Sam. 5:7. ^g 1 Chr. 29:27. ^h 1 Chr. 29:23. ⁱ 2 Chr. 1:1. ^j Ps. 72:8, etc. ^k 1 Sam. 16:4. ^l 1 Chr. 1:5. ^m 1 Chr. 22:9, 10; Jer. 27:5-8; Dan. 2:21. ⁿ Heb. I am not worthy now, for, 1 Sam. 16:2. ^o 1 Chr. 1:3, 4. ^p Lev. 19:32. ^q Exod. 20:12. ^r Ps. 45:9. ^s 1 Chr. 1:7.

David judged it proper, at the time when Shimei met him, to give him his oath that he would not put him to death; but he felt that for the good of his kingdom such conduct ought to be punished with death, and Solomon was free to treat him according to his deserts.

15. *The city of David*; Zion. 2 Sam. 5:7.

16. *The kingdom was mine*; his meaning was, that it belonged to him as David's oldest living son. His second son Chileab, 2 Sam. 3:3, seems to have been already dead.

22. *Ask for him the kingdom*; by this Solomon intimated to his mother, that, considering the relation Abishag had sustained to David, Adonijah's request for her implied an assertion of his right to the kingdom; for this was, according to the custom of those days, the way in which an usurper proceeded in respect to the concubines of his predecessor.

A. N. 2290. B. C. 1014. 23 Then king Solomon sware by the LORD, saying, God do so to me, and more also,^a if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he promised,^b Adonijah shall be put to death this day.^c

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth,^d unto thine own fields; for thou art worthy of death:^e but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father,^g and because thou hast been afflicted in all wherein my father was afflicted.^f

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.^h

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah,ⁱ though he turned not after Absalom.^j And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.^k

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and behold, *he is* by the altar.^k Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood,^l which Joab shed,^m from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head,ⁿ who fell upon two men more righteous and better than he,^o and slew them with the sword, my father David not knowing *thereof*,^p to wit, Abner the son of Ner,^q captain of the host of Israel, and Amasa the son of Jether,^r captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever:^s but upon David, and upon his seed, and upon his house, and upon his throne,^t shall there be peace for ever from the LORD.^u

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host:^v and Zadok the priest^w did the king put in the room of Abiathar.^x

36 ¶ And the king sent and called for Shimei,^y and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron,^z thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.^a

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath.^b And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?^c

44 The king said moreover to Shimei, Thou knowest all the wickedness which thy heart is

^a 2 Sam. 3:35. ^b 2 Sam. 7:11-13. ^c Gen. 1:52. ^d Josh. 21:18. ^e Heb. a mind of death. ^f 1 Sam. 24:16. ^g 1 Sam. 23:6. ^h 2 Sam. 15:24, 29. ⁱ 1 Sam. 22:20-23. ^j 1 Sam. 23:35. ^k Job. 1:7. ^l Deut. 32:35. ^m Job. 1:50. ⁿ Exod. 21:11. ^o Ezek. 9:6. ^p 1 Pet. 4:17. ^q 1 Num. 35:33; Deut. 19:13; 21:8, 9. ^r ver. 5. ^s Judg. 9:24, 57; Ps. 7:16. ^t 2 Chr. 21:13. ^u 2 Sam. 3:37. ^v 2 Sam. 3:37.

23. *God do so to me*; put me to death, if I do not put Adonijah to death.

24. *Made me a house*; secured him a posterity to inherit the throne after him.

26. *Anathoth*; a city in Benjamin.

27. Abiathar, who was of the house of Eli, in the line of Ithamar, had been the high-priest after the death of Ahimelech his father. Zadok, who succeeded him as high-priest, was descended from Aaron by the line of Eleazar. 1 Chron. 24:3.

28. *Fled unto the tabernacle—the altar*; as a place of safety. See note to chap. 1:51.

31. *Do as he hath said*; slay him at the altar. Solomon put substantial justice above the observance of an ancient usage.

33. *Shall there be peace*; by putting Joab to death, they would be free from the guilt of conniving at the murders he had committed. Gen. 9:6.

42. *Goest out*; away from Jerusalem.

INSTRUCTIONS.

3. To walk in the way of the Lord by keeping his commandments is, in rulers as well as people, not only right and honorable, but the surest means of permanent prosperity; while the contrary course, in rulers or people, is dishonorable and ruinous.

7. The compassion of parents, and their readiness to do good, especially to the distressed, are often owned of God in blessings on their children, by leading them to imitate the good examples of their parents, and thus to become partakers of their reward.

15. God in his providence raises up one and puts down another; and when he has determined to elevate an individual to great power and influence, no efforts of men, however wisely directed or diligently pursued, will prevent it.

19. No elevation of wise children will prevent them from loving and honoring aged parents, and as far as may be consistent with duty, complying with their requests.

prive to,* that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head:†

45 And King Solomon *shall be blessed;*‡ and the throne of David shall be established before the Lord for ever.§

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.¶

CHAPTER III.

1 Solomon marrieth Pharaoh's daughter. 2 High places being in use. Solomon erecteth at Gibeon. 3 Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour. 4 Solomon's judgment between the two harlots made him renowned.

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter,† and brought her into the city of David,‡ until he had made an end of building his own house,§ and the house of the Lord,¶ and the wall of Jerusalem round about.†

2 Only the people sacrificed in high places,‡ because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord,‡ walking in the statutes of David his father:‡ only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there;‡ for that was the great high place:‡ a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the Lord appeared to Solomon‡ in a dream by night:‡ and God said, Ask what I shall give thee.†

6 And Solomon said, Thou hast showed unto thy servant David my father great mercy,‡ according as he walked before thee in truth, and in righteousness,‡ and in uprightness of heart with thee;‡ and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne,‡ as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child:‡ I know not how to go out or come in.‡

* 2 Sam. 16: 7-8; Rom. 2: 15; 1 John 3: 20. b Ezek. 17: 19. c Psa. 72: 17. d Jer. 43: 31. e 2 Chr. 1: 1. f 1 K. 7: 8, 9, 21. g 2 Sam. 5: 7. h ch. 7: 1. i ch. 6: 7. j ch. 9: 15, 19. k ch. 22: 13. l Lev. 17: 3, 5. m 1 Chr. 30: 16, 29. n Psa. 21: 24. o Matt. 22: 37. Rom. 9: 28. p ver. 6, 14; John 14: 15, 21. q 2 Chr. 1: 3, etc. r 1 Chr. 15: 9. s ch. 9: 2. t Num. 12: 6; Matt. 1: 20. u Matt. 7: 7; John 16: 24. v Or, bounty. x ch. 2: 4; 9: 4; 15: 5. y 2 Kings 20: 3; Psa. 15: 2. z ch. 1: 45. a 1 Chr. 29: 1. b Psa. 121: 8. c Deut. 7: 6. d Gen. 13: 16.

22. No filial respect or affection, and no promises or engagements, should ever lead men to do what is morally wrong.

26. No elevation or official sanctity should be permitted to cover the guilt of crime, nor should the openly criminal or vicious be continued in any public employment.

39. By a too eager desire that others should serve them, men may occasion their own ruin.

CHAPTER III.

2. Only the people sacrificed; the word "only" implies that in general the people were obedient to the law of Moses, but that in this respect they did not comply with it. In high places; the high places where the people sac-

8 And thy servant is in the midst of thy people which thou hast chosen,‡ a great people, that cannot be numbered nor counted for multitude.‡

9 Give therefore thy servant an understanding† heart‡ to judge thy people,‡ that I may discern between good and bad:‡ for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing,‡ and hast not asked for thyself long life;‡ neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern‡ judgment;

12 Behold, I have done according to thy word:‡ lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.‡

13 And I have also given thee that which thou hast not asked,‡ both riches, and honor:‡ so that there shall not be‡ any among the kings like unto thee all thy days.‡

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.†

15 And Solomon awoke; and behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.†

16 ¶ Then came there two women, that were harlots, unto the king, and stood before him.‡

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight,† and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

* Heb. hearing. x Prov. 2: 3-9; Jas. 1: 5. y Psa. 72: 1, 2; John 5: 20. b Heb. 5: 11. c Rom. 8: 29; Jas. 1: 2. d Heb. sunny days. e Heb. hear. f 1 John 5: 11. g ch. 3: 29, 31. h 12; 10: 24, 31; Esth. 1: 13, 16. i Mat. 23: 37. j ch. 4: 29, 31; Prov. 3: 16. k Or, hath not been. l ch. 10: 23-29. m Deut. 25: 15; Psa. 21: 4; 91: 16; Prov. 3: 2; 1 Tim. 4: 8. n ch. 8: 65; Esth. 1: 2; Mark 6: 21. o Num. 27: 2. p 2 Job 24: 16; Psa. 159: 11.

rified, as here, to Jehovah, must be distinguished from the high places devoted to the worship of idols. The law of Moses required that all offerings should be made at the tabernacle, Lev. 17: 5; but previously to the building of the temple this rule was not strictly observed, even by such eminent prophets as Samuel, 1 Sam. 9: 12-14.

5. A dream; before men had the Bible to guide them, God sometimes made known to them his will in dreams.

7. A little child; young and inexperienced. Go out or come in; act as ruler in Israel.

11. Discern judgment; judge rightly in cases that might come before him.

14. Lengthen thy days; and this and other promises made to Solomon were on condition that he should continue to obey God. Chap. 6: 12.

A. M. 2990. B. C. 1014. 21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child was unto the king, for her bowels yearned^{*} upon her son,^a and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him[†] to do judgment.^b

CHAPTER IV.

1 Solomon's princes. 7 His twelve officers for provision. 20. 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His wisdom.

SO king Solomon was king over all Israel.

2 And these were the princes which he had: Azariah the son of Zadok the priest,[†]

3 Elihoreph and Ahia, the sons of Shisha, scribes;[§] Jehoshaphat the son of Ahilud,^c the recorder.[‡]

4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests:^d

5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend:^e

^{*} Heb. *she is the mother*; having shown for the child a motherer's love. ^a Gen. 43:30; Isa. 49:15; Jer. 31:20; Hos. 11:8. [†] Heb. *the midst of him*. ^b Ps. 72:2, 4. ^c Or, *the chief officer*. ^d Or, *secretaries*. ^e 2 Sam. 20:24. ^f Or, *remembrances*. ^g ch. 2:27, 35. ^h 1 Chr. 27:31. ⁱ Or, *teary*, ch. 5:14. ^j Or, *Bekur*. ^k Or, *Bendkar*. ^l Or, *Benheshed*. ^m Or, *Ben-*

27. *She is the mother*; having shown for the child a motherer's love.

INSTRUCTIONS.

3. To love God is the highest duty, the greatest honor, and the supreme blessedness of men. Those who do it, whatever their condition in this world, are kings and priests unto God, and will reign with him for ever and ever.

5. The fact that before the canon of Scripture was complete, God sometimes made known his will in dreams, gives no countenance to the idea that he continues to do it, or that any can safely be guided by dreams now.

6. God in not only permitting, but inviting all in every condition who lack wisdom to ask of him in faith and love, expecting on the ground of his promise to receive it, shows marvellous condescension and kindness; and if any to whom he is revealed do not become wise unto salvation, it will be their own fault. Jas. 1:5.

7. A deep sense of want and a grateful recognition of the goodness of God, confidence in his willingness and power to help, and a disposition to ask of him, are a good preparation for receiving what we need.

10. God is pleased when men from the heart ask for wis-

6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.^f

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: The son of Hur,^g in mount Ephraim:

9 The son of Dekar,^h in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 The son of Heshed,ⁱ in Aruboth; to him pertained Sochoh, and all the land of Hephher:

11 The son of Abinadab,^j in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:

13 The son of Geber,^k in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh,^l which are in Gilead; to him also pertained the region of Argob,^m which is in Bashan, threescore great cities with walls and brazen bars:

14 Abinadab the son of Iddo had Mahanaim:ⁿ

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai was in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar: 18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 ¶ Judah and Israel were many, as the sand which is by the sea in multitude,^o eating and drinking, and making merry.^p

21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt:^q they brought presents,^k and served Solomon all the days of his life.

^a Abinadab. ^b Or, *Bengeber*. ^c Num. 32:41. ^d Deut. 3:4-8. ^e Or, *Mahanaim*. ^f ch. 3:8. ^g Gen. 22:17; Prov. 14:28. ^h Eccl. 2:24. ⁱ 2 Chr. 9:26. ^j etc. ^k Ps. 72:1-11. ^l 1 Sam. 16:27; Ps. 68:29.

dom to understand and do their duty; and in all such cases he will give them not only what they ask, but numerous other blessings for this world and the world to come.

14. Obedience to God is conducive to health, long life, and the greatest enjoyment of temporal favors. It is also conducive to the greatest usefulness, and is, through divine grace, a sure preparation for heaven.

22. Persons who steal will also lie, and the practice of these sins prepares the heart for, and often leads to the commission of murder.

23. An acquaintance with human nature, and with the working of the various passions of the human heart, is an important qualification for a judge, and will in various ways aid him in eliciting evidence and coming to right decisions.

26. A mother's love is great and in a high degree self-denying, but the practice of iniquity tends to destroy it, and to sink the mind to such baseness as to wish to rob others of what it cannot itself enjoy.

CHAPTER IV.

21. *The river*; Euphrates.

22 * And Solomon's provision* for one day was thirty measures[†] of fine flour, and threescore measures of meal, .

23 Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.[‡]

25 And Judah and Israel dwelt safely,[§] every man under his vine and under his fig-tree,^{||} from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thousand stalls of horses for his chariots,[¶] and twelve thousand horsemen.[‡]

27 And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries[¶] brought they unto the place where the officers were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart,[¶] even as the sand that is on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country,[¶] and all the wisdom of Egypt.[‡]

31 For he was wiser than all men; than Ethan the Ezrahite,[¶] and Heman,[¶] and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs:[¶] and his songs were a thousand and five.[‡]

33 And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.[‡]

* Heb. bread. † Heb. cors. ‡ 1 Chr. 22: 1. § Heb. confidently. || Jer. 24: 20. ¶ Heb. 14, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

22. Provision; for all his numerous household and the dependents of his palace. *Thirty measures*; in the Hebrew, thirty cors. The cor was ten ephahs. Reckoning the ephah at one bushel and one twelfth, a cor would be a little less than eleven bushels.

24. *This side the river*; the west side. *Tiphseh*; a city on the Euphrates. *Azzah*; Gaza; on the south-west of Canaan towards Egypt.

26. *Forty thousand stalls of horses*; Solomon had "a thousand and four hundred chariots," 2 Chron. 1: 14, for which four thousand stalls would be a suitable proportion, according to the number given in 2 Chron. 9: 25. It has been the opinion of some expositors from ancient times that this latter number was the original reading.

28. *Dromedaries*; a species of camels, remarkable for speed; but others understand the original word of a breed of swift horses. *The place where the officers were*; the words, "the officers," were supplied by the translators. We might better render, either the place where they—the horses and dromedaries—were; or, the place where Solomon was.

INSTRUCTIONS.

2. A wise and good ruler, in the appointment of officers to take part in the administration of his government, will

CHAPTER V.

A. M. 2900
B. C. 1014

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple and destined to furnish him with timber and stone. 7 Hiram, bearing God's Spirit, and respecting food for his family, takes only lean with trees. 13 The number of Sidonian workmen and labourers.

1 And Hiram[¶] king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.[¶]

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build a house unto the name of the LORD his God, for the wars which were about him on every side,* until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side,[¶] so that there is neither adversary nor evil occurrent.

5 And behold, I purpose[¶] to build a house unto the name of the LORD my God,[¶] as the LORD spake unto David my father,[¶] saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.

6 Now therefore command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint:[¶] for thou knowest that there is not among us any that can skill to hew timber like unto the Zidonians.[¶]

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day,[¶] which hath given unto David a wise son over this great people.[¶]

8 And Hiram sent to Solomon, saying, I have considered[¶] the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea

9: 1, 2, 3; Isa. 2: 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

be especially careful to select such as are distinguished for wisdom and fidelity, and whose example and influence will be salutary to the people.

21. Jehovah is a God of truth: when the word hath gone out of his mouth it standeth for ever; and though the fulfilment of his promises may be long delayed, in due time they will be accomplished. Gen. 15: 18.

25. The true glory of rulers is not the extent of their conquests, nor the splendor of their establishments, but the happiness and prosperity of their people.

29. Jehovah has infinite fulness, and he can so replenish the minds and hearts of his people with knowledge, wisdom, and grace, that they will shine as lights in the world, and pour forth the richest blessings on all generations, to the end of time.

33. All the works of God manifest his infinite power, wisdom, and goodness, and may suitably engage a measure of the thoughts and investigations of the wisest among men.

CHAPTER V.

1. Tyre; a city of the Phenicians on the Mediterranean, north of Canaan.

6. They; the subjects of Hiram. Zidonians; inhabitants of Zidon, a city north of Tyre.

A. M. 2990.
B. C. 1014. in floats unto the place that thou shalt appoint* me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.^a

10 So Hiram gave Solomon cedar-trees and firs-trees according to all his desire.

11 And Solomon gave Hiram twenty thousand measures[†] of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom as he promised him:^b and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a levy[‡] out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.^c

15 And Solomon had threescore and ten thousand that bare burdens,^d and fourscore thousand hewers in the mountains;^e

16 Besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew them, and the stone-squarers:^g so they prepared timber and stones to build the house.

* Heb. send. † Ezra 3:7, Ezek. 27:17, Acts 12:20. ‡ Heb. levy. b. ch. 3:12. † Heb. tribute. c. ch. 4:9. d. ch. 9:21. e. Josh. 9:21. f. Or, upon, or Giblites; Ezek. 27:9. † Heb. built. ‡ Ezek. ch. 40, 41. § Or, windows.

11. *Twenty thousand measures*; in the Hebrew, twenty thousand cors, and so also below, thirty thousand cors. For the cor, see note to chap. 4:22.

13. *Levy out of all Israel*; this levy of thirty thousand men consisted of Israelites.

15. *Threescore and ten thousand—fourscore thousand*; these one hundred and fifty thousand men were of the remnants of the Canaanites, chap. 9:20; 2 Chron. 2:17, 18. It should be borne in mind, (1) that every piece of timber had to be carried chiefly, if not entirely by hand, from Lebanon to the sea; (2) that these hewers and bearers prepared and collected timber not only for the temple, but also for Solomon's own house, and for many other sumptuous edifices which he was engaged in building. See chap. 9:15-23. It is reasonable to suppose that a portion of them were employed in hewing and transporting stones also, as well as timber.

16. *Three thousand and three hundred*; the number of chief officers set over the one hundred and fifty thousand men is here stated at three thousand three hundred; while in chap. 9:23, the chief officers over Solomon's work are given as five hundred and fifty. The sum of these two numbers is three thousand eight hundred and fifty. In 2 Chron. 2:17, the chief officers set over the one hundred and fifty thousand are stated at three thousand six hundred; while in 2 Chron. 8:10, the chief officers that bare rule over the people are given as two hundred and fifty. These two numbers again make three thousand eight hundred and fifty. It is evident that the apparent discrepancy between the two accounts, in Kings and in Chronicles, arises simply from different modes of classifying these officers.

18. *Stone-squarers*; in the margin, Giblites; inhabitants of Gebal, a town near Sidon. Josh. 13:5; Ezek. 27:9.

INSTRUCTIONS.

1. Kings as well as subjects are bound to love one an-

CHAPTER VI.

1 The building of Solomon's temple. 5 The chambers thereof. 11 God's promise unto it. 15 The ceiling and adorning of it. 23 The cherubim. 31 The doors. 36 The court. 37 The time of building it.

AND it came to pass in the four hundred and *an* eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build¹ the house of the LORD.

2 And the house which king Solomon built for the LORD,² the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

4 And for the house he made windows of narrow lights.³

5 ¶ And against* the wall of the house he built chambers⁴ round about,⁵ against the walls of the house round about, both of the temple and of the oracle: and he made chambers⁶ round about.

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests⁷ round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither:⁸ so that there was neither hammer nor

bread within, and narrow without, or, skewed and closed. * Or, upon, or joining to. † Heb. floors. ‡ Ezek. 41:6. § Heb. ribs. ¶ Heb. narrowings, or rebatements. b. ch. 5:17, 18; Deut. 27:5, 6.

other, to rejoice in each other's prosperity, and seek each other's good.

4. Peace is the gift of God. It should be received with gratitude, and employed by rulers and people in the prosecution of such works, and such only, as will be for his glory and their highest prosperity.

9. The difference in the climate, soil, and productions of different countries, renders an interchange of commodities a mutual benefit; and this should ever be so conducted as to benefit all concerned.

13. The building of suitable houses for public worship is essential to the highest prosperity of the community, and all should be disposed to do their part towards the accomplishment of this work.

CHAPTER VI.

1. *Zif*; the second month of their ecclesiastical year, answering to a part of April and May.

2. *Threescore cubits—twenty cubits*; the proportion of the length of the temple to its breadth was the same as that of the tabernacle; but each dimension was twice as great. 4. *Windows of narrow lights*; or, windows with fixed lattices.

5. *The oracle*; the inner apartment of the temple, twenty cubits square, situated at its west end, and answering to the "holy of holies" in the tabernacle. The chambers were thus built around the house on its two sides and end, the front, which was towards the east, remaining open.

6. *The nethermost chamber*; here put collectively for the whole lower range of chambers, of which there were three stories. *Five cubits—six cubits—seven cubits*; the walls of the temple were thickest at the bottom, with offsets on the outside, making horizontal ledges a cubit in width. On these ledges the timbers of the chambers rested on the

axe nor any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side* of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.†

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 † And the word of the Lord came to Solomon, saying,

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them;‡ then will I perform my word with thee, which I spake unto David thy father:§

13 And I will dwell among the children of Israel, and will not forsake my people Israel.¶

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls‡ of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.⁵

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with knops⁶ and open¹ flowers: all was cedar; there was no stone seen.

19 And the oracle he prepared in the house within,† to set there the ark of the covenant of the Lord.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure⁷ gold; and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

* Heb. chamber. † Or, the vault-beams and the ceilings within cedar. ‡ Rev. 21:3. § Heb. 21:3. ¶ Heb. 21:3. ⁵ Heb. 21:3. ⁶ Heb. 21:3. ⁷ Heb. 21:3.

side towards the temple. Thus the necessity of letting them into the wall was avoided. Narrowed rests; the ledges produced by diminishing the thickness of the wall on the outside.

8. For the middle chamber; the middle chamber of the lower story on the south side. There seems to have been but one entrance to the chambers. Unto the middle chamber; the middle chamber of the second story.

10. And then he built; the word "then" is not in the original, and obscures the sense. We might better render, "And he built the chambers," etc. He goes on to describe their height, which was five cubits, apparently for each story, making fifteen cubits in all. This would leave ample room for the windows of the temple above them.

16. On the sides; more exactly, in the hindermost part. He is describing the holy of holies.

17. Before it; before the most holy place.

18. Knops; or, as in the margin, gourds; that is, orna-

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.⁸

23 ¶ And within the oracle he made two cherubim of olive-tree,⁹ each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25 And the other cherub was ten cubits: both the cherubim were of one measure and one size.

26 The height of the one cherub was ten cubits, and so was it of the other cherub.

27 And he set the cherubim within the inner house: and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubim with gold.

29 And he carved all the walls of the house round about with carved figures of cherubim and palm-trees and open¹ flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors of olive-tree: the lintel and side-posts were a fifth part⁵ of the wall.

32 The two doors¹ also were of olive-tree; and he carved upon them carvings of cherubim and palm-trees and open¹ flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm-trees.

33 So also made he for the door of the temple posts of olive-tree, a fourth part⁵ of the wall.

34 And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.¹

35 And he carved thereon cherubim and palm-trees and open flowers: and covered them with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the Lord laid, in the month Zif:

⁸ Heb. 21:3. ⁹ Heb. 21:3. ¹ Heb. 21:3. ² Heb. 21:3. ³ Heb. 21:3. ⁴ Heb. 21:3. ⁵ Heb. 21:3. ⁶ Heb. 21:3. ⁷ Heb. 21:3. ⁸ Heb. 21:3. ⁹ Heb. 21:3.

mental figures resembling gourds. There was no stone seen; the walls of the temple were of hewn stone; but these were entirely covered with cedar planks.

20. The altar; the altar of frankincense, which stood just outside of the partition which separated the most holy from the holy place.

21. Partition by the chains of gold; or, a partition of chains of gold, to divide the holy from the most holy place.

27. He set the cherubim; they were not arranged face to face, like those upon the mercy-seat, but side by side, with their backs to the farthest or western side of the oracle; so that their outspread wings extended throughout its whole breadth.

33. The door of the temple; the door leading from the porch into the holy place.

36. The inner court; directly before the porch, in which was the altar of burnt-offering.

37. In the fourth year; of Solomon's reign.

A. N. 2999. 38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it.* So was he seven years in building it.^a

CHAPTER VII.

1 The building of Solomon's house. **2** Of the house of Lebanon. **6** Of the porch of pillars. **7** Of the porch of judgment. **8** Of the house for Pharaoh's daughter. **13** Hiram's work of the two pillars. **23** Of the molten sea. **27** Of the ten bases. **38** Of the ten lavers. **40** and all the vessels.

BUT Solomon was building his own house thirteen years,^b and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above upon the beams,^c that lay on forty-five pillars, fifteen in a row.

4 And there were windows in three rows, and light was against light,^d in three ranks.

5 And all the doors and posts were square,^e with the windows: and light was against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before^f them: and the other pillars and the thick beam were before^g them.

* Or, with all the apartments thereof, and with all the ordinances thereof. ^a ver. 1, 9. ^b ch. 7, 10. ^c 2 Chr. 2, 11. ^d Heb. *light against light*. ^e Or, *squared pillars were square in prospect*. ^f Or, *according to*. ^g Heb. *from floor to floor*. ^h ch. 3, 1. ⁱ 2 Chr. 2, 11. ^j 4, 4. ^k 10, 23. ^l Acts

7 ¶ Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.^h

8 ¶ And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also a house for Pharaoh's daughter, whom he had taken to wife,ⁱ like unto this porch.

9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above were costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.^j

13 ¶ And king Solomon sent and fetched Hiram^k out of Tyre.

14 He was a widow's son^l of the tribe of Naphtali,^m and his father was a man of Tyre, a worker in brass:ⁿ and he was filled with wisdom, and understanding, and cunning to work all works in brass.^o And he came to king Solomon, and wrought all his work.

15 For he cast^p two pillars of brass,^h of eighteen

3, 11. ^q Hiram. ^r 2 Chr. 4, 11. ^s ver. 40. ^t Heb. *the son of a widow woman*. ^u 2 Chr. 2, 11. ^v 2 Chr. 4, 16. ^w Exod. 31, 3. ^x 39, 1. ^y Heb. *fashioned*. ^z ver. 11. ^{aa} 2 Kings 25, 17. ^{ab} 2 Chr. 2, 15. ^{ac} etc.; ^{ad} 4, 12. ^{ae} etc.; ^{af} Jer. 52, 21. ^{ag} etc.

38. The eighth month; answering to a part of October and November.

INSTRUCTIONS.

1. The successful accomplishment of a great and difficult undertaking depends much on the proper preparation for it; and the time, money, and labor so spent are as needful and as useful as those spent in any part of the work.

12. However much may be expended in building and ornamenting houses for the worship of God, none of the worshippers will be accepted but those who worship him in spirit and in truth.

19. Although Jehovah dwells not in temples made with hands, yet he is peculiarly present where his people assemble to acknowledge, adore, and praise him; and there, by the proclamation of his truth, he will communicate to them a knowledge of his will.

30. Gold, although among the most precious things of earth, is nevertheless worthless and fit only to be trodden under foot, compared with that holiness of heart and life without which no man can see the Lord.

37. That which is undertaken in the fear and love of God, and is prosecuted according to his will, may be expected in due time to be successfully and joyfully accomplished.

CHAPTER VII.

2. He built also the house; literally, And he built the house, etc. It is probable that verse 1 refers to the structure of Solomon's house as a whole, consisting of several divisions; while the particular description of the parts begins with ver. 2, thus: And he finished all his house; and [as a part of it] he built the house of the forest of Lebanon, etc. This seems to have been in Jerusalem, and to have been so called from the multitude of cedar pillars and timbers employed in making it. Upon four

rows of cedar pillars; in accordance with the general style of oriental palaces, it is probable that it was constructed without of massive hewn stones, ver. 9-11, and resting within on rows of cedar pillars, which were four in number, arranged around the four sides of a hollow oblong area.

3. Beams; the Hebrew word here used is elsewhere rendered chambers, chap. 6:5, 6, and this seems to be the preferable rendering here. We may then render the whole verse thus: And it was covered with cedar above upon the chambers which lay on the pillars—forty and five [chambers,] fifteen to a row. We may understand the rows of chambers, as successive stories of fifteen chambers each built round the open area.

4. In three rows; that is, according to the above interpretation, three rows, one for each story. *Light was against light;* either the lights of the middle story were directly above those of the lower, and so of the third; or the lights on one side of the area were directly opposite to those of the other side.

5. Square, with the windows; or, were squared with beams; covered above with straight beams, so as to make a square and not a vaulted opening.

6. A porch of pillars; generally supposed to have been in front of the structure just described. *And the porch—were before them;* or, and [another] porch was before them, [the pillars of the porch of pillars,] and pillars and a threshold before them.

9. All these; all these several structures that have been described.

12. The great court round about; plainly enclosing all the various structures above described, which, taken as a whole, seem to be what is meant by Solomon's house, ver. 1.

1. Both for the inner court—and for the porch; or, even according to the inner court—and according to the porch.

14. Brass; this term was applied to various metals, composed chiefly or wholly of copper.

cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:

17 And nets of checker-work and wreaths of chain-work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapters that were upon the top of the pillars were of lily-work in the porch, four cubits.

20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

21 And he set up the pillars in the porch of the temple:^a and he set up the right pillar, and called the name thereof Jachin:^b and he set up the left pillar, and called the name thereof Boaz.^c

22 And upon the top of the pillars was lily-work: so was the work of the pillars finished.

23 ¶ And he made a molten sea,^d ten cubits from the one brim to the other:^e it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about there were knops compassing it,^f ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26 And it was a handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases was on this man-

ner: they had borders, and the borders were A. M. 2669
1 K. 7. between the ledges:

29 And on the borders that were between the ledges were lions,^g oxen, and cherubim:^h and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.ⁱ

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and a half: and also upon the mouth of it were gravings with their borders, foursquare, not round.

32 And under the borders were four wheels;^j and the axletrees of the wheels were joined to the base:^k and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their fellocs, and their spokes, were all molten.

34 And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself.

35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm-trees, according to the proportion^l of every one, and additions round about.

37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

38 ¶ Then made he ten lavers of brass:^m one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right sideⁿ of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And Hiram^o made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the two bowls of the chapters that were on the top of the two pillars;

^a Ver. 12, ch. 6, 3. ^b Press. Hush shall establish. ^c That is, In its strength. ^d 2 Kings 24, 3. ^e Heb. from the brim to the brim. ^f 2 Chr. 1, 25, 34, 38, 1, 10, 10, 11, 41, 14, H. 5, 11, Rev. 5, 5, 10, 3, 21, Eze. 1, 25, 18, 37, 7.

16. Chapters; capitals or heads of the columns. They had a swell in their central part called "the belly," ver. 20, which was surrounded with checker-work and chain-work, ver. 17, with two rows of pomegranates around each, besides an ornament of lily-work, ver. 19, 22.

21. Jachin; meaning, he shall establish, or make it stand. Boaz; in strength.

22. Molten sea; a very large vat or basin for water.

26. Two thousand baths; a bath is supposed to have been about seven and a half gallons.

27. Bases; tables or platforms for the vessels of water to stand on. These bases were complicated in their structure and highly ornamented, so that it is difficult to obtain,

Heb. 9, 5. ^g 1 Pet. 2, 6. ^h Ezek. 1, 15, etc. ⁱ Heb. in the base. ^j Heb. mak-duss. ^k 2 Chr. 1, 16, etc. ^l Heb. shouder. ^m Heb. Hiram; ver. 13.

from the description here given, any thing more than a general idea of their form and parts.

28. Borders; the word in the original seems to mean pannels, on the four sides, that were ornamented with figures of lions, oxen, and cherubs. Ledges; raised work around the edges of the borders.

29. Certain additions made of thin work; the original seems to mean, festoons of flowers hanging down.

30. Undersetters; literally, shoulders, that is, projections.

31. The mouth of it; of the laver. The mouth of the laver seems here, from its position, to be the lower part of the laver, through which its waters were discharged. The chapter; the head of the base above described.

A. N. 2999.
B. C. 1005. and the two networks,^a to cover the two bowls of the chapters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapters that *were* upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basins;^b and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were* of bright brass.[†]

46 In the plain of Jordan did the king cast them, in the clay-ground^c between Succoth^e and Zarthan.^d

47 And Solomon left all the vessels *unweighed*, because they were exceeding many;^g neither was the weight of the brass found^h out.

48 And Solomon made all the vessels that *pertain* unto the house of the LORD: the altar of gold,^e and the table of gold, whereupon the showbread *was*.^f

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,

50 And the bowls, and the snuffers, and the basins, and the spoons, and the censers^g of pure gold; and the hinges of gold, *both* for the doors of the inner house, the most holy *place*, and for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David^h his father had dedicated;^g *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

^a Ver. 17-18. ^b Heb. upon the face of the pillars. ^c Exod. 27:3. ^d Heb. brass made bright, or scoured. ^e Heb. in the thickness of the ground. ^f Gen. 33:17. ^g Jer. 3:16. ^h Heb. for exceeding multitude. ⁱ Heb. searched; 1 Chr. 22:14. ^j Exod. 37:25. ^k Lev. 24:24. ^l Heb. ash-pans. ^m Heb. holy things of David. ⁿ 2 Sam. 8:14. ^o 2 Chr. 5:2, etc. ^p Heb. prizes.

46. Succoth and Zarthan; places near the Jordan, and not far from Jericho.

INSTRUCTIONS.

1. While convenient and comfortable dwellings are blessings for which men should be grateful, their great concern should be to secure a house not made with hands, eternal in the heavens.

8. The more husbands and wives are united in their views, judgments, and efforts, dwelling together as heirs of the grace of life, the more happy they will be, and the more useful to all who may feel their influence.

14. All natural endowments, as well as all spiritual graces, come from God. He bestows them in different measures upon different individuals, and in his service requires of each according to that he hath, and not according to that he hath not.

23. The method of divine worship prescribed under every dispensation, the preparations for it, the mode of conducting it, and the truths inculcated by it, have all tended to impress upon the worshippers a conviction of their moral pollution, and the necessity of spiritual purification in order to preparation for heaven.

48. In order to the right use of wealth, all persons need and should habitually seek wisdom from above. How much, or what proportion, is to be employed in one way, and what in another, in order most to honor God and do good, he has not definitely prescribed. But each one

CHAPTER VIII.

1 The feast of the dedication of the temple. 12, 54 Solomon's blessing. 22 Solomon's prayer. 62 His sacrifice of peace-offerings.

THEN Solomon assembled the elders of Israel,^h and all the heads of the tribes, the chiefⁱ of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD^j out of the city of David,^j which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim,^k which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.^l

4 And they brought up the ark of the LORD, and the tabernacle of the congregation,^m and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen,ⁿ that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place,^o into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubim.^p

7 For the cherubim spread forth *their* two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends^q of the staves were seen out in the holy *place*^r before the oracle, and they were not seen without: and there they are unto this day.

9 *There* was nothing in the ark save the two tables of stone, which Moses put there at Horeb,^q when^r the LORD made a covenant with the children of Israel,^r when they came out of the land of Egypt.

¹ 2 Sam. 6:17. ² 2 Sam. 5:7-9. ³ Lev. 23:34. ⁴ Num. 4:13; 1 Chr. 15:14. ⁵ 2 Chr. 1:13. ⁶ 2 Sam. 6:13. ⁷ Exod. 26:33. ⁸ 1 Chr. 6:27. ⁹ Heb. heads. ¹⁰ Or, ark; 2 Chr. 5:9. ¹¹ Exod. 25:21; 40:20; Deut. 10:2,5; Heb. 9:4. ¹² Or, where. ¹³ Exod. 34:27, 29.

should endeavor so to act as a steward of God, that when called to give up his account, he may do it with joy, and not with grief.

CHAPTER VIII.

1. Bring up the ark; from mount Zion in the south-west part of Jerusalem, where David lived, to the temple on mount Moriah, an elevation in the east part of the city.

2. The feast; of tabernacles. Ethanim; answering to a part of September and October.

4. The tabernacle of the congregation; as this was the peculiar name by which the tabernacle constructed by Moses in the wilderness was known, it is probable that it had been brought from Gibeon, where it was at the beginning of Solomon's reign—1 Chr. 16:39; 21:29—to be deposited in the temple. Some, however, suppose that we are here to understand the tabernacle which David had prepared for the ark when he brought it from the house of Obad-edom. 2 Sam. 6:17.

6. Under the wings of the cherubim; the two cherubim of olive-wood that Solomon had placed in the holy of holies, chap. 6:23-28.

8. The staves; those by which the ark was borne, Exod. 25:13-15. They were drawn partly out, so that their ends projected into the holy place. Unto this day; an expression which the author of the books of Kings seems to have retained from "the book of the acts of Solomon." Chap. 11:41.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD.^a

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.^b

13 I have surely built thee a house to dwell in: a settled place for thee to abide in for ever.^d

14 And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood:

15 And he said, Blessed be the LORD God of Israel,^f which spake with his mouth unto David my father,^g and hath with his hand fulfilled it, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel.^h

17 And it was in the heart of David my father to build a house for the name of the LORD God of Israel.ⁱ

18 And the LORD said unto David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart.

19 Nevertheless, thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised;^j and have built a house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the LORD,^k which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:^l

23 And he said, LORD God of Israel, there is no God like thee,^m in heaven above, or on earth beneath, who keepest covenant and mercy with thy servantsⁿ that walk before thee with all their heart:^o

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him,^p saying, There shall not fail thee a man

in my sight^q to sit on the throne of Israel: ^a M. 2000. ^b L. 1000. ^c 1000. so that^r thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.^s

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee;^t how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there:^u that thou mayest hearken unto the prayer which thy servant shall make toward^v this place.

30 And hearken thou to the supplication of thy servant,^w and of thy people Israel, when they shall pray toward^x this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbor, and an oath be laid upon him^y to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants,^z condemning the wicked, to bring his way upon his head; and justifying the righteous,^{aa} to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy,^{ab} because they have sinned against thee, and shall turn again to thee,^{ac} and confess thy name, and pray, and make supplication unto thee in^{ad} this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up,^{ae} and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk,^{af} and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine,^{ag} if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities;^{ah} whatsoever plague, whatsoever sickness there be;

38 Verified, if there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

26. *Verified*; shown to be true, by its fulfilment.

29. *May be open*; look with favor. *Toward*; in, ver. 33.

31. *An oath be laid upon him*; this oath he was required to take before the altar.

33. *In*; toward, ver. 30. The word in the original means in, or toward, according to the connection.

^a Ex. 40:31, 32; Lev. 16:2. ^b 2 Chr. 6:1, etc.; Ps. 97:2, 1-4; 45:15. ^c 2 Sam. 7:11. ^d Ps. 132:11. ^e 2 Sam. 6:15. ^f Luke 1:68. ^g 2 Sam. 7:5, etc. ^h 1 Sam. 16:1. ⁱ 1 Chr. 17:1, etc. ^j 1 Chr. 22:3, 6. ^k ver. 9. ^l Deut. 31:26. ^m Exod. 9:3; Job 1:15. ⁿ Exod. 15:11. ^o 2 Sam. 7:22. ^p Num. 1:5. ^q Dan. 9:4. ^r Job 3:6. ^s Job 2:4. ^t Heb. *There shall not be cut off unto thee a man from my sight*. ^u Heb. *only*. ^v Ps. 119:101. ^w 2 Chr. 2:6; Isa.

10. *The cloud*; the symbol of God's presence, Exod. 19:16; 20:21; 40:34, 35; Isa. 6:4; Rev. 15:8.

22. *Stood before the altar*; he presented himself before the altar, standing with his face towards the congregation, and then kneeled down and spread out his hands as he prayed, ver. 54.

A. M. 3099.
B. C. 1041. 38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men:)^a

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.^b

41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm;)^c when he shall come and pray toward this house:

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name,^d to fear thee, as *do* thy people Israel: and that they may know that this house, which I have builded, is called by thy name.^e

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city^f which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.^g

46 If they sin against thee, (for *there is* no man that sinneth not,)^h and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy,ⁱ far or near;

47 Yet if they shall bethink themselves^j in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned,^k and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart, and with all their soul,^l in the land of their enemies which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers,^m the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause.ⁿ

50 And forgive thy people that have sinned against thee, and all their transgressions wherein

they have transgressed against thee, and give them compassion before them who carried them captive,^o that they may have compassion on them:

51 For they be thy people,^p and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:^q

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant,^r when thou broughtest our fathers out of Egypt, O Lord God.

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice,^s saying,

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed^t one word of all his good promise,^u which he promised by the hand of Moses his servant.^v

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:^w

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.^x

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times,^y as the matter shall require:

60 That all the people of the earth may know that the LORD is God,^z and that there is none else.

61 Let your heart therefore be perfect with the LORD our God,^{aa} to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.^{ab}

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and

^a 1 Chr. 28:9; Psa. 114, 4; Jer. 17:10; Heb. 4:12. ^b Psa. 130:4. ^c Deut. 4:34. ^d 2 Kings 19:14; Psa. 67:2, 102:15. ^e Heb. *the name is called upon this house*. ^f Heb. *the way of the city*. ^g 1 Or. *right*. ^h Eccl. 7:20; Jas. 3:2; 1 John 1:8, 10. ⁱ Deut. 28:35, 64. ^j Heb. *bring back to their heart*. ^k Neh. 1:6, etc.; Psa. 100:6; Dan. 9:5. ^l Jer. 29:12-14; Hos. 14:1, 2. ^m ver.

38. The plague of his own heart; the sorrow that is his own special burden, and which he feels to be the chastisement from God for his sin.

41. For thy name's sake; on account of what he had heard about God, and for the purpose of worshipping him and sharing in the blessings of his people.

63. A sacrifice of peace-offerings—two and twenty thousand oxen—twenty thousand sheep; certain prescribed portions of

29. 1 Or. *right*. 1 Ezra 7:6; Psa. 106:46. ^k Deut. 9:29. ^l Deut. 4:39; Jer. 11:1. ^m Exa. 19:5-6; Deut. 14:2. ⁿ 2 Sam. 6:18. ^o Heb. *fallen*. ^p Job. 23:14. ^q Deut. 12:10, 11. ^r Deut. 31:6. ^s Psa. 119:36. ^t Heb. *the thing of a day in his day*. ^u ver. 43; Deut. 4:35, 39; Josh. 4:24. ^v Deut. 18:13. ^w 2 Chr. 7:4. etc.

these peace-offerings were burned, Lev. 3:3, 4, 10, 11, and from the rest he furnished a feast for the immense multitude of the people assembled from all parts of the land for fourteen days, ver. 65, 66. In this he imitated the example of David when he removed the ark to Zion, 2 Sam. 6:17, 19. Thus was strikingly typified the spiritual feast which a greater than Solomon has provided for all who believe, by the sacrifice of his blood, Isa. 25:6.

ment offerings, and the fat of the peace-offerings; because the brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.³

65 And at that time Solomon held a feast,⁴ and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt,⁵ before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they blessed⁶ the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant,⁷ and for Israel his people.

CHAPTER IX.

1 ¹ God's covenant with Solomon. 10 The natural presents of Solomon and Hiram. 13 In Solomon's works the Gentiles were his teachers and learners in wisdom. 24 Pharaoh's daughter reared him. 25 Her love. 26 Solomon's yearly solemn sacrifices. 27 His navy fetcheth gold from Ophir.

AND it came to pass, when Solomon had finished the building of the house of the LORD,² and the king's house,³ and all Solomon's desire which he was pleased to do,⁴

2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.⁵

3 And the LORD said unto him, I have heard thy prayer and thy supplication,⁶ that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever;⁷ and mine eyes and my heart shall be there perpetually.⁸

4 And if thou wilt walk before me, as David thy father walked,¹ in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:²

^a 2 Chr. 1. 1. ^b 1 Kings 7. 1. ^c Num. 34. 5. ^d 1 Kings 7. 1. ^e 1 Kings 7. 1. ^f 1 Kings 7. 1. ^g 1 Kings 7. 1. ^h 1 Kings 7. 1. ⁱ 1 Kings 7. 1. ^j 1 Kings 7. 1. ^k 1 Kings 7. 1. ^l 1 Kings 7. 1. ^m 1 Kings 7. 1. ⁿ 1 Kings 7. 1. ^o 1 Kings 7. 1. ^p 1 Kings 7. 1. ^q 1 Kings 7. 1. ^r 1 Kings 7. 1. ^s 1 Kings 7. 1. ^t 1 Kings 7. 1. ^u 1 Kings 7. 1. ^v 1 Kings 7. 1. ^w 1 Kings 7. 1. ^x 1 Kings 7. 1. ^y 1 Kings 7. 1. ^z 1 Kings 7. 1. ^{aa} 1 Kings 7. 1. ^{ab} 1 Kings 7. 1. ^{ac} 1 Kings 7. 1. ^{ad} 1 Kings 7. 1. ^{ae} 1 Kings 7. 1. ^{af} 1 Kings 7. 1. ^{ag} 1 Kings 7. 1. ^{ah} 1 Kings 7. 1. ^{ai} 1 Kings 7. 1. ^{aj} 1 Kings 7. 1. ^{ak} 1 Kings 7. 1. ^{al} 1 Kings 7. 1. ^{am} 1 Kings 7. 1. ^{an} 1 Kings 7. 1. ^{ao} 1 Kings 7. 1. ^{ap} 1 Kings 7. 1. ^{aq} 1 Kings 7. 1. ^{ar} 1 Kings 7. 1. ^{as} 1 Kings 7. 1. ^{at} 1 Kings 7. 1. ^{au} 1 Kings 7. 1. ^{av} 1 Kings 7. 1. ^{aw} 1 Kings 7. 1. ^{ax} 1 Kings 7. 1. ^{ay} 1 Kings 7. 1. ^{az} 1 Kings 7. 1. ^{ba} 1 Kings 7. 1. ^{bb} 1 Kings 7. 1. 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65. The entering in of Hamath; on the north border of Canaan.

INSTRUCTIONS.

1. The most costly and splendid temple without the presence and favor of God, is but a dead mass of useless matter; and the most exact and gorgeous forms of worship, without love and faith in the worshippers, are no more pleasing to him than sounding brass or a tinkling cymbal. 1 Cor. 13:1.

10. When the people of God have dedicated to him a house, and assemble in it to worship him in spirit and in truth, they may expect glorious manifestations of his presence, and rich spiritual joys.

17. To every sincere desire for the promotion of his glory and the good of men, God is witness; and whether it can consistently be now granted or not, he will connect it with great results, and bestow upon it a gracious and glorious reward.

22. Every ruler should be a man of prayer, and on suitable occasions should publicly set the example of acknowledging and adoring God; blessing him for his goodness, and seeking of him those mercies which are needed for rulers and people.

33. The public calamities of a people are caused by their sins; and repentance, reformation, and earnest supplications to God are his appointed means for their removal.

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father,¹ saying, There shall not fail thee a man upon the throne of Israel.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you,² but go and serve other gods, and worship them;

A. M. 3012.

B. C. 962.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this is the reason of the levy which king Solomon raised;^a for to build the house of the LORD, and his own house, and Millo,^b and the wall of Jerusalem,^c and Hazor,^d and Megiddo,^e and Gezer.^f

16 For Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,^g

18 And Baalath,^h and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots,ⁱ and cities for his horsemen, and that which Solomon desired^j to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children that were left after them in the land,^k whom the children of Israel also were not able utterly to destroy,^k upon those did Solomon levy a tribute of bondservice unto this day.^l

22 But of the children of Israel did Solomon make no bondmen:^m but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of Davidⁿ unto her house which Solomon had built for her;^o then did he build Millo.^p

25 ¶ And three times in a year did Solomon

offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar^q that was before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber,^r which is beside Eloth,^s on the shore^t of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir,^u and fetched from thence gold,^v four hundred and twenty talents, and brought it to king Solomon.

CHAPTER X.

1 The queen of Sheba admureth the wisdom of Solomon. 14 Solomon's gold. 16 His targets. 18 The throne of ivory. 21 His vessels. 24 His presents. 26 His chariots and horse. 30 His tribute.

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD,¹ she came to prove him with hard questions.²

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions:³ there was not any thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance⁴ of his ministers, and their apparel, and his cup-bearers,⁵ and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report⁶ that I heard in mine own land of thy acts⁷ and of thy wisdom.

^a Ch. 5:11. ^b 2 Sam. 5:9. ^c Ps. 51:18. ^d Josh. 19:36. ^e Josh. 17:11. ^f Josh. 19:10. ^g Judg. 1:21. ^h Josh. 19:13. ⁱ Josh. 19:11. ^j 2 Chr. 1:6, etc. ^k Josh. 1:23. ^l Heb. the desire of Solomon which he desired. ^m Judg. 3:11. ⁿ Josh. 15:63. ^o 17:12. ^p Judg. 1:23; Ezra 2:5. ^q Lev. 23:39. ^r ch. 3:1.

15. *Levy*; levy of men, ver. 21, and chap. 5:15. *Millo*; a part of the citadel or fortifications of Jerusalem. *Hazor*; in Naphtali. *Megiddo*; in Issachar. *Gezer*; in Ephraim.

17. *Beth-horon*; in the tribe of Benjamin. *Nether*; lower. There were two places of this name, the upper and the lower, with a steep descent between, Josh. 10:11; 16:3.

18. *Baalath*; in the territory of Dan. *Tadmor*; supposed to be the same as Palmyra, a city the ruins of which are still to be seen in the desert east of Damascus.

26. *Ezion-geber*; near the north end of the east branch of the Red sea.

28. *Ophir*; supposed to be some place either in Arabia, or on the Indian ocean.

INSTRUCTIONS.

3. All sincere and hearty supplications to God will be accepted, and all offerings presented in love to him receive a gracious reward.

6. Continued obedience to God is needful in order to the continuance of his favors; and if those who have been distinguished by his mercies rebel against him, they will be distinguished in their punishment.

12. Different men have different tastes, which lead them to follow different occupations and live in different places. Some are attracted by the noise and bustle of cities, others by the stillness and quiet of the country, and both may be

where God calls them, and be mutually serviceable to each other.

18. The most opulent cities, and the most splendid human works, are liable to become a heap of ruins. None should therefore set their hearts on them, but all should secure durable riches and righteousness, treasures in the heavens which will never pass away.

25. All who are distinguished by wealth, power, and influence, should also be distinguished for habitual devotion to God, and regular, conscientious attendance upon his worship.

26. As commerce is a source of wealth, and seamen are exposed to numerous privations, hardships, dangers, and vices, those who are benefited by their services should, in addition to giving them suitable compensation and temporal comforts, furnish them with the Bible and other good books, and as far as practicable with all the means of grace.

CHAPTER X.

1. *Sheba*; supposed to have been a country in the southern part of Arabia near the south end of the Red sea. *Heard of the fame*; probably by the ships that went down from Ezion-geber. *Prove him*; ascertain whether he was as wise as he had been represented to be.

5. *No more spirit*; she was utterly astonished.

7 How well I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the LORD thy God,^a which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.^c

10 And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones:^d there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram,^e that brought gold from Ophir, brought in from Ophir great plenty of almug-trees,^f and precious stones.

12 And the king made of the almug-trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty.^g So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Besides that he had of the merchant-men, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors^h of the country.

16 ¶ And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

17 And he made three hundred shields of beaten gold: three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.ⁱ

18 ¶ Moreover, the king made a great throne

^a Heb. thou hast added wisdom and greatness to. ^b Prov. 9:31. ^c Job 5:7. ^d Ps. 72:2; Prov. 9:15. ^e Ps. 72:10, 15. ^f Job 9:27. ^g Almug-trees, 2 Chr. 2:8. ^h Job 10:11. ⁱ Heb. mans. Heb. a prop. ^j Heb. which he gave her, according to the desire of king Solomon. ^k Or, captains. ^l Or, 14. ^m Job 7:2. ⁿ Heb. on the middle part thereof. ^o Heb. hands. ^p Heb. so. ^q Or, there

11. *Almug-trees*; according to some a species of sandalwood, fine-grained and fragrant, much employed in the East at the present day for elegant articles of cabinet-work.

14. *Six hundred threescore and six talents of gold*; a talent consisted of three thousand shekels. The shekel of silver has been variously estimated at from fifty to sixty cents. This would make the talent of silver from one thousand five hundred to one thousand eight hundred dollars. The talent of gold was many times greater, according to the relative value of gold to that of silver.

17. *Three pounds*; in the Hebrew, *three manehs*, the maneh being generally reckoned at one hundred shekels.

21. *It was nothing accounted of*; that is, silver, from its abundance.

22. *Navy of Tarshish*; some have understood the words, "navy of Tarshish," to mean a navy of ships of a peculiar construction called Tarshish ships, though they might sail to other ports, just as the English word Indianan is used. Others suppose that Solomon and Hiram had two navies, one on the Mediterranean, which went to Tarshish in Spain, the other at Ezion-geber on the eastern arm of the Red sea, which went to Ophir. In the voyage to Tarshish,

of ivory, and overlaid it with the best gold. A. M. 3012
B. C. 961

19 The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ¶ And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance.

28 ¶ And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

^a Heb. silver in them. ^b Gen. 10:4. ^c 2 Chr. 20:36. ^d Or, elephants' teeth. ^e Gen. 12:13. ^f 2 Sam. 17. ^g Heb. the fair of. ^h 1 Pet. 2:6. ⁱ Job 1:5. ^j 2 Chr. 1:14. ^k Heb. gear. ^l Heb. And the going forth of the horses when were Solomon's. ^m 1 Sam. 27:7. ⁿ 2 Chr. 2:6. ^o Heb. hand.

"ivory, apes, and peacocks," could be easily obtained from the northern coast of Africa. Silver was very abundant in Tarshish. This may explain its abundance in Jerusalem in Solomon's day.

24. *All the earth*; people from all surrounding nations.

INSTRUCTIONS.

1. The highest honor and the noblest fame is that which relates to the name of Jehovah, and the greatest wisdom consists in learning and doing his will. Psa. 111:10.

3. The richest and most profitable knowledge that can be communicated, is the knowledge of God and the way of acceptably worshipping him.

7. The blessings which God bestows upon those who love and obey him exceed all human description, and they never can be fully known except by those who receive and enjoy them.

9. Wise and good rulers are manifestations of God's peculiar favor to a people, while foolish and wicked ones are tokens of his wrath.

18. A great increase of wealth is liable to be abused, and instead of leading men to God, to be prostituted to

A. M. 3029
B. C. about 984

CHAPTER XI.

1 Solomon's wives and concubines. 4 In his old age they draw him to idolatry. 9 God threateneth him. 14 Solomon's adversaries were Hadad, who was entertained in Egypt; 23 Rezon who reigned in Damascus; 26 and Jeroboam, to whom Ahijah prophesied. 41 Solomon's acts, reign, and death: Rehoboam succeeded him.

BUT king Solomon loved many strange women, together with* the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods:° Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.°

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God,° as was the heart of David his father.°

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom,† the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went not fully after† the LORD, as did David his father.

7 Then did Solomon build a high place° for Chemosh the abomination of Moab,† in the hill that is before Jerusalem, and for Molech the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon,§ because his heart was turned from the LORD God of Israel, which had appeared unto him twice.°

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee,§ and thou hast not kept my covenant and my statutes,† which I have commanded thee, I will surely rend the kingdom from thee,‡ and will give it to thy servant.°

12 Notwithstanding, in thy days I will not do it for David thy father's sake:‡ but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom;° but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.°

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite:° he was of the king's seed in Edom.

* Or, besides. a Exod. 31 16. Deut. 7:3, 4. b Deut. 17 17; Neh. 13:26. c ch. 8 41. d ch. 9 4. † Called Molech, ver. 7. ‡ Heb. fulfilled not after Num. 14 21. § Num. 33 32; 2 Kings 23 13. ¶ Num. 21:29; Judg. 11:21. g Ps. 75 38. h Gen. 35:9, 2. i Heb. with thee. j Isa. 29 13, 14. k ver. 31. l ch. 12 16, 26. m Gen. 21:21; 2 Kings 20 17, 19; 22 19, 20. n ver. 39;

purposes of personal aggrandizement, external pomp, magnificence, and show.

24. The possession of peculiar wisdom lays men under peculiar obligations to glorify God by instructing their fellow-men, and promoting their highest welfare.

CHAPTER XI.

1. Strange women; women of foreign nations.

15 For it came to pass, when David was in Edom,° and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;°

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom;)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.

18 And they arose out of Midian,† and came to Paran:° and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him victuals, and gave him land.

19 And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.°

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead,° Hadad said to Pharaoh, Let me depart,† that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing:‡ howbeit let me go in any wise.

23 ¶ And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:°

24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah:° and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat,° an Ephraimite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.°

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo,‡ and repaired† the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valor: and Solomon seeing the young man that he was industrious,† he made him ruler over all the charge† of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet

2 Sam. 7:15. a Deut. 12:11. b 1 Chr. 5:26. c 2 Sam. 8:14; 1 Chr. 1:12, 13. d Num. 24:19; Deut. 20:13. e Gen. 25:2, 4; Exod. 2:15. f Gen. 21:21. g Gen. 41 45. h ch. 2 10, 31. i Heb. Send me away. j H-b. Not. k 2 Sam. 8 3. l 2 Sam. 10:8, 13. m ch. 12:2; 2 Chr. 13:6. n 2 Sam. 20:21. o ch. 9 21. p Heb. closed. q Heb. did work. r Heb. burden.

5. Milcom; supposed to be the same as Molech. Ver. 7. Abomination; idol-god.

11. Thy servant; Jeroboam.

13. One tribe; Judah, including also Benjamin.

15. Every male; all that he could capture.

16. Paran; south of Palestine, between Edom and Egypt.

22. Zereda; in the tribe of Ephraim.

26. Shiloh; a native or inhabitant of Shiloh.

Abijah the Shilonite found him in the way;^a and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Abijah caught the new garment that was on him, and rent it in twelve pieces:^b

31 And he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Bebold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:^c

32 But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon,^d and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

34 Howbeit I will not take the whole kingdom out of his hand;^e but I will make him prince all the days of his life for David my servant's sake,^f whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand,^g and will give it unto thee, even ten tribes.

36 And unto his son will I give one tribe,^h that David my servant may have a lightⁱ always before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign, according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments,^j as David my servant did; that I will be with thee,^k and build thee a sure house,^l as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.^m

38. Build thee a sure house; cause his posterity to reign after him.

41. The book; a record which was kept of the transactions of his reign.

INSTRUCTIONS.

1. The union for life of one man with one woman, according to the appointment of God, is essential to the highest excellence, usefulness, and happiness in life; and the neglect or violation of the original institution of marriage is a source of many of the most direful evils to which men on the earth are exposed.

2. However great the blessings which any one may have enjoyed, and however well he may in times past have improved them, yet, if left to himself, he is liable to depart from God, and to fall into the most abominable transgressions.

4. Licentiousness weakens the understanding, corrupts the affections, stupefies the conscience, hardens the heart, and debases all the powers of the human soul. No talents, acquisitions, or renown, can keep the soul which is under its power from the practice of the most degrading and destructive sins.

9. The practice of iniquity shows that the heart is turned

40 Solomon sought therefore to kill Jeroboam,ⁿ and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?^o

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER XII.

1 The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam and his sons, and to receive him. 2 Jeroboam rebuked the old men, and exhorted the young men, and they chose him. 3 He then tribes meeting, and Rehoboam, and made Rehoboam a king. 4 Rehoboam's army is forbidden by Shechem. 5 Rehoboam's strength is increased by cities, and by the industry of the two calves.

AND Rehoboam went to Shechem:^a for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt,^b heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous:^c now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived,^d and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt

1 Or, words, or things. 2 2 Chr 9:28-31. 3 Heb. days. 4 Called Rehoboam. 5 1 Chr 11:17. 6 2 Chr 10:1, etc. 7 ch. 11:26, 40. 8 ch. 4:7; 3:15, 4 Sam. 8:11-15. 9 Job 12:12.

away from God, and subjects the soul to his just indignation. No previous favors, and no fulness or variety of earthly blessings, can then preserve it from trouble and sorrow.

25. The wickedness of rulers tends greatly to corrupt their people, and often brings on them numerous long and dreadful calamities.

31. When rulers and people become corrupt, public peace and prosperity will decline, and divisions, revolutions, and bloodshed may be expected to follow.

34. God is merciful and gracious, not willing that men should perish, but that they should come to repentance; and punishments are sometimes delayed, and children suffered to live in the enjoyment of manifold blessings, out of regard to the piety and faithfulness of parents.

38. The promises of God are connected with obedience. If men walk in his ways, blessings will be granted, and may go down increasing to their children. But if they rebel against him, they forfeit his favor, and may deprive not only themselves, but their posterity, of his mercies.

CHAPTER XII.

1. Shechem; in the tribe of Ephraim. Ver. 25.

7. Be a servant; comply with their wishes.

A. M. 2029
B. C. about
9.5 be a servant unto this people this day,^a and wilt serve them, and answer them, and speak good words to them;^b then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.^c

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly,^d and forsook the old men's counsel that they gave him;^e

14 And spake to them after the counsel of the young men,^f saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD,^g that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.^h

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David?ⁱ neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram,^k who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed^l to get him up to his chariot, to flee to Jerusalem.

^a Mark 10:43, 14. ^b Prov. 15:1. ^c Ezek. 2:6. ^d Heb. hardly. ^e Prov. 10:13, 32; Eccl. 10:12; Jas. 3:17. ^f Prov. 14:29. ^g 1 Chr. 22:4, 5. ^h Exod. 21; Judg. 14:1; 1 Chr. 22:7, 29; Amos 3:6. ⁱ Ch. 11:11, 31. ^j 2 Sam. 20:1. ^k 1 Ch. 11:13, 26. ^l Ch. 4:6; 5:14. ^m Heb. strengthened himself. ⁿ 1 Chr. 10:1; 2 Kings 17:21. ^o Hos. 11:12. ^p 2 Chr. 11:1, etc. ^q v. 17.

15. The cause was from the Lord; he so ordered events in his providence as to fulfil his declarations. Ver. 24.

16. The tribute; the revenue of the kingdom.

25. Penuel; east of Jordan, on the river Jabbok.

27. If this people go up to do sacrifice; according to the Mosaic law all the males throughout Israel were required to go up to Jerusalem three times a year to the national feasts. Jeroboam feared the influence of these annual visits upon the people, and determined to prevent them by corrupting the public worship of God. Thus he set

19 So Israel rebelled^r against the house of David unto this day.^s

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.^t

21 ¶ And when Rehoboam was come to Jerusalem,^u he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me.^v They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim,^w and dwelt therein; and went out from thence, and built Penuel.^x

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem,^y then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold,^z and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.^{aa}

29 And he set the one in Beth-el,^{ab} and the other put he in Dan.^{ac}

30 And this thing became a sin:^{ad} for the people went to worship before the one, even unto Dan.

31 And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.^{ae}

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah,^{af} and he offered upon the altar.^{ag} So did he in Beth-el, sacrificing^{ah} unto the calves that he had made: and he placed in

^r 15. ^s Judg. 9:45. ^t Judg. 8:17. ^u Deut. 12:5, 14. ^v 2 Kings 10:29; 17:16. ^w Ezek. 32:4. ^x Gen. 28:19. ^y Judg. 18:29; Amos 5:14. ^z Ch. 13:34; 1 Sam. 28:15. ^{aa} Num. 3:16; 2 Kgs 17:24; Ezek. 41:6-9. ^{ab} Lev. 23:33, 34. ^{ac} Or, went up to the altar. ^{ad} Ch. 10 sacrifice.

the supposed interests of his own family above the authority of God and the religious welfare of the people. They shall kill me; this was in direct contradiction to what God had said, showing that he did not believe him. Ch. 11:38. 29. Beth-el; in the south part of his kingdom. Dan; in the north part.

31. A house of high places; a temple for the idolatrous worship at Dan, which the sacred writer first describes.

32. The eighth month; called Bul, and answering to a part of October and November. Like unto the feast; the feast

Beth-el the priests of the high places which he had made.^a

33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart: and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

CHAPTER XIII.

[illegible]

AND behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn^f incense.^d

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.^a

3 And he gave a sign the same day,^f saying, This is the sign which the LORD hath spoken: Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him.^a And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.^h

6 And the king answered and said unto the man

^a Amos 7:13. ^b Chr. went up to the altar. ^c Num 15:39. ^d Heb. to burn. ^e 1 Chr. 1:1. ^f 1 Chr. 1:1. ^g 1 Chr. 1:1. ^h 1 Chr. 1:1. ⁱ 2 Kings 23:15-20. ^j Isa 7:11. ^k 1 Chr. 2:2. ^l 1 Chr. 2:1. ^m 1 Chr. 1:22. ⁿ 2 Chr. 16:10, 18-25, etc.; 25:15, 16. ^o Ps 107:1. ^p Jer 22:24. ^q Amos 7:10-17. ^r Matt 25:10; John 13:20, Acts

of tabernacles, celebrated in Jerusalem a month earlier. Lev. 23:39-44. *So did he in Beth-el*; as he had done in Dan. The writer now proceeds to describe the idolatrous institutions at Beth-el.

INSTRUCTIONS.

4. Governments should exist for the good of the people, and this should be sought in all their acts.

7. No enlightened and patriotic people can permanently be governed by mere force or fear. Every wise ruler will therefore endeavor to conciliate his people, and secure their confidence and love. This, old men who have long observed the course of events and are well acquainted with human nature, feel much more deeply than young men.

10. Young men, especially those who have grown up in luxury and dissipation, without restraint, and under the influence of bad examples, are apt to be proud, self-confident, and overbearing; not only fond of power, but of making a display of it, and accomplishing their objects not by truth, reason, and moral influence, but by force.

15. When God leaves a man, especially a ruler, to follow pernicious counsels and his own wicked inclinations, it is

of God, Entreat now the face of the LORD ^{A. M. 321} thy God,^a and pray for me, that my hand may be restored to me again. And the man of God besought the LORD,^a and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.¹

8 And the man of God said unto the king, If thou wilt give me half thy house,* I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread,¹ nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Bethel; and his sons¹ came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king; them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass; and he rode thereon.

14 And went after the man of God, and found him sitting under an oak : and he said unto him, *Art thou the man of God that camest from Judah?* And he said, *I am.*

15 Then he said unto him, Come home with me,
and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:^m

17 For it was^r said to me by the word of the LORD,ⁿ Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as

6:12 *h* ver 3. *Exod* 8:8; *Num* 21:7; *Acts* 8:21; *Jas* 5:16. *¶* *Heb*, *the face of the Lord*. *1 Sam* 9:7; *2 Kings* 5:15. *h* *Num*, 22:18; 24:13. *1 Chr* 5:11. *1 Heb* *son*. *m* ver 8, 9. *¶* *Heb*, *a word was*. *n* *ch*, 20:35. *1 Thess*, 4:15.

evident that he is preparing to punish him, and those who are partakers in his sins.

20. In the appointment of rulers, the agency of men and the agency of God are both concerned; and while the heart of man deviseth his way, the counsel of the Lord shall stand.

27. Unbelief of God's declarations is a most fruitful source of trouble; and the wicked courses which men take to avoid apprehended evils, are often the means of bringing those evils upon them.

30. Wicked rulers often wish to govern the church as well as the state, and to have no ministers of religion except such as will regard them more than God.

CHAPTER XIII.

1. *By the word of the Lord*; at his command.

2. Offer the priests of the high places; kill them, and burn their bones on the altar. 2 Kings 23:20. *Men's bones shall be burnt upon thee; the bones of men long since dead.* 2 Kings 23:16.

3. *A sign*; a miracle, to show that God had sent him.
Ver. 5.

^a ^M ^{30:29} thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thy house, that he may eat bread and drink water. *But he lied unto him.^a*

19 So he went back with him, and did eat bread in his house, and drank water.^b

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,^c

22 But earnest back, and hast eaten bread and drunk water in the place,^d of the which the LORD did say to thee, Eat no bread, and drink no water; ^e thy carcass shall not come unto the sepulchre of thy fathers.^f

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him;^g and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, *It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn^h him, and slain him, according to the word of the LORD, which he spake unto him.^a*

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the

carcass: the lion had not eaten the carcass, nor tornⁱ the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, *saying*, Alas, my brother!^j

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones.^k

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria,^l shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way,^m but made againⁿ of the lowest of the people priests of the high places:^o whosoever would, he consecrated him,^p and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy *it* from off the face of the earth.^q

CHAPTER XIV.

1 Abijah being sick, Jeroboam sendeth his wife disguised, with presents to the prophet Ahijah at Shiloh. 5 Ahijah, forewarned by God, denounceth God's judgment. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijah succeedeth Rehoboam.

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that *I should be* king over this people.^a

3 And take with thee^b ten loaves,^c and cracknels,^d and a cruse^e of honey, and go to him: he shall tell thee what shall become of the child.

^k ch. 16:24. ^l ch. 12:31, 32; 2 Chr. 11:15; 13:9. ^m Heb. *returned and made*. ⁿ 2 Tim. 3:13. ^o Heb. *filled his hand*; Judg. 17:12. ^p ch. 14:10; Prov. 13:6. ^q ch. 11:31. ^r Heb. *in thy hand*. ^s 1 Sam. 9:7, 8. ^t Or, *cakes*. ^u Or, *bottle*.

him more than all earthly good, and no temptations should induce them to swerve from following his directions.

15. God's people are sometimes tempted to disobey him, but they are never forced to do it; and if they do it, they displease him, and subject themselves to his rebuke.

19. When God has clearly made known his will, we are not to follow the opposing counsels of men, however plausible they may seem.

24. As no one knows the time or manner of his death, all should so live as to be prepared at any time to meet it, and hear the joyful sentence, Well done, good and faithful servant; enter thou into the joy of thy Lord.

30. When those we have injured are dead, the recollection of our influence over them often gives us poignant sorrow.

33. We are often reminded that no mercies or judgments, promises or threatenings, without the grace of God, will lead men to forsake their sins and turn to him; and that whatever be his dealings, they will continue in transgression till they perish.

CHAPTER XIV.

3. *Cracknels*; a kind of cakes.

^a Isa. 9:15; Jer. 23:12. ^b Deut. 13:1, 3, 5; 1st 29; Acts 4:19. ^c Num. 20:12, 1; 1 Sam. 13:13, 14; 15:21. ^d ver. 19. ^e ver. 9. ^f ver. 30, ch. 14:13; 20:17, 21; 29; Isa. 11:1-21; Jer. 22:18, 19. ^g ch. 20:36; Prov. 22:13; 26:13. ^h Heb. *broken*. ⁱ ver. 9. ^j Heb. *broken*. ^k Jer. 22:18. ^l 2 Kings 23:16-19.

19. *He went back*; instead of following the command of God: he had received his directions from God, and had no right to deviate from them until God himself had countermanded them. That God had done so, he had no sufficient evidence.

32. *Samaria*; a part of Canaan which lay between Judea and Galilee.

INSTRUCTIONS.

1. Shrewd worldly politicians know that men must have some religion, and they encourage that which they think will increase and perpetuate their power. But in substituting one of their own devising for that which God requires, they incur his wrath and accelerate their own ruin.

3. When God sends a message to men, he gives such evidence that it comes from him as ought to convince, and if rightly treated, will convince them; and if it does not, it is their own fault.

6. God can easily and quickly bring the most bitter persecutors of his people into such a condition that they will earnestly desire and implore their help.

8. The messengers of God should show that they regard

4 And Jeroboam's wife did so, and arose, and went to Shiloh,^a and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.^b

5 And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son: for he is sick; thus and thus shall thou say unto her: for it shall be, when she cometh in, that she shall begin herself to be another woman.^c

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy^d tidings.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,^e

8 And rent the kingdom away from the house of David, and gave it thee;^f and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;^g

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images,^h to provoke me to anger,ⁱ and hast cast me behind thy back:^j

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall,^k and him that is shut up and left in Israel,^l and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat;^m and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.

12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.ⁿ

13 And all Israel shall mourn for him, and bury

him: for he only of Jeroboam shall come to the grave,^o because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam.^p

14 Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day;^q but what? even now.

15 For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land,^r which he gave to their fathers, and shall scatter them beyond the river,^s because they have made their groves,^t provoking the Lord to anger.

16 And he shall give Israel up because of the sins of Jeroboam,^u who did sin, and who made Israel to sin.^v

17 And Jeroboam's wife arose, and departed, and came to Tirzah;^w and when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.^x

19 And the rest of the acts of Jeroboam, how he warred,^y and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept^z with his fathers, and Nadab his son reigned in his stead.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign,^{aa} and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there.^{ab} And his mother's name was Naamah an Ammonitess.

22 And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed,^{ac} above all that their fathers had done.

23 For they also built them high places,^{ad} and

^a Gen. 11:31. ^b Heb. send to his brethren. ^c Gen. 27:1. Rom. 12:3. ^d Ps. 119:14. ^e Heb. hard. ^f Jer. 16:2. ^g Jer. 13:13. ^h Jer. 15:5. ⁱ Jer. 12:29. ^j Jer. 11:15. ^k Jer. 10:24. ^l Jer. 9:24. ^m Jer. 10:24. ⁿ Jer. 10:24. ^o Jer. 10:24. ^p Jer. 10:24. ^q Jer. 10:24. ^r Jer. 10:24. ^s Jer. 10:24. ^t Jer. 10:24. ^u Jer. 10:24. ^v Jer. 10:24. ^w Jer. 10:24. ^x Jer. 10:24. ^y Jer. 10:24. ^z Jer. 10:24. ^{aa} Jer. 10:24. ^{ab} Jer. 10:24. ^{ac} Jer. 10:24. ^{ad} Jer. 10:24.

^a Jer. 10:24. ^b Jer. 10:24. ^c Jer. 10:24. ^d Jer. 10:24. ^e Jer. 10:24. ^f Jer. 10:24. ^g Jer. 10:24. ^h Jer. 10:24. ⁱ Jer. 10:24. ^j Jer. 10:24. ^k Jer. 10:24. ^l Jer. 10:24. ^m Jer. 10:24. ⁿ Jer. 10:24. ^o Jer. 10:24. ^p Jer. 10:24. ^q Jer. 10:24. ^r Jer. 10:24. ^s Jer. 10:24. ^t Jer. 10:24. ^u Jer. 10:24. ^v Jer. 10:24. ^w Jer. 10:24. ^x Jer. 10:24. ^y Jer. 10:24. ^z Jer. 10:24. ^{aa} Jer. 10:24. ^{ab} Jer. 10:24. ^{ac} Jer. 10:24. ^{ad} Jer. 10:24.

8. Followed me with all his heart; not that he did not commit great transgressions, but he repented of them, and was sincerely devoted to the service of God.

9. Cast me behind thy back; treated him as unworthy of regard.

13. Come to the grave; be buried with respect.

14. Even now; what he predicted was certain and near.

15. As a reed is shaken; they would be subject to perpetual commotions. Beyond the river; the river Euphrates. 2 Kings 15:29.

17. Tirzah; where Jeroboam lived, supposed to have been near Shechem.

19. The book of the Chronicles of the kings of Israel; see the introductory remarks to this book.

21. To put his name there; as the place where he would be publicly inquired of and worshipped.

INSTRUCTIONS.

1. Parents are often punished in the sickness of their children, and should be led by it to repentance of their sins, and hearty consecration of themselves to the service and glory of God.

2. Men who profess to believe that God is acquainted with all things, often act as if they hoped to deceive him; but all such efforts are vain, and will end in disappointment and sorrow.

3. Men are frequently more anxious to know the secret purposes of God, than to know his will for the sake of doing it.

5. Though age and infirmities may lessen or destroy the human senses, God can, and if men are disposed to obey him, he will, reveal to them all they need to know in order to understand and do their duty.

7. A man's guilt is aggravated in proportion to the blessings he has abused; and in the same proportion, unless he repent, will be his punishment.

8. In reading the Bible, we are often called to witness that many things which take place in the course of providence and are accomplished by human instrumentality, are spoken of as done by God. Ver. 14, 15; Jer. 51:39.

10. By obedience to God, parents may be the means of bringing on their children great blessings, and by disobedience, great evils. Chap. 11:38.

22. The course of human nature left to itself is down-

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B.C. 972 images,* and groves,^a on every high hill, and under every green tree.^b

24 And there were also sodomites in the land:^c and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:^d

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.^e

27 And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard,^f which kept the door of the king's house.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.^g

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam^h his son reigned in his stead.

CHAPTER XV.

1 Abijam's wicked reign. 7 Asa succeedeth him. 9 Asa's good reign. 16 The war between Baasha and him causeth him to make a league with Ben-hadad. 23 Jehoshaphat succeedeth Asa. 25 Nadab's wicked reign. 27 Baasha conspiring against him executeth Abijah's prophecy. 31 Nadab's acts and death. 33 Baasha's wicked reign.

NOW in the eighteenth year of king Jeroboam the son of Nebat, reigned Abijam over Judah.ⁱ

2 Three years reigned he in Jerusalem. And his mother's name was Maachah,^j the daughter of Abishalom.^k

3 And he walked in all the sins of his father, which he had done before him: and his heart was

not perfect with the LORD his God, as the heart of David his father.^l

4 Nevertheless for David's sake did the LORD his God give him a lamp^m in Jerusalem;ⁿ to set up his son after him, and to establish Jerusalem:

5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.^o

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his mother's^p name was Maachah, the daughter of Abishalom.

11 And Asa did that which was right in the eyes of the LORD, as did David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed^q her idol,^r and burnt it by the brook Kidron.^s

14 But the high places were not removed:^t nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the things^u which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah,^v and built Ramah,^w that he might not suffer any to go out or come in to Asa king of Judah.^x

* Or, standing images, or statues. a 2 Kings 17:9, 10. b Isa. 57:5. Jer. 3:13. c Deut. 23:17; 2 Kings 23:7. d 2 Chr. 12:2, etc. e ch. 10:17. f Heb. runners. g ch. 12:24; 15:6. h Abijah, 2 Chr. 13:16; Abia, Matt. 1:7. i 2 Chr. 13:1, etc. j Micaiah the daughter of Uriah, 2 Chr. 13:2. k 2 Chr.

11:30-32. l Abshalom, 2 Chr. 11:21. m ch. 11:4. n Or candle; ch. 11:36. o 2 Chr. 21:7. p 2 Chr. 14:1, etc. q That is, grandmother's; ver. 2. r Heb. cut off. s 2 Chr. 15:16, etc. t Exod. 32:20. u ch. 22:43. v Heb. holy. w 2 Chr. 16:1, etc. x Josh. 18:25. y ch. 12:27.

ward from bad to worse, and the most highly exalted by privileges and blessings, when not restrained by divine grace, will become the most wretched and debased by their crimes.

CHAPTER XV.

2. Maachah, the daughter of Abishalom; in 2 Chron. 13:2, the mother of Abijah (Abijah) is said to be Michaiah, the daughter of Uriel. This may perhaps be explained on the supposition that Michaiah is another name borne by Maachah; and that she was the granddaughter of Abishalom, and the daughter of Uriel.

3. Perfect; sincerely devoted to God.

4. A lamp; continue to him the kingdom.

5. Turned not aside from any thing; not in such a wicked and notorious manner in any thing else; and for that he heartily condemned himself, and most sincerely repented. Psa. 51.

10. His mother's name; that is, as we must necessarily understand, his grandmother's name, ver. 2.

13. Made an idol in a grove; rather, an idol to Ashterah, that is, Ashtoreth. Kidron; a torrent-bed on the east side of Jerusalem, between the city and the mount of Olives; the same as Cedron, John 18:1.

14. The high places were not removed; of both Asa and Jehoshaphat his son it is said that they took away the high places, 2 Chron. 14:3; 17:6; and yet it is said of both, that during their reign the high places were not taken away. See, besides the present verse, chap. 22:43; 2 Chr. 15:17; 20:33. Some have supposed that in one case the reference is to high places where idols were worshipped, and in the other to high places for the worship of Jehovah. But perhaps the more probable meaning is, that while these two kings did what lay in their power to remove the high places, they could not wholly extirpate them.

17. Built Ramah; commenced the work of fortifying it. Ramah was in the tribe of Benjamin, a short distance north of Jerusalem. Baasha's object in doing this was to command the road to and from Jerusalem on the north.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus,^a saying,

19 *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart^b from me.*

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon,^c and Dan,^d and Abel-beth-maachah,^e and all Chinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* exempted:^f and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin,^g and Mizpah.^h

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.ⁱ

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat^j his son reigned in his stead.^k

25 ¶ And Nadab the son of Jeroboam began to reign^l over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon,¹ which *belonged* to the Philistines:² for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that*

he smote all the house of Jeroboam; he *left* not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite:³

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.⁴

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.^m

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the Lord, and walked in the way of Jeroboam,ⁿ and in his sin wherewith he made Israel to sin.^o

CHAPTER XVI.

1, 7 Jehu's prophecy against Baasha. 6 Elah succeeded him. 8 Zimri conspiring against Elah succeeded him. 11 Zimri executed Jehu's prophecy. 15 Omri made king by the soldiers, forced Zimri desperately to burn himself. 21 The kingdom being divided, Omri prevailed against Tibni. 23 Omri built Tirzah. 25 His wicked reign. 27 Baasha succeeded him. 29 Ahab's most wicked reign. 34 Joshua's curse upon Hiel the builder of Jericho.

THEN the word of the Lord came to Jehu^a the son of Hanani against Baasha,^a saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel;^b and thou hast walked in the way of Jeroboam,^c and hast made my people Israel to sin;^d to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house;^e and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat;^f and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?^g

6 So Baasha slept with his fathers, and was buried in Tirzah:^h and Elah his son reigned in his stead.

29, 14, 33, 34. ^a ch. 14, 16. Isa. 14. ^b ver. 7. ^c 2 Chr. 19:2; 20:31. ^d ch. 15:31. ^e ch. 14:7. ^f ch. 15:34. ^g Matt. 5:19. ^h ver. 11; ch. 21:21, 22. ⁱ ch. 14:11. ^j 2 Chr. 16:1, etc. ^k ch. 15:21.

18. When men, instead of trusting in God and doing his will, apply to the wicked for help and devote to them what should be devoted to him, though they may sometimes gain temporary relief, yet it will in the end be very likely to increase their trouble.

23. However long any may live, and however much in the providence and by the grace of God they may be favored, they are constantly liable to disease and death. Nothing should hinder them from being habitually ready to close life, and enter upon the retributions of eternity. Eccl. 8:6-13; 12:1.

29. One set of wicked men, in the prosecution of their wicked objects, may without intending it bring on other wicked men punishments which God has denounced. Isa. 44:28; 45:1-5; Dan. 5:30, 31.

^a ch. 11:21, 24. ^b Heb. *go up*. ^c 2 Kings 15:26. ^d 2 Chr. 15:29. ^e 2 Sam. 20:14. ^f Heb. *free*. ^g Josh. 18:26. ^h 2 Chr. 16:12. ⁱ Called *Joseph's* Matt. 1:8. ^j 2 Chr. 17:1, etc. ^k Heb. *reigned*. ^l ch. 14:14. ^m ch. 16:1. ⁿ 2 Chr. 14:21. ^o ch. 14:16. ^p ch. 14:22. ^q ver. 16. ^r ch. 12:28.

18. *Damascus*; the capital of Syria.

20. *Ijon*—*Dan*—*Abel-beth-maachah*—*Chinneroth*; places in the north part of Israel, next to Syria.

27. *Gibbethon*; in the tribe of Dan, but occupied by the Philistines.

29. *The saying of the Lord*; chap. 14:14.

INSTRUCTIONS.

8. Sometimes very pious parents are followed by very wicked children, and very wicked parents by very pious children.

13. No affection or regard for earthly relatives or friends, however exalted, should lead us to encourage or connive at their sins, or hinder us from using all proper means to prevent their injurious influence.

A. M. 2074. 7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha,^a and against his house,^b even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands,^c in being like the house of Jeroboam; and because he killed him.^d

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri,^e captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza,^f steward of^g his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall,^h neither of his kinsfolks, nor of his friends.ⁱ

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by^j Jehu the prophet.^k

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger^l with their vanities.^l

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah.^k And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.^l

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire,^m and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.ⁿ

20 Now the rest of the acts of Zimri, and his

treason that he wrought, *are* they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts:^o half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel,^p twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.^q

25 ¶ But Omri wrought evil in the eyes of the LORD,^r and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin,^s to provoke the LORD God of Israel to anger with their vanities.^t

27 Now the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.^u

31 And it came to pass, as if it had been a light thing^v for him to walk in the sins of Jeroboam the son of Nebat,^w that he took to wife Jezebel^x the daughter of Ethbaal king of the Zidonians,^x and went and served Baal, and worshipped him.^y

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove,^z and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.^a

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.^b

^a Ver. 1. ^b Exod. 20:5. ^c ver. 13. ^d ch. 15:27-29. ^e 2 Kings 9:31. ^f Navum 1:10. ^g Heb. *which was over*. ^h 1 Sam. 25:22. ⁱ Or. *both his kinsmen and his friends*. ^j Heb. *by the hand of*. ^k ver. 3. ^l ch. 15:30. ^m Deut. 32:21. ⁿ 1 Sam. 12:21. ^o Isa. 41:29. ^p Jon. 2:5. ^q Rom. 1:21-23. ^r 1 Cor. 8:1. ^s 10:19. ^t ver. 8. ^u ch. 15:27. ^v 2 Sam. 17:23. ^w Psa. 9:16. ^x ch. 12:22. ^y 15:26, 34. ^z Prov. 28:2. ^a Isa. 9:19-21. ^b 10:2. ^c Matt. 12:25. ^d 2 Chr. 22:2.

¹ Heb. *Shomeron*. ² ch. 13:32. ³ 2 Kings 17:24. ⁴ John 4:4. ⁵ Acts 8:5-8. ⁶ Mic. 6:16. ⁷ ver. 19. ⁸ ver. 13. ⁹ Acts 14:15. ¹⁰ ver. 33. ¹¹ Heb. *was it a light thing*. ¹² Ezek. 8:17. ¹³ 16:17. ¹⁴ Deut. 7:3. ¹⁵ Josh. 21:12, 13. ¹⁶ Judge. 18:7. ¹⁷ ch. 21:35. ¹⁸ 2 Kings 10:15, etc. ¹⁹ 17:16. ²⁰ 2 Kings 13:6. ²¹ 17:10. ²² 1 J. 17:1, 2. ²³ ver. 30. ²⁴ ch. 21:25. ²⁵ Josh. 6:26. ²⁶ Matt. 34:35.

CHAPTER XVI.

7. *Killed him*; not Jeroboam himself, but his posterity. Chap. 15:27-29. Though God had foretold, chap. 14:14, that Baasha would do this, and it was beforehand certain that he would, yet he was just as wicked and guilty in doing it as if it had not been foretold, or had not been certain.

13. *Vanities*; here used, as often elsewhere, of the false gods which the people substituted for Jehovah the only living and true God. The idols themselves and the confi-

dence which the people reposed in them were alike vain and profitless. "The stock is a doctrine of vanities." Jer. 10:8.

24. *The hill Samaria*; a beautiful hill lying a few miles north-west of Shechem, and compassed all round by a deep broad valley. It was very suitable for the capital of the Israelitish kingdom, being a strong, as well as a central position. *Called the name—Samaria*; in the Hebrew, Shomeron, from Shemer.

31. *Baal*; the chief idol of the Zidonians.

34. *Beth-elite*; one who lived in Beth-el, where Jeroboam

CHAPTER XVII.

1 *And Elijah the Tishbite, who was of the in-*

AND Elijah^a the Tishbite, *who was of the in-*
habitants of Gilead, said unto Ahab, *As the*
Lord God of Israel liveth, before whom I stand,
there shall not be dew nor rain these years;^b but
according to my word.

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee eastward, and
hide thyself by the brook Cherith, that is before
Jordan.

4 And it shall be, that thou shalt drink of the
brook; and I have commanded the ravens to feed
thee there.^d

5 So he went and did according unto the word
of the Lord: for he went and dwelt by the brook
Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh
in the morning, and bread and flesh in the even-
ing;^e and he drank of the brook.

7 And it came to pass after a while,^f that the
brook dried up, because there had been no rain in
the land.

8 ^g And the word of the Lord came unto him,
saying,

9 Arise, get thee to Zarephath,^h which *belongeth*
to Zidon, and dwell there: behold, I have com-
manded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And
when he came to the gate of the city, behold, the
widow woman *was* there gathering of sticks: and
he called to her, and said, Fetch me, I pray thee,
a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called
to her, and said, Bring me, I pray thee, a morsel
of bread in thy hand.

12 And she said, *As the Lord thy God liveth, I*
have not a cake, but a handful of meal in a barrel,

and a little oil in a cruse: and behold, I ^a ^b ^c ^d ^e ^f ^g ^h
am gathering two sticks, that I may go in
and dress it for me and my son, that we may eat
it, and die.ⁱ

13 And Elijah said unto her, Fear not; *go and*
do as thou hast said; but make me thereof a little
cake first;^j and bring it unto me, and after make
for thee and for thy son.

14 For thus saith the Lord God of Israel, The
barrel of meal shall not waste, neither shall the
cruse of oil fail, until the day that the Lord send-
eth^k rain upon the earth.

15 And she went and did according to the say-
ing of Elijah: and she, and he, and her house, did
eat many days.^l

16 And the barrel of meal wasted not, neither
did the cruse of oil fail, according to the word of
the Lord, which he spake by^m Elijah.

17 ⁿ And it came to pass after these things,
that the son of the woman, the mistress of the
house, fell sick; and his sickness was so sore, that
there was no breath left in him.

18 And she said unto Elijah, What have I to do
with thee,^o O thou man of God? art thou come
unto me to call my sin to remembrance,^p and to
slay my son?

19 And he said unto her, Give me thy son. And
he took him out of her bosom, and carried him up
into a loft, where he abode, and laid him upon his
own bed.

20 And he cried unto the Lord, and said, O Lord
my God, hast thou also brought evil upon the wid-
ow with whom I sojourn, by slaying her son?

21 And he stretched^q himself upon the child
three times, and cried unto the Lord;^r and said,
O Lord my God, I pray thee, let this child's soul
come into him^s again.

22 And the Lord heard the voice of Elijah; and
the soul of the child came into him again, and he
revived.

^a Heb. *Elzeban*, or *Elzeban*. ^b *Rivers*, Luke 1:17, 4:25. ^c 2 Kings 3:14.
^d *For*, 10. ^e *For*, 1:25, Jas. 5:17. ^f *For*, 14:20. ^g *For*, 37:19, 10.
^h *For*, 1:17, 18. ⁱ *For*, 6:1-14, Luke 22:25, Heb. 1:5-6. ^j *For*,
the *entire* days. ^k *Called* *Sarepta*, Luke 1:26, 4:26. ^l *For*, 21:19.

Jer. 14:18; Lam. 4:9. ^m *For*, 3:9-10; Mark 9:41; Heb. 6:10. ⁿ *For*,
the *entire* days. ^o *For*, 1:25, Jas. 5:17. ^p *For*, 1:25, Jas. 5:17. ^q *For*,
the *entire* days. ^r *Called* *Sarepta*, Luke 1:26, 4:26. ^s *For*, 21:19.

had put one of his golden calves. Chap. 12:29. *The word*
of the Lord; spoken more than four hundred years before.
Josh. 6:26.

INSTRUCTIONS.

2. By whatever means and in whatever way any are
exalted to power, authority, or influence, there is an im-
portant sense in which their elevation is of the Lord; and
all their increase of power increases their obligations to
honor him and do good, and if they do not, increases their
guilt and their exposure to speedy and awful ruin.

3. Initiation of predecessors in wickedness prepares the
way for similarity in punishment.

7. Wicked men may by their wickedness fulfil the dec-
larations of God and be executioners of his wrath on his
enemies, without lessening their guilt or their exposure
to his just indignation.

9. Those who use as a beverage intoxicating liquor, are
not only in danger of forming an intemperate appetite, but
of becoming intoxicated, and while in that state being
summoned to the bar of God.

13. Those who not only sin themselves, but who, by
fear, favor, or any temptation, induce others to sin, become
peculiarly offensive to God and obnoxious to his wrath.

18. A man's pride and cowardice may be so great as to
lead him to kill himself; or in a duel, or some other equal

ly foolish and wicked way, expose himself to be killed by
others.

22. For the wickedness of a people many are the rulers
thereof. When revolution quickly succeeds revolution,
and rulers in rapid succession, by violence and murder,
succeed rulers, without any fixed, stable, just, and efficient
government, God has a controversy with the people, and
is through their revolutions and rulers punishing them
for their sins. And without repentance and reformation
there will be no permanent relief from their troubles.

30. The children of the wicked, when raised to power,
and left to act out their wickedness, often do worse than
their fathers; choosing the openly vicious for their com-
panions, they become abandoned in wickedness, and plunge
into remediless destruction.

CHAPTER XVII.

1. According to my word; as he should foretell and pray
for it.

9. Zarephath; a city on the Mediterranean, between Tyre
and Zidon; in the New Testament, Sarepta. Luke 4:26.

12. Two; meaning a few.

18. Slay my son; she supposed her afflictions might have
been as a punishment for her sins, and brought upon her
by God through the instrumentality of the prophet.

A. M. 2894. B. C. about 910. 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother:^a and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God,^b and that the word of the LORD in thy mouth is truth.

CHAPTER XVIII.

1 In the extremity of famine Elijah sent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets. 41 Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to pass after many days,^c that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.^d

2 And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria.

3 And Ahab called Obadiah,^e which was the governor of his house.^f Now Obadiah feared the LORD greatly:^g

4 For it was so, when Jezebel^h cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave,ⁱ and fed them with bread and water.^j

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.^k

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?

10 As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not;^h and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.ⁱ

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave,^j and fed them with bread and water?^k

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.^l

15 And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.^m

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?ⁿ

18 And he answered, I have not troubled Israel; but thou, and thy father's house,^o in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.^p

19 Now therefore send, and gather to me all Israel unto mount Carmel,^q and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred,^r which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.^s

21 And Elijah came unto all the people, and said, How long halt ye between two opinions?^t If the LORD be God, follow him: but if Baal,^u then

a Heb. 11:35. b Jer. 3:2. c 16:30. d chap. 17:1. e Deut. 2:12. f Ps. 147:5. g Jer. 5:4. h 24. i Hos. 2:21, 22. j Heb. over his house. k Neh. 7:2. l Heb. Izebel. m Neh. 5:15. n Ps. 31:9, 10. o Isa. 33:16. p Heb. cut not off ourselves from the beasts. q 2 Kings 2:16. Ezek. 3:12. r Matt. 4:1. Acts 5:39. s Prov. 8:13. Eccl. 7:18. Isa. 50:10. t Matt.

10:41, 42. k Matt. 25:35. l Matt. 10:25. m Isa. 51:7, 8. n Acts 16:20; 17:6. o ch. 21:30. p 2 Chr. 15:2. q 1 Sam. 15:12. r 2 Kings 2:25. s ch. 16:33. t ch. 22:6. u Or, thoughts. v 2 Kings 17:41; Matt. 6:24. w Josh. 24:15.

24. In thy mouth is truth; she knew that what the prophet had declared was true, and would be accomplished.

INSTRUCTIONS.

1. Instead of at once destroying the wicked as they deserve, God often waits long upon them, visits them with judgments and with mercies, and does all that infinite wisdom and goodness can consistently do to lead them to repent, and thus to escape the destruction which continued wickedness and impentence will bring upon them.

6. Neither the fowls of the air nor the beasts of the field ever rebel against the will of their Creator, nor do they refuse to do what he bids them.

9. When one means of supply fails those who trust in God, he will provide for them another, and in obeying him they never will want any thing necessary to their highest good.

11. God often requires of his people what nothing but strong faith and active benevolence will lead them to do.

15. Confidence in the promises of God, manifested by acting under a conviction of their truth, will not be disappointed, but will be followed by timely and abundant supplies.

17. No exercise of faith in God, love to his friends, or

readiness to honor him in doing them good, will secure us from liability to great and sore trials. It is only through much tribulation that any are prepared to enter the kingdom of God. Acts 14:22; Rom. 5:3; 2 Cor. 1:3-11; 7:4-10; 1 Thess. 3:3-13; Heb. 11:35-40; 12:1-13; Rev. 7:14-17.

18. All our sufferings are caused by our sins, and should lead us more and more to loathe and forsake them, trusting in Christ for pardon, and for all which we need to do the will of God, and meet his gracious acceptance.

24. To those who obey God, he so manifests himself as to convince them that all his declarations will be surely and fully accomplished.

CHAPTER XVIII.

10. No nation or kingdom; in that vicinity, or connected with Israel.

18. Baalim; images of Baal.

19. Mount Carmel; a mountain near the Mediterranean, and south of the bay of Acre. Of the groves; or, of Ashterah, the same as Ashtoreth.

21. Halt ye; act as if doubtful whether Jehovah or Baal were the true God.

follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even I* only, remain a prophet of the LORD:^a but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire *under*: and I will dress the other bullock, and lay it on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire,^b let him be God. And all the people answered and said, It is well spoken.^c

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear!^d us. But *there was* no voice,^e nor any that answered.^f And they leaped upon the altar^g which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud:^h for he is a god;ⁱ either he is talking,^j or he is pursuing,^k or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets,^l till the blood gushed out upon them.^m

29 And it came to pass, when mid-day was past, and they prophesied until the *time* of the offeringⁿ of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.^o

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that *was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came,^p saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood,^q and

said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood.^r

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran^s round about the altar; and he filled the trench also with water.^t

36 And it came to pass at the *time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel,^u let it be known this day that thou *art* God in Israel;^v and that I *am* thy servant, and that I have done all these things at thy word.^w

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and that thou hast turned their heart back again.

38 Then the fire of the LORD fell,^x and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.^y

40 And Elijah said unto them, Take^z the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.^{aa}

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound^{ab} of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth,^{ac} and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare^{ad} thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah;

^a 168. ^b Heb. went. ^c 168. ^d 168. ^e 168. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

168. ^e Heb. went. ^f 168. ^g 168. ^h 168. ⁱ 168. ^j 168. ^k 168. ^l 168. ^m 168. ⁿ 168. ^o 168. ^p 168. ^q 168. ^r 168. ^s 168. ^t 168. ^u 168. ^v 168. ^w 168. ^x 168. ^y 168. ^z 168. ^{aa} 168. ^{ab} 168. ^{ac} 168. ^{ad} 168.

A. M. 2908. and he girded up his loins,^a and ran before
B. C. about Ahab to the entrance of Jezreel.
906.

CHAPTER XIX.

1 Elijah, threatened by Jezebel, fleeth to Beer-sheba. 4 In the wilderness, being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha. 19 Elisha, taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.^b

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also,^c if I make not thy life as the life of one of them by to-morrow about this time.^d

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself^e that he might die; and said, It is enough; now, O LORD, take away my life;^f for I am not better than my fathers.^g

5 And as he lay and slept under a juniper-tree, behold, then an angel touched him,^h and said unto him, Arise and eat.

6 And he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head.ⁱ And he did eat and drink, and laid him down again.

^a 2 Kings 4:29; 9:1; Job 38:3; Jer. 1:17; Eph. 6:14; 1 Pet. 1:13. ^b Heb. 141 thou comest. ^c Job 15:40. ^d Gen. 39:10; Ruth 1:17; 2 Kings 6:31. ^e 1 Sa. 57:32, 33. ^f Heb. his life. ^g Num. 11:15; Jon. 4:3, 5. ^h 1 Sa. 39:12. ⁱ Heb.

INSTRUCTIONS.

3. The fidelity and usefulness of truly religious persons sometimes lead very wicked men to employ them in preference to all others; and good men should ever strive so to act as to show that godliness is profitable unto all things, and that it renders those who possess it conscientiously diligent and faithful in the discharge of all the duties of life.

4. Under the government of wicked rulers the Lord's ministers are often persecuted, imprisoned, and dependent on charity for support, while Satan's ministers go at large, and riot in luxury and abundance.

9. Even the people of God are sometimes afraid to do what he commands them, lest they should suffer; but if they are truly devoted to him, and desirous of doing their duty, he will make it plain and enable them by his grace to perform it.

17. Persecutors are apt to represent those who condemn them for their wickedness as disturbers of the public peace and troublers of the people, and to contend that their liberty is inconsistent with the public good, and that they should be banished or put to death.

18. The troubles which come upon rulers and people are a punishment from God on account of their sins. Not those who condemn these sins, but those who commit them, are the real troublers of the country.

21. As Jehovah has in various ways shown conclusively that he is the only living and true God, reason, interest, and duty require that all to whom he is revealed should, without hesitation or reserve, love, worship, and obey him.

22. Which is the right way is not to be determined by the numbers, wealth, and power of those who follow it. God's friends may be few, poor, feeble, and despised, while Satan's may be many, rich, powerful, and respected. It is better, in such cases, to be of the few than of the many. Psa. 138:6; Prov. 3:34; 16:19; 28:6.

27. The worship of images, and of all false, imaginary deities, is mean, base, and foolish.

28. The worship of false gods is cruel to the worship-

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights^h unto Horeb the mount of God.ⁱ

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts:^j for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword;^k and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD.^l And behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD;^m but the LORD was not in the wind:ⁿ and after the wind an earthquake; but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle,^o and went out, and stood in the entering in of the cave. And behold,

1:14. ⁱ Heb. bolster. ^j Exod. 34:28; Deut. 9:9, 18; Matt. 4:2. ^k Exod. 3:1; Mal. 4:1, 5. ^l Num. 25:11, 13; Psa. 68:9. ^m ch. 18:4, 13; Mic. 7:2; Rom. 11:2-1. ⁿ Exod. 24:12. ^o Ezek. 1:4. ^p Zech. 4:6. ^q Exod. 3:6; Isa. 6:2.

pers, and often leads to the infliction of great bodily penances and sufferings. Such sufferings please the tormentors, but do the tormented no good; and are an abomination to Jehovah, whose ways are ways of pleasantness, and whose paths are paths of peace.

33. True religion has nothing to fear from experiment, and from candid, thorough, and searching investigation. It loves the light, and seeks to diffuse it among all classes of people, so that they may be able to judge of it themselves, and act intelligently with regard to it.

37. Prayer, simple, earnest, and sincere, not in a foreign tongue which is not understood, but in that which the hearers themselves speak, is a powerful means of grace, and one by which God often convinces men of the truth and leads them to embrace it.

43. Not only sincerity and earnestness, but perseverance in supplication and obedience to God, are essential to the highest success. However small the number or trying the condition of the friends of Jehovah, let them trust in him, seek of him what they need, and follow his directions, and they shall in due time gloriously triumph over all their foes.

CHAPTER XIX.

2. So let the gods do to me; let them kill me, if I do not kill thee.

4. Into the wilderness; which lay south of Canaan, and in which Israel had wandered forty years.

8. Forty days and forty nights; being miraculously supported. Horeb; where God appeared to Israel and gave them the law. Deut. 1:6.

10. Jealous for the Lord; desirous of honoring him by leading the people to obey him. Only; no other prophet openly appeared to stem the torrent of iniquity.

11, 12. The Lord was not in the wind—earthquake—fire; indicating that he would not reform Israel by terrific outward displays of his power, but by the quiet persevering labors of his servants, under the invisible and silent influences of his Spirit.

there came a voice unto him, and said, What dost thou here, Eliphaz?

11. And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword;^b and I, *even* I only, am left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay:^o and him that escapeth from the sword of Jehu shall Elisha slay.^t

18 Yet I have left *me*[†] seven thousand in Israel,^g
all the knees which have not bowed unto Baal,
and every mouth which hath not kissed him.^h

19^a So he departed thence, and found Elisha the son of Shaphat, who *was* ploughing *with* twelve yoke of *oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee.* And he said unto him, Go back again:† for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen,¹ and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

a Ver 9:10 b 1 Cor 22:9 c 2 Kings 8:12-13 d 2 Kings 9:1-4 e Called *Elisha* Luke 4:27 f 2 Kings 9:11, etc., 10:6, etc., 13:3 g Has 6 a *for, in change* h Rom 11:4 i Hs 14:2 j Matt 8:24, 22 Luke 9:61.

16. *Abel-meholah*; a town in the plain of Jordan, between Beth-shean and Shechem.

17. *Hazael*—*Jehu*—and—*Elisha*; they would all be instrumental in the punishment of idolatrous Israel.

18. *Seven thousand*; who were still worshippers of Jehovah.

19. *Cast his mantle upon him*; indicating that he should follow him.

20. *Go back again*; probably said to try the firmness of his DEFENSE.

21. Took a yoke of oxen; to provide for himself and friends a feast before he left them. *Ministered unto him*; waited on and assisted him.

INSTRUCTIONS.

2. No miracles or means of grace will of themselves lead persecutors and haters of God to cease from their efforts to overcome and destroy his people.

3. However bold, courageous, and successful the people of God may have been under his influence, unless that is continued they will become timid and cowardly, desert their duty, and in despair even wish to die.

5. God knoweth the frame of his people and remembereth that they are dust. He compassionates their infirmities and sympathizes in their sorrows, and when they duly feel their weakness and wants, appears for their relief.

9. Men are made not merely to be acted upon but to act, and should never voluntarily go where they have nothing to do, or can do nothing.

430

CHAPTER XX.

A M 3.
H 4 201.

The second set of results is that the Chinese have a significantly greater
 understanding of the American political system than do the people
 of the United States. This is true for all of the questions asked. The
 Chinese are more likely to know that the President is elected by
 the people, that the President is elected by the people, and that the
 President is elected by the people. The Chinese are also more likely
 to know that the President is elected by the people, that the President
 is elected by the people, and that the President is elected by the people.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad,

3 Thy silver and thy gold is mine; thy wives
also and thy children, *even* the goodliest, *are* mine.^k

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant^s in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land,¹ and said, Mark, I pray you, and see how this *man* seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold: and I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-

62. 1 *He* *Go, return*. 128 Sam 21:22. 3 *Isa* 40:13, 14. 4 *He* *desirable*.
129 *Kings* 2:1. 3 *He* *let not back from him*.

10. Men are never more likely to boast of their past labors, than when they are neglecting their present duty: nor ever more likely to complain, find fault with others and sink into despair.

12. It is not always that which is most visible and tangible, or which makes the most noise, that is most efficacious in doing good.

15. If the people of God, when fearful, discouraged, and desponding, would get out of trouble, they must go to work; what their hands find to do, they must do for the purpose of honoring God and doing good, committing themselves and all their interests to his guidance and disposal.

18. Some good men are at times tempted to think that there are none who labor in the right way to sustain the cause of God but themselves, and that when they are gone it must sink. But he will show that it is not as dependent on them as they thought it was.

20. God can at any time so touch the hearts of men that they will voluntarily and cheerfully leave all for him and his cause. But in doing this, he will not lessen their natural affection, or lead them to neglect any of the proper kindnesses and courtesies of life. 1 Pet. 3:8.

CHAPTER XX.

1. *Kings*; rulers of cities and the adjoining districts of country.

4. *I am thine*; meaning, that he would be tributary to the king of Syria.

A. M. 3103. B. C. 901. hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also,^a if the dust of Samaria shall suffice for handfuls for all the people that follow me.^b

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.^b

12 And it came to pass, when Ben-hadad heard this message,^c as he was drinking, he and the kings in the pavilions,^d that he said unto his servants, Set yourselves in array. And they set themselves in array^e against the city.

13 ¶ And behold, there came^f a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day;^g and thou shalt know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men^h of the princes of the provinces. Then he said, Who shall orderⁱ the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces,^j and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions,^k he and the kings, the thirty and two kings that helped him.^l

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man:^m and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel,

and said unto him, Go, strengthen thyself, and mark, and see what thou doest:ⁿ for at the return of the year the king of Syria will come up against thee.^o

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills;^p therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost,^q horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they.^k And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek,^r to fight against Israel.^s

27 And the children of Israel were numbered, and were all present,^t and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thy hand,^u and ye shall know that I am the LORD.^v

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined:^w and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 But the rest fled to Aphek,^p into the city; and there a wall fell upon twenty and seven thousand of the men that were left.^q And Ben-hadad fled, and came into the city, unto an inner chamber.^r

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings:^s let us, I pray thee, put sackcloth on our loins,^t and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

^a Ch. 19. 2. ^b Heb. are at my feet; Exod. 11. 8; Judg. 1. 10. ^c Prov. 27. 1. ^d Heb. word; 3. for tents. ^e 3. for, place two engines, and thou placed engines. ^f Heb. approached. ^g Heb. 28. ^h 3. for servants. ⁱ Heb. band, 3. for. ^j 4. Judg. 7. 7. ^k 3. for 12. ^l Gen. 16. 9; Prov. 21. 29. ^m Hos. 4. 11. ⁿ Ch. 51. 10. ^o Judg. 7. 24. ^p 22. ^q Exod. 19. 11. ^r 2 Kings 6. 12. ^s 2 Sam. 11. 1. ^t 1. Isa. 115. 2. 3. ^u Isa.

42. 8. ^v 1. Heb. was fallen. ^w Ps. 10. 3. ^x 1. Sam. 4. 1; 29. 1; 2 Kings 13. 17. ^y 1. Heb. the war with Israel. ^z 3. for, retumled. ^{aa} Isa. 37. 29. 36. ^{ab} 1. for 13; 1. for 12. ^{ac} 1. for 10. ^{ad} 1. for 15. ^{ae} 1. for 4. ^{af} 1. for 13. ^{ag} 1. for 1. ^{ah} 1. for 1. ^{ai} 1. for 1. ^{aj} 1. for 1. ^{ak} 1. for 1. ^{al} 1. for 1. ^{am} 1. for 1. ^{an} 1. for 1. ^{ao} 1. for 1. ^{ap} 1. for 1. ^{aq} 1. for 1. ^{ar} 1. for 1. ^{as} 1. for 1. ^{at} 1. for 1. ^{au} 1. for 1. ^{av} 1. for 1. ^{aw} 1. for 1. ^{ax} 1. for 1. ^{ay} 1. for 1. ^{az} 1. for 1. ^{ba} 1. for 1. ^{bb} 1. for 1. ^{bc} 1. for 1. ^{bd} 1. for 1. ^{be} 1. for 1. ^{bf} 1. for 1. ^{bg} 1. for 1. ^{bh} 1. for 1. ^{bi} 1. for 1. ^{bj} 1. for 1. ^{bk} 1. for 1. ^{bl} 1. for 1. ^{bm} 1. for 1. ^{bn} 1. for 1. ^{bo} 1. for 1. ^{bp} 1. for 1. ^{bq} 1. for 1. ^{br} 1. for 1. ^{bs} 1. for 1. ^{bt} 1. for 1. ^{bu} 1. for 1. ^{bv} 1. for 1. ^{bw} 1. for 1. ^{bx} 1. for 1. ^{by} 1. for 1. ^{bz} 1. for 1. ^{ca} 1. for 1. ^{cb} 1. for 1. ^{cc} 1. for 1. ^{cd} 1. for 1. ^{ce} 1. for 1. ^{cf} 1. for 1. ^{cg} 1. for 1. ^{ch} 1. for 1. ^{ci} 1. for 1. ^{cj} 1. for 1. ^{ck} 1. for 1. ^{cl} 1. for 1. ^{cm} 1. for 1. ^{cn} 1. for 1. ^{co} 1. for 1. ^{cp} 1. for 1. ^{cq} 1. for 1. ^{cr} 1. for 1. ^{cs} 1. for 1. ^{ct} 1. for 1. ^{cu} 1. for 1. ^{cv} 1. for 1. ^{cw} 1. for 1. ^{cx} 1. for 1. ^{cy} 1. for 1. ^{cz} 1. for 1. ^{da} 1. for 1. ^{db} 1. for 1. ^{dc} 1. for 1. ^{dd} 1. for 1. ^{de} 1. for 1. ^{df} 1. for 1. ^{dg} 1. for 1. ^{dh} 1. for 1. ^{di} 1. for 1. ^{dj} 1. for 1. ^{dk} 1. for 1. ^{dl} 1. for 1. ^{dm} 1. for 1. ^{dn} 1. for 1. ^{do} 1. for 1. ^{dp} 1. for 1. ^{dq} 1. for 1. ^{dr} 1. for 1. ^{ds} 1. for 1. ^{dt} 1. for 1. ^{du} 1. for 1. ^{dv} 1. for 1. ^{dw} 1. for 1. ^{dx} 1. for 1. ^{dy} 1. for 1. ^{dz} 1. for 1. ^{ea} 1. for 1. ^{eb} 1. for 1. ^{ec} 1. for 1. ^{ed} 1. for 1. ^{ee} 1. for 1. ^{ef} 1. for 1. ^{eg} 1. for 1. ^{eh} 1. for 1. ^{ei} 1. for 1. ^{ej} 1. for 1. ^{ek} 1. for 1. ^{el} 1. for 1. ^{em} 1. for 1. ^{en} 1. for 1. ^{eo} 1. for 1. ^{ep} 1. for 1. ^{eq} 1. for 1. ^{er} 1. for 1. ^{es} 1. for 1. ^{et} 1. for 1. ^{eu} 1. for 1. ^{ev} 1. for 1. ^{ew} 1. for 1. ^{ex} 1. for 1. ^{ey} 1. for 1. ^{ez} 1. for 1. ^{fa} 1. for 1. ^{fb} 1. for 1. ^{fc} 1. for 1. ^{fd} 1. for 1. ^{fe} 1. for 1. ^{ff} 1. for 1. ^{fg} 1. for 1. ^{fh} 1. for 1. ^{fi} 1. for 1. ^{fj} 1. for 1. ^{fk} 1. for 1. ^{fl} 1. for 1. ^{fm} 1. for 1. ^{fn} 1. for 1. ^{fo} 1. for 1. ^{fp} 1. for 1. ^{fq} 1. for 1. ^{fr} 1. for 1. ^{fs} 1. for 1. ^{ft} 1. for 1. ^{fu} 1. for 1. ^{fv} 1. for 1. ^{fw} 1. for 1. ^{fx} 1. for 1. ^{fy} 1. for 1. ^{fz} 1. for 1. ^{ga} 1. for 1. ^{gb} 1. for 1. ^{gc} 1. for 1. ^{gd} 1. for 1. ^{ge} 1. for 1. ^{gf} 1. for 1. ^{gg} 1. for 1. ^{gh} 1. for 1. ^{gi} 1. for 1. ^{gj} 1. for 1. ^{gk} 1. for 1. ^{gl} 1. for 1. ^{gm} 1. for 1. ^{gn} 1. for 1. ^{go} 1. for 1. ^{gp} 1. for 1. ^{gq} 1. for 1. ^{gr} 1. for 1. ^{gs} 1. for 1. ^{gt} 1. for 1. ^{gu} 1. for 1. ^{gv} 1. for 1. ^{gw} 1. for 1. ^{gx} 1. for 1. ^{gy} 1. for 1. ^{gz} 1. for 1. ^{ha} 1. for 1. ^{hb} 1. for 1. ^{hc} 1. for 1. ^{hd} 1. for 1. ^{he} 1. for 1. ^{hf} 1. for 1. ^{hg} 1. for 1. ^{hh} 1. for 1. ^{hi} 1. for 1. ^{hj} 1. for 1. ^{hk} 1. for 1. ^{hl} 1. for 1. ^{hm} 1. for 1. ^{hn} 1. for 1. ^{ho} 1. for 1. ^{hp} 1. for 1. ^{hq} 1. for 1. ^{hr} 1. for 1. ^{hs} 1. for 1. ^{ht} 1. for 1. ^{hu} 1. for 1. ^{hv} 1. for 1. ^{hw} 1. for 1. ^{hx} 1. for 1. ^{hy} 1. for 1. ^{hz} 1. for 1. ^{ia} 1. for 1. ^{ib} 1. for 1. ^{ic} 1. for 1. ^{id} 1. for 1. ^{ie} 1. for 1. ^{if} 1. for 1. ^{ig} 1. for 1. ^{ih} 1. for 1. ⁱⁱ 1. for 1. ^{ij} 1. for 1. ^{ik} 1. for 1. ^{il} 1. for 1. ^{im} 1. for 1. ⁱⁿ 1. for 1. ^{io} 1. for 1. ^{ip} 1. for 1. ^{iq} 1. for 1. ^{ir} 1. for 1. ^{is} 1. for 1. ^{it} 1. for 1. ^{iu} 1. for 1. ^{iv} 1. for 1. ^{iw} 1. for 1. ^{ix} 1. for 1. ^{iy} 1. for 1. ^{iz} 1. for 1. ^{ja} 1. for 1. ^{jb} 1. for 1. ^{jc} 1. for 1. ^{jd} 1. for 1. ^{je} 1. for 1. ^{jf} 1. for 1. ^{jj} 1. for 1. ^{jk} 1. for 1. ^{jl} 1. for 1. ^{jm} 1. for 1. ^{jn} 1. for 1. ^{jo} 1. for 1. ^{jp} 1. for 1. ^{jq} 1. for 1. ^{jr} 1. for 1. ^{js} 1. for 1. ^{jt} 1. for 1. ^{ju} 1. for 1. ^{jv} 1. for 1. ^{jw} 1. for 1. ^{jx} 1. for 1. ^{ky} 1. for 1. ^{kz} 1. for 1. ^{la} 1. for 1. ^{lb} 1. for 1. ^{lc} 1. for 1. ^{ld} 1. for 1. ^{le} 1. for 1. ^{lf} 1. for 1. ^{lg} 1. for 1. ^{lh} 1. for 1. ^{li} 1. for 1. ^{lj} 1. for 1. ^{lk} 1. for 1. ^{lm} 1. for 1. ^{ln} 1. for 1. ^{lo} 1. for 1. ^{lp} 1. for 1. ^{lq} 1. for 1. ^{lr} 1. for 1. ^{ls} 1. for 1. ^{lt} 1. for 1. ^{lu} 1. for 1. ^{lv} 1. for 1. ^{lw} 1. for 1. ^{lx} 1. for 1. ^{ly} 1. for 1. ^{lz} 1. for 1. ^{ma} 1. for 1. ^{mb} 1. for 1. ^{mc} 1. for 1. ^{md} 1. for 1. ^{me} 1. for 1. ^{mf} 1. for 1. ^{mg} 1. for 1. ^{mh} 1. for 1. ^{mi} 1. for 1. ^{mj} 1. for 1. ^{mk} 1. for 1. ^{ml} 1. for 1. ^{mn} 1. for 1. ^{mo} 1. for 1. ^{mp} 1. for 1. ^{mq} 1. for 1. ^{mr} 1. for 1. ^{ms} 1. for 1. ^{mt} 1. for 1. ^{mu} 1. for 1. ^{mv} 1. for 1. ^{mw} 1. for 1. ^{mx} 1. for 1. ^{my} 1. for 1. ^{mz} 1. for 1. ^{na} 1. for 1. ^{nb} 1. for 1. ^{nc} 1. for 1. nd 1. for 1. ^{ne} 1. for 1. ^{nf} 1. for 1. ^{ng} 1. for 1. ^{nh} 1. for 1. ⁿⁱ 1. for 1. ^{nj} 1. for 1. ^{nk} 1. for 1. ^{nl} 1. for 1. ^{no} 1. for 1. ^{np} 1. for 1. ^{nq} 1. for 1. ^{nr} 1. for 1. ^{ns} 1. for 1. ^{nt} 1. for 1. ^{nu} 1. for 1. ^{nv} 1. for 1. ^{nw} 1. for 1. ^{nx} 1. for 1. ^{ny} 1. for 1. ^{nz} 1. for 1. ^{oa} 1. for 1. ^{ob} 1. for 1. ^{oc} 1. for 1. ^{od} 1. for 1. ^{oe} 1. for 1. ^{of} 1. for 1. ^{og} 1. for 1. ^{oh} 1. for 1. ^{oi} 1. for 1. ^{oj} 1. for 1. ^{ok} 1. for 1. ^{ol} 1. for 1. ^{om} 1. for 1. ^{on} 1. for 1. ^{oo} 1. for 1. ^{op} 1. for 1. ^{oq} 1. for 1. ^{or} 1. for 1. ^{os} 1. for 1. ^{ot} 1. for 1. ^{ou} 1. for 1. ^{ov} 1. for 1. ^{ow} 1. for 1. ^{ox} 1. for 1. ^{oy} 1. for 1. ^{oz} 1. for 1. ^{pa} 1. for 1. ^{pb} 1. for 1. ^{pc} 1. for 1. ^{pd} 1. for 1. ^{pe} 1. for 1. ^{pf} 1. for 1. ^{pg} 1. for 1. ^{ph} 1. for 1. ^{pi} 1. for 1. ^{pj} 1. for 1. ^{pk} 1. for 1. ^{pl} 1. for 1. ^{pm} 1. for 1. ^{pn} 1. for 1. ^{po} 1. for 1. ^{pp} 1. for 1. ^{pq} 1. for 1. ^{pr} 1. for 1. ^{ps} 1. for 1. ^{pt} 1. for 1. ^{pu} 1. for 1. ^{pv} 1. for 1. ^{pw} 1. for 1. ^{px} 1. for 1. ^{py} 1. for 1. ^{pz} 1. for 1. ^{qa} 1. for 1. ^{qb} 1. for 1. ^{qc} 1. for 1. ^{qd} 1. for 1. ^{qe} 1. for 1. ^{qf} 1. for 1. ^{qg} 1. for 1. ^{qh} 1. for 1. ^{qi} 1. for 1. ^{qj} 1. for 1. ^{qk} 1. for 1. ^{ql} 1. for 1. ^{qm} 1. for 1. ^{qn} 1. for 1. ^{qo} 1. for 1. ^{qp} 1. for 1. ^{qq} 1. for 1. ^{qr} 1. for 1. ^{qs} 1. for 1. ^{qt} 1. for 1. ^{qu} 1. for 1. ^{qv} 1. for 1. ^{qw} 1. for 1. ^{qx} 1. for 1. ^{qy} 1. for 1. ^{qz} 1. for 1. ^{ra} 1. for 1. ^{rb} 1. for 1. ^{rc} 1. for 1. rd 1. for 1. ^{re} 1. for 1. ^{rf} 1. for 1. ^{rg} 1. for 1. ^{rh} 1. for 1. ^{ri} 1. for 1. ^{rj} 1. for 1. ^{rk} 1. for 1. ^{rl} 1. for 1. ^{rm} 1. for 1. ^{rn} 1. for 1. ^{ro} 1. for 1. ^{rp} 1. for 1. ^{rq} 1. for 1. ^{rr} 1. for 1. ^{rs} 1. for 1. ^{rt} 1. for 1. ^{ru} 1. for 1. ^{rv} 1. for 1. ^{rw} 1. for 1. ^{rx} 1. for 1. ^{ry} 1. for 1. ^{rz} 1. for 1. ^{sa} 1. for 1. ^{sb} 1. for 1. ^{sc} 1. for 1. ^{sd} 1. for 1. ^{se} 1. for 1. ^{sf} 1. for 1. ^{sg} 1. for 1. ^{sh} 1. for 1. ^{si} 1. for 1. ^{sj} 1. for 1. ^{sk} 1. for 1. ^{sl} 1. for 1. sm 1. for 1. ^{sn} 1. for 1. ^{so} 1. for 1. ^{sp} 1. for 1. ^{sq} 1. for 1. ^{sr} 1. for 1. ^{ss} 1. for 1. st 1. for 1. ^{su} 1. for 1. ^{sv} 1. for 1. ^{sw} 1. for 1. ^{sx} 1. for 1. ^{sy} 1. for 1. ^{sz} 1. for 1. ^{ta} 1. for 1. ^{tb} 1. for 1. ^{tc} 1. for 1. ^{td} 1. for 1. ^{te} 1. for 1. ^{tf} 1. for 1. ^{tg} 1. for 1. th 1. for 1. ^{ti} 1. for 1. ^{tj} 1. for 1. ^{tk} 1. for 1. ^{tl} 1. for 1. tm 1. for 1. ^{tn} 1. for 1. ^{to} 1. for 1. ^{tp} 1. for 1. ^{tq} 1. for 1. ^{tr} 1. for 1. ^{ts} 1. for 1. ^{tu} 1. for 1. ^{tv} 1. for 1. ^{tw} 1. for 1. ^{tx} 1. for 1. ^{ty} 1. for 1. ^{tz} 1. for 1. ^{ua} 1. for 1. ^{ub} 1. for 1. ^{uc} 1. for 1. ^{ud} 1. for 1. ^{ue} 1. for 1. ^{uf} 1. for 1. ^{ug} 1. for 1. ^{uh} 1. for 1. ^{ui} 1. for 1. ^{uj} 1. for 1. ^{uk} 1. for 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1. for 1. ^{ww} 1. for 1. ^{wx} 1. for 1. ^{wy} 1. for 1. ^{wz} 1. for 1. ^{xa} 1. for 1. ^{xb} 1. for 1. ^{xc} 1. for 1. ^{xd} 1. for 1. ^{xe} 1. for 1. ^{xf} 1. for 1. ^{xg} 1. for 1. ^{xh} 1. for 1. ^{xi} 1. for 1. ^{xj} 1. for 1. ^{xk} 1. for 1. ^{xl} 1. for 1. ^{xm} 1. for 1. ^{xn} 1. for 1. ^{xo} 1. for 1. ^{xp} 1. for 1. ^{xq} 1. for 1. ^{xr} 1. for 1. ^{xs} 1. for 1. ^{xt} 1. for 1. ^{xu} 1. for 1. ^{xv} 1. for 1. ^{xw} 1. for 1. ^{xy} 1. for 1. ^{xz} 1. for 1. ^{ya} 1. for 1. ^{yb} 1. for 1. ^{yc} 1. for 1. ^{yd} 1. for 1. ^{ye} 1. for 1. ^{yf} 1. for 1. ^{yg} 1. for 1. ^{yh} 1. for 1. ^{yi} 1. for 1. ^{yj} 1. for 1. ^{yk} 1. for 1. ^{yl} 1. for 1. ^{ym} 1. for 1. ^{yn} 1. for 1. ^{yo} 1. for 1. ^{yp} 1. for 1. ^{yq} 1. for 1. ^{yr} 1. for 1. ^{ys} 1. for 1. ^{yt} 1. for 1. ^{yu} 1. for 1. ^{yv} 1. for 1. ^{yw} 1. for 1. ^{yx} 1. for 1. ^{yz} 1. for 1. ^{za} 1. for 1. ^{zb} 1. for 1. ^{zc} 1. for 1. ^{zd} 1. for 1. ^{ze} 1. for 1. ^{zf} 1. for 1. ^{zg} 1. for 1. ^{zh} 1. for 1. ^{zi} 1. for 1. ^{zj} 1. for 1. ^{zk} 1. for 1. ^{zl} 1. for 1. ^{zm} 1. for 1. ^{zn} 1. for 1. ^{zo} 1. for 1. ^{zp} 1. for 1. ^{zq} 1. for 1. ^{zr} 1. for 1. ^{zs} 1. for 1. ^{zt} 1. for 1. ^{zu} 1. for 1. ^{zv} 1. for 1. ^{zw} 1. for 1. ^{zx} 1. for 1. ^{zy} 1. for 1. ^{zz} 1. for 1.

10. If the dust of Samaria shall suffice; meaning, that he would come with such a multitude of people that the sand of Samaria would not give to each a handful.

11. Girdeth on his harness; puts on his armor for battle, or begins a war. Putteth it off; victoriously closes it.

14. The young men; those who waited upon the princes; their servants. The princes of the provinces; these seem to have been the rulers who governed in the different districts of the kingdom.

23. Gods of the hills; therefore they were stronger than we;

the idea was, that different gods ruled over different places, and that they must fight the Israelites in places where their gods did not govern.

26. Aphek; in the tribe of Issachar. It seems to have been in the valley of Jezreel.

31. Go out to the king of Israel; as prisoners of war, liable, according to the then prevalent custom, to be put to death.

32. On their heads; about their necks. My brother; as king.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch at it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him: and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, The cities which my father took from thy father,* I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him,[†] and sent him away.

35 * And a certain man of the sons of the prophets[‡] said unto his neighbor in the word of the Lord,[§] Smite me, I pray thee.^{||} And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.[¶]

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded[‡] him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.[§]

39 And as the king passed by, he cried unto the king:^{||} and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life;[¶] or else thou shalt pay[‡] a talent of silver.

40 And as thy servant was busy here and there, he was gone.[§] And the king of Israel said unto him, So shall thy judgment be;^{||} thyself hast decided it.[¶]

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

35. In the word of the Lord; by his command.

40. Thyself hast decided; that according to his own statement, which was designed to represent the case of Ahab, he had forfeited his life. Ahab decided that he should be put to death, and thus virtually condemned himself for letting Ben-hadad go when he had him in his power.

42. Appointed to utter destruction; required that he should be destroyed. Thy life—for his life; Ahab would himself be destroyed. Chap. 22:31–37.

INSTRUCTIONS.

4. Wickedness persevered in not only prevents men from receiving any saving benefit from divine judgments and mercies, but renders them mean, cowardly, base, and contemptible.

6. Success in wickedness often increases men's pride, arrogance, haughtiness, and rapacity, emboldens them in sin, and thus ripens them for ruin.

10. For men to boast of what they have done, is vain and foolish; to boast of what they will do, presumptuous and wicked. It is glorying in the creature, and rebelling against the Creator.

13. The object of God in suffering wicked rulers to assemble great multitudes for war and go forth to battle, is

12 And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life,[†] and thy people for his people.

43 And the king of Israel went to his house heavy and displeased,[‡] and came to Samaria.

CHAPTER XXI.

1 Naboth being denied Naboth's vineyard a second. 5 Jezabel writing letters against Naboth, he is condemned to death. 15 Ahab takes possession of the vineyard. 17 Jezabel denounceth judgments against Ahab and Jezabel. 29 Wicked Ahab repenting, God orders the judgment.

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard,[†] that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee,[‡] I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.[§]

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him:^{||} for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezabel his wife came to him, and said unto him, Why is thy spirit so sad,[‡] that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

very different from their object in doing it. They design to promote their own glory, and he designs to show his perfections and advance his cause.

16. Under the influence of intoxicating liquor, men are self-confident and reckless, and they often speak and act as if all things were under their control, and are urged on by Satan and their own lusts from one crime to another till they perish.

22. God knows and can reveal what men will do before they think of doing it, and yet leave them as free and accountable as if he had not revealed what they would do.

28. God hears all that wicked men say, sees all that they do or intend to do, and can adapt his providence to meet their cases, and make them the occasion of advancing his glory and the welfare of his people. None therefore who put their trust in him, and follow his directions, need to fear. Psa. 4:2.

35. No feelings or considerations should ever hinder men from obeying God, and when they save from death those whom God requires to be slain, they incur his displeasure, and expose themselves to be destroyed.

CHAPTER XXI.

1. The palace of Ahab king of Samaria; see note to ver. 18.

* 2 Kings 10:15. Acts 8:1. 1 Job 1:20. c Isa. 8:12. d 2 Kings 2:1, 5.

etc. Job 17:18. 1 Jer. 27:2. Ezek. 1:3. Jer. 11:24. * How suffering

and wounding. b 2 Sam. 11:2. c 2 Sam. 12:1, etc. d 2 Kings 10:21. 1 Heb.

verges. 1 Heb. was not. b 2 Sam. 12:1. c Job 15:6. Matt. 21:41–44. Luke

16:22. Job 22:31–37. Job 21:4. c 1 Sam. 8:14. 1 Heb. he went in there

eyes. b Lev. 25:23; Num. 36:7; Ezek. 46:18. c Job 5:2; Hab. 2:9–12.

c Num. 2:2.

^{A Mic 2:11} ¹⁶ ³⁰ ³⁹ 7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite.^a

8 So she wrote letters in Ahab's name,^b and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among^c the people:

10 And set two men, sons of Belial,^e before him, to bear witness against him, saying, Thou didst blaspheme God and the king,^d and then carry him out, and stone him,^e that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast,^f and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him,^g even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.^h

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite,ⁱ which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite,^j saying,

18 Arise, go down to meet Ahab king of Israel,

which is in Samaria:^k behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.^l

20 And Ahab said to Elijah, Hast thou found me, O mine enemy?^m And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.ⁿ

21 Behold, I will bring evil upon thee,^o and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall,^p and him that is shut up and left in Israel,

22 And will make thy house like the house of Jeroboam the son of Nebat,^q and like the house of Baasha the son of Ahijah,^r for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall^s of Jezreel.^a

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD,^t whom Jezebel his wife stirred up.^u

26 And he did very abominably in following idols, according to all things as did the Amorites,^v whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes,^w and put sackcloth upon his flesh,^x and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me?^y because he humbleth himself before me,^z I will not bring the evil in his days:^a but in his son's days will I bring the evil upon his house.^b

^a Mic 2:11. ^b 2 Sam. 11:14, 15. Esth. 3:12, 13. ^c How, in the top of the Dead Sea. ^d Lev. 24:10. ^e 2 Kings 2:28. ^f Lev. 24:13, 16. Matt. 26:59-60. Acts. 6:11. ^g Lev. 24:14. ^h 1 Sam. 35:4. ⁱ Exod. 20:16; Ps. 27:12; Prov. 25:18. ^j Mal. 3:5. ^k 2 Kings 9:26. ^l Eccl. 1:1. Acts 7:57-59. ^m Prov. 1:10-14; 4:17. ⁿ 1 Sam. 9:12. ^o Eccl. 13:32. ^p 2 Chr. 22:9. ^q 1 Chr. 22:38. ^r Ps. 7:16. ^s Matt. 7:2. ^t Mic. 2:11.

8. Wrote letters; from Samaria. Sealed them with his seal; this gave them the king's authority, and required all to obey on pain of his displeasure.

9. Proclaim a fast; to make an impression that Naboth had committed some great wickedness, which required him to be put to death.

10. Sons of Belial; wicked, abandoned men. Stone him; stoning was the punishment which God commanded for blasphemy, the crime of which Naboth was falsely accused, Lev. 24:15, 16.

16. To go down; from Samaria to Jezreel.

18. Which is in Samaria; whose customary residence is in Samaria. Samaria was the capital of Ahab's kingdom, and his proper residence, ch. 22:37-39; but he had also a palace at Jezreel, and sometimes resided there. Ver. 1; 2 Chr. 22:6.

20. Sold thyself; abandoned himself to wickedness.

21. Shut up and left; a proverbial expression originally denoting bond and free, but put here to represent all classes of persons.

18-17. ^a ver. 25; 2 Kings 17:17; Isa. 50:1; 52:3; Rom. 7:14. ^b ch. 14:10. ^c Exod. 20:5, 6; 2 Kings 9:8. ^d ch. 15:29. ^e ch. 16:3, 41. ^f 1 Chr. 2:12. ^g 2 Kings 9:36, 37. ^h Gen. 16:30, 31; ver. 20. ⁱ Or, invited. ^j Josh. 2:12, 13. ^k Eccl. 7:26. ^l Gen. 15:16; 2 Kings 2:11. ^m Joel 2:12, 13. ⁿ 1 Sam. 3:6-10. ^o Exod. 10:1. ^p 1 Sam. 16:2. ^q 2 Kings 20:19. ^r 2 Kings 9:25.

INSTRUCTIONS.

4. Covetousness is idolatry; and if the heart be under its power, and cannot obtain its wishes, it may at any time be rendered miserable. Even little things that cannot be obtained, but are inordinately desired, may make a man wretched.

7. Despotic power in the hand of man or woman under the control of wickedness is a terrible curse, and liable at any time to be employed in the commission of the most outrageous and abominable injustice and cruelty.

9. No plans are so wicked that men who are disposed may not find some wicked enough to aid in executing them; and no forms of injustice and cruelty are more execrable, and none will receive a deeper condemnation, than those which are perpetrated under the cover of religion and law.

16. Men who have the power and the right to prevent crime, and yet suffer it for the sake of sharing its gains, are partakers in the guilt of those who commit it, and will share in their plagues.

CHAPTER XXII.

1 And it came to pass in the third year that Jehoshaphat the king of Judah came down to the king of Israel.^a

2 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours,^b and we lie still, and take it not out of the hand of the king of Syria?

3 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead?^c And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.^d

4 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.^e

5 Then the king of Israel gathered the prophets together,^f about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up;^g for the LORD shall deliver it into the hand of the king.

6 And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might inquire of him?^h

7 And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him;ⁱ for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

8 Then the king of Israel called an officer,^j and said, Hasten hither Micaiah the son of Imlah.

9 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place^k in the entrance of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the

LORD, With these shall thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so,^l saying, Go up to Ramoth-gilead, and prosper:^m for the LORD shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.ⁿ

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.^o

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd:^p and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne,^q and all the host of heaven standing by him on his right hand and on his left.^r

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets,^s and the LORD hath spoken evil concerning thee.

^a 2 Chron. 18:2 etc. ^b Deut. 34:11. ^c Josh. 20:8. ^d Heb. silent from taking. ^e 1 Sam. 10:10. ^f 2 Chron. 18:11. ^g 2 Kings 3:7. ^h 1 Sam. 9:6. ⁱ Jer. 21:2. ^j 1 Sam. 10:10. ^k 2 Chron. 18:11. ^l 1 Kings 22:1. ^m 1 Chron. 18:11. ⁿ 1 Kings 22:1. ^o 1 Kings 22:1. ^p 1 Kings 22:1. ^q 1 Kings 22:1. ^r 1 Kings 22:1. ^s 1 Kings 22:1.

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A. M. 3107.
B. C. 897. 24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek,^a and said, Which way went the Spirit of the Lord from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber^b to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this fellow in the prison,^c and feed him with bread of affliction and with water of affliction,^c until I come in peace.

28 And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me.^d And he said, Hearken, O people,^e every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself,^f and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.^f

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him:^g and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 And a certain man drew a bow at a venture,^h and smote the king of Israel between the joints of the harness;ⁱ wherefore he said unto the driver of his chariot, Turn thy hand, and carry me out of the host; for I am wounded.^j

35 And the battle increased^k that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst^l of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.^m

^a Matt. 26:68; Acts 23:2. ^b Or, from chamber to chamber; Heb. a chamber in a chamber, ch. 29:10. ^c Jer. 38:6, Acts 5:18; Rev. 2:10. ^d Deut. 18:15; Isa. 30:26, 4 Nam. 16:29; Deut. 18:20, 22. ^e Matt. 13:9, 43. ^f Or, when he was to disguise himself. ^g 2 Chr. 43:22. ^h Prov. 13:20. ⁱ Heb. on his sympathy, 2 Sam. 15:11. ^j Heb. and the breastplate. ^k Heb. made sick.

government of God, are ascribed to him; he suffered those false prophets to tell lies, and by their lies, as a punishment of Ahab for his sins, to deceive him to his destruction.

25. Thou shalt see; know who speaks the truth, you or I.

27. Bread of affliction; coarse and scanty fare.

30. Disguise myself; so array himself as not to be known to be king.

34. At a venture; shooting into the midst of the Israelites, without taking aim at any one.

35. According unto the word of the Lord; chap. 21:19; 2 Kings 9:25, 26.

39. The ivory house; a house adorned with ivory, or precious ornaments made of elephants' tusks.

43. The ways of Asa; chap. 15:11-15.

44. Made peace; by making affinity with him. See note to ver. 4.

37 ¶ So the king died, and was brought^t to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the Lord which he spake.^u

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made,^v and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.^w

42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father;^x he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.^y

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the Chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.^z

47 There was then no king in Edom:^a a deputy was king.

48 Jehoshaphat made ships^b of Tarshish to go to Ophir for gold:^c but they went not;^d for the ships were broken at Ezion-geber.^e

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ Then Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.^f

^u Heb. ascended. ^v Heb. beam. ^w ver. 17, 28. ^x Heb. came. ^y ch. 21:19. ^z Amos 3:15. ^a 2 Chr. 20:31, etc. ^b 2 Chr. 17:3. ^c 2 Kings 10:18; 2 Chr. 19:32. ^d 2 Cor. 6:11. ^e ch. 14:24; 15:12. ^f 1 Chr. 2:23; 2 Sam. 8:14; 2 Kings 3:9, 4:39. ^g Or, had ten ships. ^h 2 Chr. 20:35, etc. ⁱ 1 Chr. 10:22. ^j ch. 9:26. ^k 2 Chr. 21:4.

48. Ships of Tarshish to go to Ophir; the ships were made at Ezion-geber on the eastern arm of the Red sea, which was the port for going to Ophir. Some suppose they are called "ships of Tarshish" merely to indicate ships of a certain form or size, such as were used in voyages to Tarshish. See notes to chap. 10:22; 2 Chr. 20:36.

INSTRUCTIONS.

4. Intimate connections with the wicked, and readiness to form coalitions with them, are exceedingly dangerous, and often lead to the most disastrous results.

6. False teachers are numerous, and they endeavor to ingratiate themselves with those who employ them by consulting their wishes, pandering to their pleasures, and aiding in accomplishing their favorite designs.

13. Many seem to think it unwise for ministers to con-

51 * Azariah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.^a

52 And he did evil in the sight of the Lord,^b and walked in the way of his father,^c and in the way

of his mother, and in the way of Jeroboam^{A, M 306} the son of Nebat, who made Israel to sin:^d
^{B C 398}

53 For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.^e

* Ver. 1. 52. 1. 53. 5. 54. 5. 55. 10. 56. 5. 57. 12. 58. 14. 21. 7.

11. 11. 15. 6. 16. 2. 21. 10. 24. 25. 26.

fine themselves to truth and duty; and that it would be better to go with the multitude, and do what is popular, especially with the rich and powerful.

18. True ministers will proclaim only the truth and will of God. Of course they can promise no good to those who continue in sin, and on this account they are often hated.

23. As a punishment for their sins, God sometimes suffers wicked men to be deluded by false teachers and evil spirits, and under that delusion to be destroyed. 2 Pet. 2:1-3, 18-22.

28. They who disbelieve the word of God, will learn the truth of his declarations by their fulfilment.

30. No efforts of the wicked to escape the evils which God intends to bring upon them will be successful.

34. Every arrow which flies is under the direction and control of God, and—though often without the intention of men—always accomplishes his designs.

38. Animals, in following the instincts and appetites which God has given them, may be instruments of his wrath against the wicked, and the means of fulfilling his declarations concerning them.

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

See the introductory remarks to the first book of the Kings, of which this second book originally constituted a part.

A. M. 3198.
B. C. about 857.

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He putteth the third captain, and, encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

THEN Moab rebelled against Israel after the death of Ahab.^a

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron,^b whether I shall recover of this disease.^c

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there* is not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?^d

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up,^e but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus

saith the LORD,^e *Is it* not because *there* is not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.^f

7 And he said unto them, What manner of man *was he*^g which came up to meet you, and told you these words?

8 And they answered him, *He was* a hairy man, and girt with a girdle of leather about his loins.^h And he said, It is Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven,ⁱ and consume thee and thy fifty. And there came down fire from heaven,^j and consumed him and his fifty.^k

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said. Come down quickly.

12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven.

^a Ch. 3:5, 2 Sam. 8:2. ^b 1 Sam. 10. ^c Gen. 8:9, 10; 1 Kings 14:3. ^d Mark 4:22. ^e How? *Whether thou art gone up, thou shalt not come down from it.* ^f Isa. 41:22, 24. ^g 1 Chr. 10:13, 14. ^h Heb. What

was the manner of the man. ⁱ Zech. 13:4, Matt. 3:4. ^j Num. 16:35, Job. 9:34, Heb. 12:29. ^k 1 Kings 18:24; Dan. 3:25. ^l ch. 2:24; Acts 5:5, 9.

CHAPTER I.

1. *Moab rebelled*; they had before, from the days of David, been tributary to the Israelites. Chap. 3:4, 5.

2. *Lattice*; or balustrade; a light fence, or net-work. *Baal-zebub*; an idol god. *Ekron*; a city of the Philistines.

8. *A hairy man*; in his person; probably also dressed in a garment made of hair. Matt. 3:4.

10. *Let fire come down*; this was designed to show that Jehovah was the only living and true God, and able to protect all who put their trust in him.

INSTRUCTIONS.

2. The constant liability of men to sickness and death should lead all so to live, as to be at all times prepared for these events. They will then have no occasion for anxiety, and no inclination to turn away from Jehovah in applying for help.

3. Applying to false gods, as acting as if Jehovah were not the only living and true God; and is highly provoking to Him, who will not give his glory to another, nor his praise to graven images.

and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 * And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.^b

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties:^c therefore let my life now be precious in thy sight.

15 And the angel of the Lord said unto Elijah, Get down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, *is it not because there is no God in Israel to inquire of his word?* therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah;† because he had no son.

18 Now the rest of the acts of Abaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

CHAPTER II.

19. The king of Edom, with his army, dyed the Jordan, and the king of Moab, with his army, is taking up a holy covenant to avenge. 20. He, the dyed Jordan with 42 years' madder, saw how the king of Moab, the 10 Leving prophet, hardly returning, to seek Elijah, could not find him. 19 Elisha with salt healeth the unwholesome waters. 23 Bears destroy the children that mocked Elisha.

AND it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.^f

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, *As the LORD liveth,*^g and *as thy soul liveth,*^h I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha,¹ and said unto him.

9. It is sometimes necessary for good men, in order to honor God, to disobey the highest earthly authority; and even to be instrumental in the destruction of those who rebel against him.

13. The only way for wicked men finally to escape the judgments of God, is by humble submission to him, hearty acknowledgment of his authority, and fervent supplication for his mercy.

15. When God commands, his people may visit in safety their greatest persecutors, and proclaim without fear his truth and will concerning them.

CHAPTER II.

3. *Sons of the prophets*; young men instructed, it is supposed, by the prophets in seminaries for that purpose.

9. *A double portion*; he wished a double portion of the

Knowest thou that the Lord will take A. M. 3108.
B. C. 586.
away thy master from thy head to-day? And he
said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view^t afar off: and they two stood by Jordan.

8 And Elijah took his mantle,^j and wrapped *it* together, and smote the waters, and they were divided hither and thither,^k so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.¹

10 And he said, Thou hast asked a hard thing:⁶ nevertheless, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire,^m and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof!¹ And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank¹ of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also

influences of the Holy Spirit; not necessarily double the amount that had rested on Elijah, but rather double the amount granted to the prophets in general; that is, a very plenteous endowment, such as should qualify him to stand at the head of the school of the prophets.

12. *The chariot of Israel, and the horsemen thereof*; as much as to say, The chariot of fire and horses of fire have taken from Israel him who was their true chariot and horsemen; a better protection than any earthly chariots and horsemen can be. Compare the application of the words to the dying Elisha, chap. 13:14.

14. *Where is the Lord God of Elijah?* let him manifest his presence and power, as he had been wont to do unto Elijah. *They parted;* by this God showed that he was with Elisha, as he had been with Elijah, and that his request, verse 9, was granted.

* *Her. Acad.* 11, 1902, 411 Sam. 26-29; Ps. 7:11, 116:15. c ver. 10, 12. c over to + The second year the *Jerusalem* was *Placed*, and the *Golden* *Jerusalem* *Acad.* 11, 1902, 411 Gen. 5:21-24 Kings 19:21 & Jer. 42:14 ver. 1, 6, 11, 13, 1 Sam. 1:26. c over. 5, 7, 13, en 41, 3: 91.

1 Kings 20: 3; 1 Heb. *in sight, or over against*; 1 Kings 19: 13, 19. * ver. 14, Exod 14: 21; Josh. 1: 11-17. 1 Num. 27: 20. † Heb. *done hard in asking*; Gen. 6: 17; Ps. 104: 1. Num. 13: 14. * Heb. *lip*.

A. M. 3108.
B. C. 895. had smitten the waters, they parted hither and thither:^a and Elisha went over.

15 And when the sons of the prophets which were to view at Jericho saw him,^b they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men;^c let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up,^c and cast him upon some mountain,^d or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, for he tarried at Jericho, he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.^e

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and cast the salt in there,^d and said, Thus saith the LORD, I have healed these waters;^e there shall not be from thence any more death or barren land.^f

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city,^g and mocked him,^h and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them,

and cursed them in the name of the LORD.ⁱ And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAPTER III.

1 Jehoram's reign. 4 Mesha rebelleth. 6 Jehoram with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the color of the water, coming to spoil, are overcome. 26 The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.^j

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image^k of Baal that his father had made.^k

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin;^l he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel a hundred thousand lambs,^m and a hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead,ⁿ that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.^o

8 And he sent messengers to the king of Edom, saying, I will go up against Moab, but thou shalt come down to meet me.

9 And he sent messengers to the king of Ammon, saying, I will go up against Moab, but thou shalt come down to meet me.

10 And he sent messengers to the king of Tyre, saying, I will go up against Moab, but thou shalt come down to meet me.

11 And he sent messengers to the king of Sidon, saying, I will go up against Moab, but thou shalt come down to meet me.

12 And he sent messengers to the king of the Philistines, saying, I will go up against Moab, but thou shalt come down to meet me.

13 And he sent messengers to the king of the Canaanites, saying, I will go up against Moab, but thou shalt come down to meet me.

14. Though the wisest and best of men are removed from earth, God can make their successors wiser and better than they; so that the light, not only of his ministers and individual Christians, but of his church, shall be as the light of the morning, growing brighter and brighter to the perfect day.

16. The wisdom of age and experience cannot by any methods of instruction be imparted to the young. There is much, very much, which they need to know, that nothing but experience will effectually teach them. Job 15:8-10: 32:7.

19. There are many places and conditions which are externally very pleasant, and yet are internally barren and bitter.

21. Divine kindness, power, and grace, can make a wilderness become like Eden, and a desert like the garden of God.

23. The wickedness of parents is often followed and sometimes exceeded by that of their children, and the curse of God on the children becomes the means of punishing the parents, till those who have been mutual and successful tempters become mutual and dreadful tormentors.

CHAPTER III.

3. Cleaved unto the sins of Jeroboam; though he put away the image of Baal, he still continued to worship the golden calves. 1 Kings 12:28, 29.

^a Ver. 8. lower 7. ^b Heb. sons of strength. ^c 1 Kings 18:12; Acts 8:39. ^d Heb. one of five went up. ^e Heb. causing to miscarry. ^f Lev. 2:11; Matt. 13:1; Mark 9:44. ^g 1 Ki. 11:1, 15:4; 2 Ki. 23:25; Ezek. 4:4; 8:9. ^h Psa. 107:33-34.

ⁱ Gen. 27:29, etc. ^j 1 Chron. 9:35; Jer. 22:30, 37. ^k 1 Sam. 6:35; Jer. 1:17. ^l 4 Ki. 16:34. ^m 1 Kings 16:32. ⁿ 1 Kings 22:32. ^o 2 Sam. 8:2. ^p Isa. 108:9, 10. ^q Isa. 16:1. ^r 1 Ch. 1:14; 8:20. ^s 1 Kings 22:34.

15. Bowed themselves; acknowledging him as their teacher in the place of Elijah.

17. Was ashamed; any longer to refuse.

19. Naught; bad.

23. Little children; young persons. Go up, thou bald head; an expression of the contempt of these young idolaters for the presence and office of the aged prophet.

24. Cursed them in the name of the Lord; this was intended to show God as the protector of his people and the punisher of idolatry.

INSTRUCTIONS.

1. At whatever time or in whatever way men are removed from this world, it is God who removes them; and although his reasons may not be known by creatures, yet they are always the wisest and the best, and we should bow submissively and cheerfully to his holy will.

2. It is a great privilege to be with wise and holy men who realize that they are near the close of life, and who are expecting soon to exchange earth for heaven.

3. No obstructions will meet a soul that is ripe for heaven, which true faith will not overcome. It can, when called to do so, go through Jordan on dry ground, and rise to God in a chariot of fire.

4. It is right to desire a double portion of the spirit which prepares good men for usefulness and for glory; and attending upon their instructions, uniting with them in devotion, and ministering to their wants, are fruitful means of obtaining such a blessing.

8. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas, that the Lord hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.^b

12 And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother.^d And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the Lord of hosts liveth,^e before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah,^f I would not look toward thee, nor see thee.

15 But now bring me a minstrel.^g And it came to pass, when the minstrel played, that the hand of the Lord came upon him.^h

16 And he said, Thus saith the Lord, Make this valley full of ditches.ⁱ

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree,^j

1. *Here at these facts.* 2. *Revel. 11:8.* 3. *1 Kings 22:7.* 4. *1 Kings 22:36.* 5. *1 Kings 19:14.* 6. *1 Kings 19:14.* 7. *1 Kings 19:14.* 8. *1 Kings 19:14.* 9. *1 Kings 19:14.* 10. *1 Kings 19:14.* 11. *1 Kings 19:14.* 12. *1 Kings 19:14.* 13. *1 Kings 19:14.* 14. *1 Kings 19:14.* 15. *1 Kings 19:14.* 16. *1 Kings 19:14.* 17. *1 Kings 19:14.* 18. *1 Kings 19:14.* 19. *1 Kings 19:14.* 20. *1 Kings 19:14.* 21. *1 Kings 19:14.* 22. *1 Kings 19:14.* 23. *1 Kings 19:14.* 24. *1 Kings 19:14.* 25. *1 Kings 19:14.* 26. *1 Kings 19:14.* 27. *1 Kings 19:14.* 28. *1 Kings 19:14.* 29. *1 Kings 19:14.* 30. *1 Kings 19:14.* 31. *1 Kings 19:14.* 32. *1 Kings 19:14.* 33. *1 Kings 19:14.* 34. *1 Kings 19:14.* 35. *1 Kings 19:14.* 36. *1 Kings 19:14.* 37. *1 Kings 19:14.* 38. *1 Kings 19:14.* 39. *1 Kings 19:14.* 40. *1 Kings 19:14.* 41. *1 Kings 19:14.* 42. *1 Kings 19:14.* 43. *1 Kings 19:14.* 44. *1 Kings 19:14.* 45. *1 Kings 19:14.* 46. *1 Kings 19:14.* 47. *1 Kings 19:14.* 48. *1 Kings 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A. M. 3169 saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.^a

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thy handmaid hath not any thing in the house, save a pot of oil.^b

3 Then he said, Go, borrow thee vessels abroad of all thy neighbors,^c even empty vessels; borrow^d not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels,^d and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt,^e and live thou and thy children of the rest.

8 ¶ And it fell on a day,^f that Elisha passed to Shunem,^g where was a great woman; and she constrained him^h to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this is a holy man of God,ⁱ which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.^j

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care;^k what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season,^l according to the time of life, thou shalt embrace a son.^m And she said, Nay, my lord, thou man of God, do not lie unto thy handmaid.ⁿ

17 And the woman conceived,^o and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? it is neither new-moon,^p nor sabbath. And she said, It shall be well.^q

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me,^r except I bid thee.

25 So she went, and came unto the man of God to mount Carmel.^m And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.^s

27 And when she came to the man of God to the hill, she caught him by the feet:^t but Gehazi came near to thrust her away.^o And the man of God said, Let her alone; for her soul is vexed^u within her: and the LORD hath hid it from me, and hath not told me.^p

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?^q

29 Then he said to Gehazi, Gird up thy loins,^r and take my staff in thy hand, and go thy way: if thou meet any man, salute him not;^s and if any salute thee, answer him not again: and lay my staff upon the face of the child.^t

30 And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing.^u Wherefore he went again to meet him, and told him, saying, The child is not awaked.^v

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.^w

33 He went in therefore, and shut the door upon them twain,^x and prayed unto the LORD.^y

1 Num. 25:11. 2 Heb. prayed. 3 Heb. restraint not for me to ride. 4 Job. 2:25. 5 Job. 35:2. 6 Job. 10:23. 7 Job. 21:22. 8 Job. 39:9. 9 Job. 1:13. 10 Job. 1:13. 11 Job. 1:13. 12 Job. 1:13. 13 Job. 1:13. 14 Job. 1:13. 15 Job. 1:13. 16 Job. 1:13. 17 Job. 1:13. 18 Job. 1:13. 19 Job. 1:13. 20 Job. 1:13. 21 Job. 1:13. 22 Job. 1:13. 23 Job. 1:13. 24 Job. 1:13. 25 Job. 1:13. 26 Job. 1:13. 27 Job. 1:13. 28 Job. 1:13. 29 Job. 1:13. 30 Job. 1:13. 31 Job. 1:13. 32 Job. 1:13. 33 Job. 1:13. 34 Job. 1:13. 35 Job. 1:13. 36 Job. 1:13. 37 Job. 1:13. 38 Job. 1:13. 39 Job. 1:13. 40 Job. 1:13. 41 Job. 1:13. 42 Job. 1:13. 43 Job. 1:13. 44 Job. 1:13. 45 Job. 1:13. 46 Job. 1:13. 47 Job. 1:13. 48 Job. 1:13. 49 Job. 1:13. 50 Job. 1:13. 51 Job. 1:13. 52 Job. 1:13. 53 Job. 1:13. 54 Job. 1:13. 55 Job. 1:13. 56 Job. 1:13. 57 Job. 1:13. 58 Job. 1:13. 59 Job. 1:13. 60 Job. 1:13. 61 Job. 1:13. 62 Job. 1:13. 63 Job. 1:13. 64 Job. 1:13. 65 Job. 1:13. 66 Job. 1:13. 67 Job. 1:13. 68 Job. 1:13. 69 Job. 1:13. 70 Job. 1:13. 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34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child;^a and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro;^b and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.^b

38 ¶ And Elisha came again to Gilgal;^c and there was a dearth in the land;^d and the sons of the prophets^e were sitting before him;^f and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full;^g and came and shred them into the pot of pottage: for they knew them not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

41 But he said, Then bring meal.^h And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

42 ¶ And there came a man from Baal-shalisha;ⁱ and brought the man of God bread of the first-fruits;^j twenty loaves of barley, and full ears of corn in the husk thereof.^k And he said, Give unto the people, that they may eat.

2 A. 239-10. * Heb. *and hither, and once there*. b Heb. 11:35. c 2 K. 2:18. d ch. 8:1. e 2 K. 4:1. f Luke 10:9. g 1 K. 22:4. h 2 K. 5:1; Matt. 13:13. i 1 K. 12:15. j 1 K. 15:25. k 1 K. 9:6. * Heb. *and bread*. l 1 Sam. 9:4, 7. m 1 K. 9:11. Gal. 6:6. * Or, *on his xiph, or garment*.

38. A dearth; scarcity of food. Seethe; boil.

39. Knew—not; that they were hurtful.

40. Death; that which was hurtful and might cause death.

41. No harm; nothing that would injure them.

42. Baal-shalisha; in the tribe of Ephraim.

43. Servitor; servant.

INSTRUCTIONS.

1. The power to take and hold men as bondmen in payment for debt, is a source of great distress, from which all proper means should be used to afford relief.

7. Poverty does not release debtors from obligation to pay their creditors. Whenever God gives them the means to pay their debts, they should do it with promptness and alacrity.

9. A disposition to relieve and assist the pious is peculiarly pleasing to God, and a means of securing the special manifestations of his presence and favor.

13. The truly pious are grateful for the favors they receive, and are disposed to make the best return in their power.

18. Some of the highest joys and the deepest sorrows come to parents through the medium of their children. But both are from God, and in both he should be acknowledged as doing all things well.

43 And his servitor said, What, should I set this before a hundred men?^{2k} He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof.

44 So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

CHAPTER V.

1 Naaman, for the report of a compassionate, great seer, Syria to be cured of his leprosy, came to Samaria, and stood before him, and said, I beseech thee, my lord, that thou wouldest direct me, that I may be cured of my leprosy.

NOW Naaman,^m captain of the host of the king of Syria, was a great man withⁿ his master, and honorable,¹ because by him the Lord had given deliverance² unto Syria: he was also a mighty man in valor, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on³ Naaman's wife.

3 And she said unto her mistress, Would God my lord were with⁴ the prophet that is in Samaria! for he would recover him of⁵ his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed,⁶ and took with him⁷ ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

8 Luke 9:17. John 6:11-13. 1 M. 3: 11-20. 1 M. 5: 1, 2, 3, 4, 27. * Heb. *rejoice*. * Heb. *and*. Heb. *lifted up, or carried on a man's back*. * Or, *victory*. * Heb. *was taken*. * Heb. *before*. 4 Heb. *gather in*. 5 ch. 8:2, 9. 1 Sam. 9:8. 4 Heb. *in his hand*.

26. True piety inspires a deep interest in the happiness of others, especially of benefactors; and leads us to delight in communicating enjoyment, as we have opportunity, to all, especially to the people of God.

39. Though every creature of God is good for the purpose for which he made it, yet there are many things which he did not make for food or drink; and men cannot so use them without producing sickness and death, and if they know these to be their effects, sinning against God.

42. Kindness to the good because they are good blesses not only those who bestow and those who receive it, but often multitudes of others; and while it breathes goodwill to men, it brings glory in the highest to God.

CHAPTER V.

3. The prophet; Elisha.

4. His lord; Ben-hadad the king of Syria.

5. He; Naaman. Pieces; that is, shekels. A talent of silver contained three thousand shekels. A shekel of silver has been estimated at from fifty to sixty cents. A shekel of gold was many times greater. See note to 1 Kings 10:14.

6. That thou mayest recover him; he expected the cure to be performed by Elisha, but supposed that the prophets of Israel, like those of the heathen nations, were under the direction of their monarch, and would act as his bidding.

A. M. 5110
B. C. about
854. 7 And it came to pass, when the king of Israel had read the letter,^a that he rent his clothes, and said, *Am I God,*^b to kill and to make alive,^c that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.^d

8 ^e And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.^f

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan^g seven times,^h and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought,ⁱ He will surely come out to me, and stand, and call on the name of the Lord his God, and strike^j his hand over the place, and recover the leper.^k

12 *Are not Abana^l and Pharpar, rivers of Damascus, better than all the waters of Israel?* may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father,^m if the prophet had bid thee *do some great thing*, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?ⁿ

14 Then went he down, and dipped himself seven times in Jordan,^o according to the saying of the man of God: and his flesh came again like unto the flesh of a little child,^p and he was clean.^q

15 ^r And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is no God in all the earth, but in Israel:*^s now therefore, I pray thee, take a blessing of thy servant.^t

16 But he said, *As the Lord liveth,*^u before whom I stand, I will receive none.^v And he urged him to take it: but he refused.

17 And Naaman said, Shall there not then, I

pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord.^w

18 In this thing the Lord pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand,^x and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon,^y the Lord pardon thy servant in this thing.^z

19 And he said unto him, Go in peace.^{aa} So he departed from him a little way.^{ab}

20 ^{ac} But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as the Lord liveth, I will run after him, and take somewhat of him.*^{ad}

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, *Is all well?*

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content,^{ae} take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower,^{af} he took them from their hand, and bestowed them in the house:^{ag} and he let the men go, and they departed.

25 But he went in, and stood before his master.^{ah} And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.^{ai}

26 And he said unto him, Went not my heart with thee,^{aj} when the man turned again from his chariot to meet thee? *Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?*

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.^{ak} And he went out from his presence a leper as white as snow.^{al}

^a Isa. 37: 14. ^b Gen. 30: 2. ^c Deut. 32: 39. ^d Sam. 2: 6. ^e 1 Kings 20: 7. ^f Luke 11: 54. ^g 1 Kings 18: 35. ^h Ezek. 2: 6. ⁱ John 9: 7. ^j Job. 6: 16. ^k Or, *and with myself*. ^l Heb. *move up and down*. ^m 1 Chr. 4: 18. ⁿ Or, *Amara*. ^o 1 Chr. 2: 12. ^p Gen. 11: 13. ^q 1 Chr. 1: 24. ^r Ezek. 37: 1-9. ^s Zech. 11: 1. ^t 1 Job. 33: 25. ^u Luke 4: 25. ^v 1 Sam. 2: 17. ^w 3: 29. ^x 6: 27. ^y 6: 33. ^z 11: 14. ^{aa} Gen. 14: 23. ^{ab} Matt. 10: 8.

15. *A blessing*; a gift or present.

17. *Two mules' burden of earth*; with this it is supposed he intended to build an altar or mound, on which to offer sacrifices to Jehovah, considering the earth of Israel more sacred than that of his own country.

18. *Rimmon*; an idol god. *When I bow down myself*; it has been supposed that he meant not as himself worshipping the idol, but only in attending on, and performing a civil duty to the king.

22. *My master hath sent me*; this was false.

25. *Went no whither*; another falsehood.

26. *Went not my heart*; did I not perceive.

27. *For ever*; as long as they should live.

INSTRUCTIONS.

1. No honors or successes can secure men from trouble:

^{ac} 20: 1-15. ^{ad} 21: 1-15. ^{ae} 22: 1-15. ^{af} 23: 1-15. ^{ag} 24: 1-15. ^{ah} 25: 1-15. ^{ai} 26: 1-15. ^{aj} 27: 1-15. ^{ak} 28: 1-15. ^{al} 29: 1-15. ^{am} 30: 1-15. ^{an} 31: 1-15. ^{ao} 32: 1-15. ^{ap} 33: 1-15. ^{aq} 34: 1-15. ^{ar} 35: 1-15. ^{as} 36: 1-15. ^{at} 37: 1-15. ^{au} 38: 1-15. ^{av} 39: 1-15. ^{aw} 40: 1-15. ^{ax} 41: 1-15. ^{ay} 42: 1-15. ^{az} 43: 1-15. ^{ba} 44: 1-15. ^{bb} 45: 1-15. ^{bc} 46: 1-15. ^{bd} 47: 1-15. ^{be} 48: 1-15. ^{bf} 49: 1-15. ^{bg} 50: 1-15. ^{bh} 51: 1-15. ^{bi} 52: 1-15. ^{bj} 53: 1-15. ^{bk} 54: 1-15. ^{bl} 55: 1-15. ^{bm} 56: 1-15. ^{bn} 57: 1-15. ^{bo} 58: 1-15. ^{bp} 59: 1-15. ^{bq} 60: 1-15. ^{br} 61: 1-15. ^{bs} 62: 1-15. ^{bt} 63: 1-15. ^{bu} 64: 1-15. ^{bv} 65: 1-15. ^{bw} 66: 1-15. ^{bx} 67: 1-15. ^{by} 68: 1-15. ^{bz} 69: 1-15. ^{ca} 70: 1-15. ^{cb} 71: 1-15. ^{cc} 72: 1-15. ^{cd} 73: 1-15. ^{ce} 74: 1-15. ^{cf} 75: 1-15. ^{cg} 76: 1-15. ^{ch} 77: 1-15. ^{ci} 78: 1-15. ^{cj} 79: 1-15. ^{ck} 80: 1-15. ^{cl} 81: 1-15. ^{cm} 82: 1-15. ^{cn} 83: 1-15. ^{co} 84: 1-15. ^{cp} 85: 1-15. ^{cq} 86: 1-15. ^{cr} 87: 1-15. ^{cs} 88: 1-15. ^{ct} 89: 1-15. ^{cu} 90: 1-15. ^{cv} 91: 1-15. ^{cw} 92: 1-15. ^{cx} 93: 1-15. ^{cy} 94: 1-15. ^{cz} 95: 1-15. ^{da} 96: 1-15. ^{db} 97: 1-15. ^{dc} 98: 1-15. ^{dd} 99: 1-15. ^{de} 100: 1-15.

for the blessings they obtain by their own efforts, or those of others, they are indebted to God.

3. Servants may be the means of great blessings to their masters; and the good influence even of a pious child may be felt through a nation, and to distant countries and times.

6. Despotic rulers often feel and act as if ministers of God in the discharge of their duties were to be subject to their control.

10. Ministers who understand and do their duty, will not be elated nor overawed by the presence of the rich and great; but will make known to them with plainness and fidelity the will of God, whether they will hear or forbear.

13. Servants are sometimes wiser and better than their masters, and give them advice which it would be well for them to follow.

CHAPTER VI.

1. *And the sons of the prophets said unto Elisha, 'Behold now, the place where we dwell with thee is too strait for us.'*

2. *Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.*

3. *And one said, Be content,^b I pray thee, and go with thy servants. And he answered, I will go.*

4. *So he went with them. And when they came to Jordan, they cut down wood.*

5. *But as one was felling a beam, the axe-head^c fell into the water: and he cried, and said, Alas, master! for it was borrowed.*

6. *And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.^c*

7. *Therefore said he, Take it up to thee. And he put out his hand, and took it.*

8. *¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall*^d be my camp.*

9. *And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.*

10. *And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there,^d not once nor twice.*

11. *Therefore the heart of the king of Syria was sore troubled for this thing;^e and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?*

12. *And one of his servants said, None,^f my lord, O king: but Elisha, the prophet that is in Israel,^f telleth the king of Israel the words that thou speakest in thy bed-chamber.^g*

13. *¶ And he said, Go and spy where he is, that I may send and fetch him.^h And it was told him, saying, Behold, *he is* in Dothan.ⁱ*

14. *Therefore sent he thither horses, and chariots, and a great^j host: and they came by night, and compassed the city about.*

14. Simply following the directions of God, however plain and easy, is more efficacious than the most skilful, laborious, and costly schemes of men. These tend to feed and strengthen human pride; the other to exalt and glorify God.

16. Disinterested kindness, and doing good without expecting or wishing any earthly reward, is adapted to convey to men a correct impression of true religion.

20. The unprincipled, selfish, and covetous think it wise to take any course in which, without danger, they can get money.

25. Men who will sacrifice conscience for money, will tell lies in order to keep it; but the getting or keeping of money by lying, instead of being in the end a source of profit, will occasion most dreadful loss.

15. And when the servant^k of the man of ^{A M 3011} God was risen early, and gone forth, he ^{about} hold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.^j

17. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and behold, the mountain *was* full of horses and chariots of fire round about Elisha.^k

18. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people. I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.^l

19. ¶ And Elisha said unto them, This is not the way, neither is this the city: follow me,^m and I will bring you to the man whom ye seek.^m But he led them to Samaria.

20. And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes,ⁿ and they saw; and behold, *they were* in the midst of Samaria.

21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?ⁿ

22. And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them,^o that they may eat and drink, and go to their master.

23. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.^p

24. ¶ And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

25. And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was sold for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.^q

26. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

15. ^k 1. ^{about} 2. ^{about} 3. ^{about} 4. ^{about} 5. ^{about} 6. ^{about} 7. ^{about} 8. ^{about} 9. ^{about} 10. ^{about} 11. ^{about} 12. ^{about} 13. ^{about} 14. ^{about} 15. ^{about} 16. ^{about} 17. ^{about} 18. ^{about} 19. ^{about} 20. ^{about} 21. ^{about} 22. ^{about} 23. ^{about} 24. ^{about} 25. ^{about} 26. ^{about} 27. ^{about} 28. ^{about} 29. ^{about} 30. ^{about} 31. ^{about} 32. ^{about} 33. ^{about} 34. ^{about} 35. ^{about} 36. ^{about} 37. ^{about} 38. ^{about} 39. ^{about} 40. ^{about} 41. ^{about} 42. ^{about} 43. ^{about} 44. ^{about} 45. ^{about} 46. ^{about} 47. ^{about} 48. ^{about} 49. ^{about} 50. ^{about} 51. ^{about} 52. ^{about} 53. ^{about} 54. ^{about} 55. ^{about} 56. ^{about} 57. ^{about} 58. ^{about} 59. ^{about} 60. ^{about} 61. ^{about} 62. ^{about} 63. ^{about} 64. ^{about} 65. ^{about} 66. ^{about} 67. ^{about} 68. ^{about} 69. ^{about} 70. ^{about} 71. ^{about} 72. ^{about} 73. ^{about} 74. ^{about} 75. ^{about} 76. ^{about} 77. ^{about} 78. ^{about} 79. ^{about} 80. ^{about} 81. ^{about} 82. ^{about} 83. ^{about} 84. ^{about} 85. ^{about} 86. ^{about} 87. ^{about} 88. ^{about} 89. ^{about} 90. ^{about} 91. ^{about} 92. ^{about} 93. ^{about} 94. ^{about} 95. ^{about} 96. ^{about} 97. ^{about} 98. ^{about} 99. ^{about} 100. ^{about}

CHAPTER VI.

1. *The place; the building or apartment they occupied. Strait; narrow, small.*

13. *Dothan; a place a few miles north of Samaria, mentioned in Gen. 37:17.*

16. *They that be with us; God, and all the heavenly hosts.*

18. *This people; the hosts of the king of Syria.*

22. *Wouldest thou smite those; he would not; and much less should he smite those who had been miraculously delivered into his power.*

25. *Pieces; shekels. A cab; between one and two quarts. Dove's dung; supposed by many to be a mean kind of pulse or pea, called by that name.*

A. M. 3112 27 And he said, If the LORD do not help
B. C. about thee,* whence shall I help thee?^a out of
892. the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.^b

29 So we boiled my son, and did eat him: and I said unto her on the next^c day, Give thy son, that we may eat him: and she hath hid her son.^c

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes;^d and he passed by upon the wall, and the people looked, and behold, *he had sackcloth within upon his flesh.*

31 Then he said, God do so and more also to me,^e if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him;^f and *the king* sent a man from before him: but ere the messenger came to him,^g he said to the elders, See ye how this son of a murderer hath sent to take away my head?^h look, when the messenger cometh, shut the door, and hold him fast at the door: *is not the sound of his master's feet behind him?*

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD;ⁱ what should I wait for the LORD any longer?^j

CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers, venturing on the host of the Syrians, bring tidings of their flight. 12 The king, finding by spies the news to be true, spoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

THEN Elisha said, Hear ye the word of the LORD; thus saith the LORD, To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.^k

* Or, Let not the LORD save thee. ^a Psal. 127:1; 116:3, 5; Jer. 17:5. ^b Lev. 24:29; Deut. 25:5-7; 1 Sam. 49:15. ^c 1 Kings 2:26. ^d 1 Kings 21:27. ^e 1 Kings 19:2. ^f Ezek. 8:1; 20:1. ^g 1 Kings 14:6. ^h 1 Kings 18:13, 11. ⁱ Job 1:21. ^j Psal. 37:7, 9. ^k 1 Kings 18:19. ^l Heb. which belonged to the king, leaning upon his hand; ch. 5:18. ^m 1 Gen. 7:11; Mal.

31. *If the head of Elisha—shall stand on him;* he considered Elisha as the cause of the famine, or as guilty in not removing it. Many suppose that the prophet had promised him deliverance from the Syrians, and that he was vexed at the delay, and ready to destroy Elisha as a deceiver. See note to ver. 33.

33. *What should I wait for the Lord;* the exclamation of the king, who immediately followed his messenger to the door of Elisha; implying that God was his enemy, that the promised deliverance was no longer to be hoped for, and that confidence in Jehovah was a vain thing.

INSTRUCTIONS.

5. Borrowed articles should be used with care, and in due time returned, uninjured, to the owner.

14. Wicked men often hope to prevail against those who have God for their protector, but all such hopes are vain.

17. All who have right views will see that the servants of God, however great their apparent danger, are perfectly safe under his care.

22. Kindness towards enemies is good policy, as well

2 Then a lord on whose hand the king leaned^a answered the man of God, and said, Behold, *if* the LORD would make windows in heaven,¹ might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.^m

3 ¶ And there were four leprous men at the entering in of the gate:ⁿ and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.^o

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host:^p and they said one to another,^q Lo, the king of Israel hath hired against us the kings of the Hittites,^r and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight,^s and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it;^t and came again, and entered into another tent, and carried thence also, and went and hid it.

9 Then they said one to another, We do not well:^u this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us:^v now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city:^w and they told them, saying, We came to the camp of the Syrians, and behold, *there was*

3:10. ^m ver. 17, 20. ⁿ Lev. 13:16. ^o Ezech. 4:16; Luke 13:17, 18. ^p ch. 19:7. ^q 2 Sam. 5:21; Job 15:21. ^r ch. 3:22. ^s 1 Kings 10:29. ^t Psal. 14:5; 18:1-6; 68:12; Prov. 21:1. ^u Lev. 19:18; Prov. 11:26. ^v Heb. we shall find punishment. ^w Ezech. 4:14. ^x 2 Sam. 18:26.

as a Christian duty; and however it may be received, will be the means of good to those who exercise it.

25. None but God can fully understand the evils of war, or the guilt of those who are instrumental in needlessly inflicting them upon their fellow-men.

31. Those who foretell the calamity of the wicked, are often treated as if they were the cause of it, and as if their removal would prevent the coming or continuance of threatened evils; but all expectations of relief in that way will be disappointed.

CHAPTER VII.

1. *A measure;* in the Hebrew, a *seah*, which contained about one-third of a bushel. Considering the present severity of the famine, chap. 6:25, this seemed to the unbelieving lord an incredible change.

2. *Would make windows in heaven;* to rain down provisions. This was an expression of unbelief, for which Elisha immediately announced that he should be excluded from a share in the coming plenty.

6. *Hear a noise;* like that of chariots, horses, and a great army.

no man there, neither voice of man, but horses tied and asses tied, and the tents as they were.

11 And he called the porters: and they told it to the king's house within.

12 * And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *us* take, I pray thee, five of the horses that remain, which are left in the city,* (behold, they are as all the multitude of Israel that are left in it: behold, *I say*, they are even as all the multitude of the Israelites that are consumed,) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians.^a So a measure of fine flour *was sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.^b

17 † And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, that he died, as the man of God had said, who spake when the king came down to him.^c

18 And it came to pass as the man of God had spoken to the king,^d saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.^e

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

13. *Behold, they are*; or, they will be; the horses and horsemen will be exposed to no worse calamity in exploring the Syrian camp than that which awaits the besieged in the city. They can but die, and death awaits them if they sit still.

17. *The people trode upon him*; in their haste to get food.

INSTRUCTIONS.

1. However great the calamities which any people suffer, the Lord can remove them; and interest as well as duty require all to wait upon him in the way of his appointment, till they obtain relief.

2. Disbelief of the promises of God cuts men off from the blessings of their fulfilment.

4. Though deliverance comes from God, it is ordinarily granted through the instrumentality of human efforts; and

CHAPTER VIII.

THEN spake Elisha unto the woman, whose son he had restored to life,^a saying, Arise, and go thou and thy household, and sojourn where-soever thou canst sojourn: for the Lord hath called for a famine;^b and it shall also come upon the land seven years.^b

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God,^c saying, Tell me, I pray thee, all the great things that Elisha hath done.^d

5 And it came to pass, as he was telling the king how he had restored a dead body to life,^e that behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer,^f saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

7 * And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael,^g Take a present in thy hand,^h and go, meet the man of God, and inquire of the LORD by him,ⁱ saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him,^j even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

to obtain it, men must use the means which God has appointed for that purpose.

9. When men are blessed with abundance, true wisdom, as well as real gratitude, and even self-interest, require that they should desire others to enjoy it with them.

16. However great the improbability, or to human appearance the impossibility, the word of the Lord will in due time be perfectly accomplished.

18. The fulfilment of divine declarations is to some the means of salvation, and to others of destruction.

CHAPTER VIII.

2. *The land of the Philistines*; on the Mediterranean, south-west of Canaan.

7. *Damascus*; the capital of Syria.

8. *Hazael*; an officer of the king of Syria.

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover:^a howbeit the Lord hath showed me that he shall surely die.^b

11 And he settled his countenance steadfastly,^c until he was ashamed: and the man of God wept.^d

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel:^e their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children,^f and rip up their women with child.^g

13 And Hazael said, But what, is thy servant a dog, that he should do this great thing?^h And Elisha answered, The Lord hath showed me that thou shalt be king over Syria.ⁱ

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.^j

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.^k

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.^l

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel,^m as did the house of Ahab; for the daughter of Ahab was his wife:ⁿ and he did evil in the sight of the Lord.

19 Yet the Lord would not destroy Judah for David his servant's sake,^o as he promised him to give him always a light,^p and to his children.^q

^a 1 Kings 22:15. ^b ver. 13. ^c Heb. and he sat. ^d 1 Kings 19:16. ^e Jer. 10:23. ^f 1 Kings 17:1. ^g 1 Sam. 17:49. ^h 1 Kings 19:45. ⁱ ver. 10. ^j 1 Kings 13:16. ^k 1 Kings 17:1. ^l 1 Kings 19:45. ^m ver. 10. ⁿ 1 Kings 17:1. ^o 1 Kings 19:45. ^p 1 Kings 19:45. ^q 1 Kings 19:45.

10. *Thou mayest—recover*; his disease was not in itself mortal, and would not cause his death. *He shall surely die*; because, as the event showed, Hazael would kill him. Such is the common, and perhaps the preferable interpretation of this passage. But the original Hebrew text may be read, Go, say unto him, Thou shalt surely not recover; for the Lord hath showed me that he shall surely die. According to this reading, Hazael directly falsified the prophet's words. According to the common interpretation, he suppressed the second part of them.

11. *He settled his countenance*; on Hazael. *Until he was ashamed*; till Hazael was put out of countenance. *Wept*; foreseeing the cruelties Hazael would commit.

12. *But what, is thy servant a dog*; probably meaning, What is thy servant, who is but a dog? that is, a man in a very humble position. *This great thing*; a work which could be performed only by one invested with royal power.

14. *Thou shouldst surely recover*; see note to ver. 10.

15. *He took*; Hazael did this.

21. *Smote the Edomites which compassed him about*; this seems to have been not so much a decisive victory on the part of Jehoram, as an escape from destruction. Hence it is added in the next verse that the revolt of the Edomites was permanent.

22. *Libnah*; one of the cities of Judah.

23. *Ramoth-gilead*; east of Jordan, in the tribe of Gad.

29. *Jezreel*; west of the Jordan, in the tribe of Issachar.

Ahaziah—went down; from Ramoth-gilead, whither he had

20 ¶ In his days Edom revolted from under the hand of Judah,^a and made a king over themselves.^b

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day.^c Then Libnah revolted at the same time.^d

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah^e his son reigned in his stead.^f

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter^g of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab: for he was the son-in-law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-Gilead; and the Syrians wounded Joram.^h

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had givenⁱ him at Ramah,^j when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel,^k because he was sick.^l

^a 1 Kings 11:14. ^b 1 Kings 11:14. ^c 1 Kings 11:14. ^d 1 Kings 11:14. ^e 1 Kings 11:14. ^f 1 Kings 11:14. ^g 1 Kings 11:14. ^h 1 Kings 11:14. ⁱ 1 Kings 11:14. ^j 1 Kings 11:14. ^k 1 Kings 11:14. ^l 1 Kings 11:14.

gone in alliance with Joram. Thus, by the providence of God, the king of Judah, being one of Ahab's descendants, was brought to Jezreel, to meet his death there with Joram at the hand of Jehu.

INSTRUCTIONS.

1. When the Lord is about to chastise a people for their sins, he remembers his children and supplies their wants or sanctifies their privations to their highest good.

6. The goodness of God is often manifested towards his people, by inclining those in authority to do them justice and show them favor.

8. Men who in health pay no regard to God or his people, in sickness or distress often apply to them for help.

10. Of many blessings which God would otherwise bestow, men are often deprived by the wickedness of their fellow-men.

13. A change of circumstances often shows that men are much more wicked than they imagined, and that nothing but the grace of God keeps them from the commission of the most enormous crimes.

14. A slight change in the words of a communication may entirely alter its meaning, and convey to the hearers a false impression.

18. A man's character and conduct are greatly influenced by his wife; and no one should marry a woman who will draw him away from the service of God.

27. The evil example of parents and those in authority may extend its mischievous influence not only to their

CHAPTER IX.

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thy hand, and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber:

3 Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel.^a

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets; and the blood of all the servants of the Lord, at the hand of Jezebel.^b

8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall,^c and him that is shut up and left in Israel:^d

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat,^e and like the house of Baasha the son of Ahijah:^f

10 And the dogs shall eat Jezebel in the portion of Jezreel,^g and there shall be none to bury her. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee?^h And he said unto them, Ye know the man, and his communication.

12 And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.ⁱ

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.^j

^a 1 Kings 20:35. ^b Jer 1:17. ^c Jer 1:17. ^d Jer 1:17. ^e Jer 1:17. ^f Jer 1:17. ^g Jer 1:17. ^h Jer 1:17. ⁱ Jer 1:17. ^j Jer 1:17.

children, but also to their distant posterity; and long after they are dead be instrumental in ruining their fellow-men.

CHAPTER IX.

1. One of the children of the prophets; a young man who was under the instruction of Elisha and preparing to be a prophet of the Lord.

10. The portion of Jezreel; the portion of land that had belonged to Naboth the Jezreelite, ver. 25.

11. Ye know the man; that is, to what class of men he

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.^a And Jehu said, If it be your minds, then let none go forth nor escape^b out of the city to go to tell it in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel,^c and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace?^d

18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving^e is like the driving of Jehu the son of Nimshi; for he driveth furiously.^f

21 And Joram said, Make ready.^g And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace,^h so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?ⁱ

23 And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength,^j and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk^k down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him;^l

^a 1 Kings 20:35. ^b Jer 1:17. ^c Jer 1:17. ^d Jer 1:17. ^e Jer 1:17. ^f Jer 1:17. ^g Jer 1:17. ^h Jer 1:17. ⁱ Jer 1:17. ^j Jer 1:17. ^k Jer 1:17. ^l Jer 1:17.

belongs. His communication; his discourse. As much as to say, When a prophet comes you expect him to discourse on religious duties. This was an attempt to evade their question, and they so understood it.

22. Whoredoms; this word is used in the Old Testament to denote idolatry. Her witchcrafts—many; expressive of the various superstitious and deceitful practices which Jezebel used to draw the people into idolatry.

25. Laid this burden; denounced this judgment against him and his family. 1 Kings 21:19, 29.

A. M. 3120. B. C. 881. 26 Surely I have seen yesterday the blood* of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat,^a saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo,^b and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.^c

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face,^d and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, Had Zimri peace,^e who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.^f

33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.^g

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.^h

36 Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake byⁱ his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel.^j

37 And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel;^k so that they shall not say, This is Jezebel.

* Heb. bloods. ^a Or, portion. ^b 1 Kings 21:19. ^c Josh. 17:11, Judg. 1:27; 2 Chr. 22:9. ^d Or, 25; 2 Chr. 22:1, 2. ^e Heb. put her eyes in paint. ^f Kings; 2 Chr. 22:10. ^g Or, chamberlains. ^h 1 Kings 16:31. ⁱ Eccl. 6:2, 1:4, 11:1-29; Jer. 22:19, 26:30. ^j Heb. by the hand of. ^k 1 King.

27. Smite him also in the chariot; Ahaziah at first escaped to Samaria and concealed himself there. But being found, he was brought to Jehu, and by his command slain at the ascent of Gur, by Ibleam. See 2 Chron. 22:9.

30. Painted her face, and tired her head; intending by her royal attire and demeanor to overawe Jehu.

31. Had Zimri peace; as much as to say, You may expect Zimri's fate. See 1 Kings 21:19.

36. In the portion of Jezreel; Elijah had said, By the wall of Jezreel, 1 Kings 22:23, which was literally fulfilled, since Ahab's palace stood by the wall at the entering of the gate, ver. 31. As Naboth's vineyard was "hard by the palace of Ahab," Jezebel's body may have been taken up and cast into it, as Joram's had been. Or Jehu may have spoken of her as devoured by the dogs in the portion of Jezreel, because he regarded this as simply a part of the royal establishment.

INSTRUCTIONS.

8. God claims and exercises the right of giving authority to such as he chooses: and all who are intrusted with

CHAPTER X.

1 Jehu, by his letters, causes the seventy of Ahab's children to be beheaded. 8 He avengeth the fact by the prophecy of Elijah. 12 At the shearing-house he slayeth two and forty of Ahaziah's brethren. 15 He taketh Jehonadab into his company. 18 By subtlety he destroyeth all the worshippers of Baal. 29 Jehu followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 34 Jehoshaphat succeedeth Jehu.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up^a Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armor;

3 Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him;^b how then shall we stand?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants,^c and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be mine,^d and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons,^e and slew seventy persons,^f and put their heads in baskets,^g and sent him them to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people,

21-23. ^a Heb. 80; 10. ^b Jer. 8:2; 16:1. ^c Heb. nourishers. ^d Jer. 9:24, 27. ^e 1 Kings 20:1, 32. ^f Heb. for me. ^g 1 Kings 21:21. ^h Judg. 9:5, etc. ⁱ Matt. 14:8, 11.

it are laid under peculiar obligations to employ it according to his will.

21. The declarations of God in his word are fulfilled in his providence; and though the fulfilment may be long delayed, in due time it will be perfectly accomplished.

27. Those who associate with the wicked are in danger of partaking in their punishment.

36. Men may have a conviction of the truth of divine declarations, and even see their fulfilment in the destruction of the wicked, and yet not forsake their sins, or flee from the wrath to come.

CHAPTER X.

9. Said to all the people, Ye be righteous; ye are in no way concerned in my master's death, and are therefore impartial judges, in a condition to understand the meaning of this transaction. He then proceeds in the next verse to show that it is a pledge of the fulfilment of all Jehovah's threatenings against the house of Ahab. 1 Kings 21:19-24.

Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the Lord,^a which the Lord spake concerning the house of Ahab:^b for the Lord hath done *that* which he spake by^c his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests:^d until he left him none remaining.

12 ^e And he arose and departed, and came to Samaria. And as he *was* at the shearing-house^f in the way,

13 Jehu met^g with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah: and we go down to salute^h the children of the king and the children of the queen.

14 And he said, Take them alive.ⁱ And they took them alive, and slew them at the pit of the shearing-house:^j *even* two and forty men; neither left he any of them.

15 ^k And when he was departed thence, he lighted on^l Jehonadab^m the son of Rechabⁿ coming to meet him; and he saluted^o him, and said to him, Is thy heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thy hand.^p And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the Lord.^q So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria,^r till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.^s

18 ^t And Jehu gathered all the people together, and said unto them, Ahab served Baal a little;^u but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal,^v all his servants, and all his priests; let none be wanting; for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it in subtlety,^w to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim^x a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal;^y and the house of Baal was full from one end to another.^z

22 And he said unto him that *was* over^a the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab^b into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.^c

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, *he* that letteth him go, his life shall be for the life of him.^d

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and slay them;^e let none come forth. And they smote them with the edge^f of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26 And they brought forth the images^g out of the house of Baal,^h and burned them.ⁱ

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.^j

28 Thus Jehu destroyed Baal out of Israel.

29 ^k Howbeit, from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.^l

30 And the Lord said unto Jehu, Because thou hast done well in executing *that* which is right in mine eyes,^m and hast done unto the house of Ahab according to all that *was* in my heart, thy children of the fourth generation shall sit on the throne of Israel.ⁿ

31 But Jehu took no heed^o to walk in the law of the Lord God of Israel with all his heart;^p for he departed not from the sins of Jeroboam,^q which made Israel to sin.

32 ^r In those days the Lord began to cut Israel short:^s and Hazael smote them in all the coasts of Israel;^t

33 From Jordan eastward,^u all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.^v

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

^a Heb. 9:11, 21. ^b 1 Sam. 3:19, Jer. 44:38, 22. ^c 1 Kings 21:19, etc. ^d Heb. *by the sword*. ^e Heb. *by the sword*. ^f 1 Kings 12:35. ^g Heb. *found*. ^h Heb. *found*. ⁱ Heb. *found*. ^j 1 Kings 21:19. ^k Heb. *found*. ^l 1 Kings 21:19. ^m Heb. *found*. ⁿ 1 Kings 21:19. ^o Heb. *found*. ^p 1 Kings 21:19. ^q Heb. *found*. ^r 1 Kings 21:19. ^s Heb. *found*. ^t 1 Kings 21:19. ^u Heb. *found*. ^v 1 Kings 21:19.

15. *Is thy heart right?* do you favor my cause?

17. *The saying of the Lord;* 1 Kings 21:21.

27. *A draught-house;* a house for the reception of filthy ordure.

INSTRUCTIONS.

6. The sins of parents are often the occasion of destruction to their children, and of various evils to all connected with them.

15. Wicked men, who externally obey the commands of

16:33. ^a Or, so full that they stood mouth to mouth. ^b ver. 15. ^c Matt. 1:20, 11:23, 23. ^d 1 Kings 20:39. ^e Exod. 32:27. ^f Deut. 13:6-11; 17:2. ^g 1 Kings 12:13. ^h 1 Kings 12:13. ⁱ 1 Kings 12:13. ^j 1 Kings 12:13. ^k 1 Kings 12:13. ^l 1 Kings 12:13. ^m 1 Kings 12:13. ⁿ 1 Kings 12:13. ^o 1 Kings 12:13. ^p 1 Kings 12:13. ^q 1 Kings 12:13. ^r 1 Kings 12:13. ^s 1 Kings 12:13. ^t 1 Kings 12:13. ^u 1 Kings 12:13. ^v 1 Kings 12:13.

God, are often proud of their obedience and disposed to proclaim it, that they may receive the praises of men.

19. The Lord often uses one wicked man in punishing others, and afterwards punishes him for his wickedness.

30. External obedience to some of the known commands of God, is often rewarded with external mercies; but that obedience only which springs from the heart, and has respect to the whole will of God, has the promise of eternal life.

A. M. 3168. 35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time* that Jehu reigned over Israel in Samaria was twenty and eight years.

CHAPTER XI.

1 Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God. 1 Jehoash, giving order to the captains, in the seventh year anointeth his king. 13 Athaliah is slain. 17 Jehoash restoreth the worship of God.

AND when Athaliah the mother of Ahaziah^a saw that her son was dead, she arose and destroyed all the seed royal.^b

2 But Jehosheba,^c the daughter of king Joram, sister of Ahaziah, took Joash^d the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And the seventh year Jehoash sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.^e

5 And he commanded them, saying, This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;^f

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.^g

7 And two parts^h of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundredsⁱ did ac-

^a Heb. the days were. ^b 2 Chr. 23:1. ^c Heb. seed of the kingdom. ^d 2 Chr. 23:10. ^e 2 Chr. 23:11. ^f 2 Chr. 23:11. ^g 2 Chr. 23:11. ^h 2 Chr. 23:11. ⁱ 2 Chr. 23:11.

CHAPTER XI.

1. Destroyed all the seed royal; so that she might reign without a rival.

4. Jehoash; the high-priest. Fetched the rulers over hundreds; he had previously assembled the Levites and chiefs of the fathers of Israel out of all parts of the kingdom, that he might have a force sufficient to withstand Athaliah. 2 Chr. m. 23:2.

5. Enter in on the Sabbath; take your weekly turn in ministering at the temple.

7. Go forth on the Sabbath; are released after your week's service at the temple.

8. Ye shall compass the king; to prevent his being slain by the partisans of Athaliah. Within the ranges; the lines of guards.

12. The testimony; a copy of the law of Moses. Compare Deut. 17:18-20.

cording to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields,¹ that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner² of the temple to the left corner of the temple, along by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him,³ and gave him the testimony;⁴ and they made him king, and anointed him;⁵ and they clapped their hands,⁶ and said, God save the king.⁷

13 ¶ And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar,⁸ as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets;⁹ and Athaliah rent her clothes, and cried, Treason, treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges;¹⁰ and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.¹¹

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.¹²

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people,¹³ that they should be the LORD's people;¹⁴ between the king also and the people.

18 And all the people of the land went into the house of Baal,¹⁵ and brake it down; his altars and his images brake they in pieces thoroughly,¹⁶ and slew Mattan the priest of Baal before the altars.¹⁷ And the priest appointed officers¹⁸ over the house of the LORD.

19 And he took the rulers over hundreds, and

¹ 2 Sam. 2:17. ² 1 Kgs. 47:1. ³ 1 Chr. 23:11. ⁴ 1 Chr. 23:11. ⁵ 1 Chr. 23:11. ⁶ 1 Chr. 23:11. ⁷ 1 Chr. 23:11. ⁸ 1 Chr. 23:11. ⁹ 1 Chr. 23:11. ¹⁰ 1 Chr. 23:11. ¹¹ 1 Chr. 23:11. ¹² 1 Chr. 23:11. ¹³ 1 Chr. 23:11. ¹⁴ 1 Chr. 23:11. ¹⁵ 1 Chr. 23:11. ¹⁶ 1 Chr. 23:11. ¹⁷ 1 Chr. 23:11. ¹⁸ 1 Chr. 23:11.

INSTRUCTIONS.

1. Love of power tends to destroy natural affection, and leads not only to the violation of the rights of humanity, but to the commission of the most abominable crimes.

4. Subjects are not always bound to obey their rulers, but may be called in extraordinary cases to set them aside, and place others in their stead; and if need be, to bring about a revolution for this purpose.

12. No king can be safe on his throne, or magistrate preserve his authority, without the providential care and gracious aid of God.

14. That treatment which, without remorse, persons have unjustly shown towards others who were innocent, they are ready to stigmatize as enormous wickedness when justly shown towards themselves.

20. When rulers receive their authority as from God, and use it according to his will, quietness, peace, and prosperity may be expected throughout the land.

the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced,^a and the city was in quiet; and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

CHAPTER XII.

^a Heb. rejoiced. ^b Heb. began. ^c Heb. was. ^d Heb. was. ^e Heb. was. ^f Heb. was. ^g Heb. was. ^h Heb. was. ⁱ Heb. was. ^j Heb. was. ^k Heb. was. ^l Heb. was. ^m Heb. was. ⁿ Heb. was. ^o Heb. was. ^p Heb. was. ^q Heb. was. ^r Heb. was. ^s Heb. was. ^t Heb. was. ^u Heb. was. ^v Heb. was. ^w Heb. was. ^x Heb. was. ^y Heb. was. ^z Heb. was. ^{aa} Heb. was. ^{ab} Heb. was. ^{ac} Heb. was. ^{ad} Heb. was. ^{ae} Heb. was. ^{af} Heb. was. ^{ag} Heb. was. ^{ah} Heb. was. ^{ai} Heb. was. ^{aj} Heb. was. ^{ak} Heb. was. ^{al} Heb. was. ^{am} Heb. was. ^{an} Heb. was. ^{ao} Heb. was. ^{ap} Heb. was. ^{aq} Heb. was. ^{ar} Heb. was. ^{as} Heb. was. ^{at} Heb. was. ^{au} Heb. was. ^{av} Heb. was. ^{aw} Heb. was. ^{ax} Heb. was. ^{ay} Heb. was. ^{az} Heb. was. ^{ba} Heb. was. ^{bb} Heb. was. ^{bc} Heb. was. ^{bd} Heb. was. ^{be} Heb. was. ^{bf} Heb. was. ^{bg} Heb. was. ^{bh} Heb. was. ^{bi} Heb. was. ^{bj} Heb. was. ^{bk} Heb. was. ^{bl} Heb. was. ^{bm} Heb. was. ^{bn} Heb. was. ^{bo} Heb. was. ^{bp} Heb. was. ^{bq} Heb. was. ^{br} Heb. was. ^{bs} Heb. was. ^{bt} Heb. was. ^{bu} Heb. was. ^{bv} Heb. was. ^{bw} Heb. was. ^{bx} Heb. was. ^{by} Heb. was. ^{bz} Heb. was. ^{ca} Heb. was. ^{cb} Heb. was. ^{cc} Heb. was. ^{cd} Heb. was. ^{ce} Heb. was. ^{cf} Heb. was. ^{cg} Heb. was. ^{ch} Heb. was. ^{ci} Heb. was. ^{cj} Heb. was. ^{ck} Heb. was. ^{cl} Heb. was. ^{cm} Heb. was. ^{cn} Heb. was. ^{co} Heb. was. ^{cp} Heb. was. ^{cq} Heb. was. ^{cr} Heb. was. ^{cs} Heb. was. ^{ct} Heb. was. ^{cu} Heb. was. ^{cv} Heb. was. ^{cw} Heb. was. ^{cx} Heb. was. ^{cy} Heb. was. ^{cz} Heb. was. ^{da} Heb. was. ^{db} Heb. was. ^{dc} Heb. was. ^{dd} Heb. was. ^{de} Heb. was. ^{df} Heb. was. ^{dg} Heb. was. ^{dh} Heb. was. ^{di} Heb. was. ^{dj} Heb. was. ^{dk} Heb. was. ^{dl} Heb. was. ^{dm} Heb. was. ^{dn} Heb. was. ^{do} Heb. was. ^{dp} Heb. was. ^{dq} Heb. was. ^{dr} Heb. was. ^{ds} Heb. was. ^{dt} Heb. was. ^{du} Heb. was. ^{dv} Heb. was. ^{dw} Heb. was. ^{dx} Heb. was. ^{dy} Heb. was. ^{dz} Heb. was. ^{ea} Heb. was. ^{eb} Heb. was. ^{ec} Heb. was. ^{ed} Heb. was. ^{ee} Heb. was. ^{ef} Heb. was. ^{eg} Heb. was. ^{eh} Heb. was. ^{ei} Heb. was. ^{ej} Heb. was. ^{ek} Heb. was. ^{el} Heb. was. ^{em} Heb. was. ^{en} Heb. was. ^{eo} Heb. was. ^{ep} Heb. was. ^{eq} Heb. was. ^{er} Heb. was. ^{es} Heb. was. ^{et} Heb. was. ^{eu} Heb. was. ^{ev} Heb. was. ^{ew} Heb. was. ^{ex} Heb. was. ^{ey} Heb. was. ^{ez} Heb. was. ^{fa} Heb. was. ^{fb} Heb. was. ^{fc} Heb. was. ^{fd} Heb. was. ^{fe} Heb. was. ^{ff} Heb. was. ^{fg} Heb. was. ^{fh} Heb. was. ^{fi} Heb. was. ^{fj} Heb. was. ^{fk} Heb. was. ^{fl} Heb. was. ^{fm} Heb. was. ^{fn} Heb. was. ^{fo} Heb. was. ^{fp} Heb. was. ^{fq} Heb. was. ^{fr} Heb. was. ^{fs} Heb. was. ^{ft} Heb. was. ^{fu} Heb. was. ^{fv} Heb. was. ^{fw} Heb. was. ^{fx} Heb. was. ^{fy} Heb. was. ^{fz} Heb. was. ^{ga} Heb. was. ^{gb} Heb. was. ^{gc} Heb. was. ^{gd} Heb. was. ^{ge} Heb. was. ^{gf} Heb. was. ^{gg} Heb. was. ^{gh} Heb. was. ^{gi} Heb. was. ^{gj} Heb. was. ^{gk} Heb. was. ^{gl} Heb. was. ^{gm} Heb. was. ^{gn} Heb. was. ^{go} Heb. was. ^{gp} Heb. was. ^{gq} Heb. was. ^{gr} Heb. was. ^{gs} Heb. was. ^{gt} Heb. was. ^{gu} Heb. was. ^{gv} Heb. was. ^{gw} Heb. was. ^{gx} Heb. was. ^{gy} Heb. was. ^{gz} Heb. was. ^{ha} Heb. was. ^{hb} Heb. was. ^{hc} Heb. was. ^{hd} Heb. was. ^{he} Heb. was. ^{hf} Heb. was. ^{hg} Heb. was. ^{hh} Heb. was. ^{hi} Heb. was. ^{hj} Heb. was. ^{hk} Heb. was. ^{hl} Heb. was. ^{hm} Heb. was. ^{hn} Heb. was. ^{ho} Heb. was. ^{hp} Heb. was. ^{hq} Heb. was. ^{hr} Heb. was. ^{hs} Heb. was. ^{ht} Heb. was. ^{hu} Heb. was. ^{hv} Heb. was. ^{hw} Heb. was. ^{hx} Heb. was. ^{hy} Heb. was. ^{hz} Heb. was. ^{ia} Heb. was. ^{ib} Heb. was. ^{ic} Heb. was. ^{id} Heb. was. ^{ie} Heb. was. ^{if} Heb. was. ^{ig} Heb. was. ^{ih} Heb. was. ⁱⁱ Heb. was. ^{ij} Heb. was. ^{ik} Heb. was. ^{il} Heb. was. ^{im} Heb. was. ⁱⁿ Heb. was. ^{io} Heb. was. ^{ip} Heb. was. ^{iq} Heb. was. ^{ir} Heb. was. ^{is} Heb. was. ^{it} Heb. was. ^{iu} Heb. was. ^{iv} Heb. was. ^{iw} Heb. was. ^{ix} Heb. was. ^{iy} Heb. was. ^{iz} Heb. was. ^{ja} Heb. was. ^{jb} Heb. was. ^{jc} Heb. was. ^{jd} Heb. was. ^{je} Heb. was. ^{jf} Heb. was. ^{jj} Heb. was. ^{jk} Heb. was. ^{jl} Heb. was. ^{jm} Heb. was. ^{jn} Heb. was. ^{jo} Heb. was. ^{jp} Heb. was. ^{jq} Heb. was. ^{jr} Heb. was. ^{js} Heb. was. ^{jt} Heb. was. ^{ju} Heb. was. ^{jv} Heb. was. ^{jw} Heb. was. ^{jx} Heb. was. ^{jy} Heb. was. ^{jz} Heb. was. ^{ka} Heb. was. ^{kb} Heb. was. ^{kc} Heb. was. ^{kd} Heb. was. ^{ke} Heb. was. ^{kf} Heb. was. ^{kg} Heb. was. ^{kh} Heb. was. ^{ki} Heb. was. ^{kj} Heb. was. ^{kk} Heb. was. ^{kl} Heb. was. ^{km} Heb. was. ^{kn} Heb. was. ^{ko} Heb. was. ^{kp} Heb. was. ^{kq} Heb. was. ^{kr} Heb. was. ^{ks} Heb. was. ^{kt} Heb. was. ^{ku} Heb. was. ^{kv} Heb. was. ^{kw} Heb. was. ^{kx} Heb. was. ^{ky} Heb. was. ^{kz} Heb. was. ^{la} Heb. was. ^{lb} Heb. was. ^{lc} Heb. was. ^{ld} Heb. was. ^{le} Heb. was. ^{lf} Heb. was. ^{lg} Heb. was. ^{lh} Heb. was. ^{li} Heb. was. ^{lj} Heb. was. ^{lk} Heb. was. ^{ll} Heb. was. ^{lm} Heb. was. ^{ln} Heb. was. ^{lo} Heb. was. ^{lp} Heb. was. ^{lq} Heb. was. ^{lr} Heb. was. ^{ls} Heb. was. ^{lt} Heb. was. ^{lu} Heb. was. ^{lv} Heb. was. ^{lw} Heb. was. ^{lx} Heb. was. ^{ly} Heb. was. ^{lz} Heb. was. ^{ma} Heb. was. ^{mb} Heb. was. ^{mc} Heb. was. ^{md} Heb. was. ^{me} Heb. was. ^{mf} Heb. was. ^{mg} Heb. was. ^{mh} Heb. was. ^{mi} Heb. was. ^{mj} Heb. was. ^{mk} Heb. was. ^{ml} Heb. was. ^{mn} Heb. was. ^{mo} Heb. was. ^{mp} Heb. was. ^{mq} Heb. was. ^{mr} Heb. was. ^{ms} Heb. was. ^{mt} Heb. was. ^{mu} Heb. was. ^{mv} Heb. was. ^{mw} Heb. was. ^{mx} Heb. was. ^{my} Heb. was. ^{mz} Heb. was. ^{na} Heb. was. ^{nb} Heb. was. ^{nc} Heb. was. nd Heb. was. ^{ne} Heb. was. ^{nf} Heb. was. ^{ng} Heb. was. ^{nh} Heb. was. ⁿⁱ Heb. was. ^{nj} Heb. was. ^{nk} Heb. was. ^{nl} Heb. was. ^{nm} Heb. was. ⁿⁿ Heb. was. ^{no} Heb. was. ^{np} Heb. was. ^{nq} Heb. was. ^{nr} Heb. was. ^{ns} Heb. was. ^{nt} Heb. was. ^{nu} Heb. was. ^{nv} Heb. was. ^{nw} Heb. was. ^{nx} Heb. was. ^{ny} Heb. was. ^{nz} Heb. was. ^{oa} Heb. was. ^{ob} Heb. was. ^{oc} Heb. was. ^{od} Heb. was. ^{oe} Heb. was. ^{of} Heb. was. ^{og} Heb. was. ^{oh} Heb. was. ^{oi} Heb. was. ^{oj} Heb. was. ^{ok} Heb. was. ^{ol} Heb. was. ^{om} Heb. was. ^{on} Heb. was. ^{oo} Heb. was. ^{op} Heb. was. ^{oq} Heb. was. ^{or} Heb. was. ^{os} Heb. was. ^{ot} Heb. was. ^{ou} Heb. was. ^{ov} Heb. was. ^{ow} Heb. was. ^{ox} Heb. was. ^{oy} Heb. was. ^{oz} Heb. was. ^{pa} Heb. was. ^{pb} Heb. was. ^{pc} Heb. was. ^{pd} Heb. was. ^{pe} Heb. was. ^{pf} Heb. was. ^{pg} Heb. was. ^{ph} Heb. was. ^{pi} Heb. was. ^{pj} Heb. was. ^{pk} Heb. was. ^{pl} Heb. was. ^{pm} Heb. was. ^{pn} Heb. was. ^{po} Heb. was. ^{pp} Heb. was. ^{pq} Heb. was. ^{pr} Heb. was. ^{ps} Heb. was. ^{pt} Heb. was. ^{pu} Heb. was. ^{pv} Heb. was. ^{pw} Heb. was. ^{px} Heb. was. ^{py} Heb. was. ^{pz} Heb. was. ^{qa} Heb. was. ^{qb} Heb. was. ^{qc} Heb. was. ^{qd} Heb. was. ^{qe} Heb. was. ^{qf} Heb. was. ^{qg} Heb. was. ^{qh} Heb. was. ^{qi} Heb. was. ^{qj} Heb. was. ^{qk} Heb. was. ^{ql} Heb. was. ^{qm} Heb. was. ^{qn} Heb. was. ^{qo} Heb. was. ^{qp} Heb. was. ^{qq} Heb. was. ^{qr} Heb. was. ^{qs} Heb. was. ^{qt} Heb. was. ^{qu} Heb. was. ^{qv} Heb. was. ^{qw} Heb. was. ^{qx} Heb. was. ^{qy} Heb. was. ^{qz} Heb. was. ^{ra} Heb. was. ^{rb} Heb. was. ^{rc} Heb. was. rd Heb. was. ^{re} Heb. was. ^{rf} Heb. was. ^{rg} Heb. was. ^{rh} Heb. was. ^{ri} Heb. was. ^{rj} Heb. was. ^{rk} Heb. was. ^{rl} Heb. was. ^{rm} Heb. was. ^{rn} Heb. was. ^{ro} Heb. was. ^{rp} Heb. was. ^{rq} Heb. was. ^{rr} Heb. was. ^{rs} Heb. was. ^{rt} Heb. was. ^{ru} Heb. was. ^{rv} Heb. was. ^{rw} Heb. was. ^{rx} Heb. was. ^{ry} Heb. was. ^{rz} Heb. was. ^{sa} Heb. was. ^{sb} Heb. was. ^{sc} Heb. was. ^{sd} Heb. was. ^{se} Heb. was. ^{sf} Heb. was. ^{sg} Heb. was. ^{sh} Heb. was. ^{si} Heb. was. ^{sj} Heb. was. ^{sk} Heb. was. ^{sl} Heb. was. sm Heb. was. ^{sn} Heb. was. ^{so} Heb. was. ^{sp} Heb. was. ^{sq} Heb. was. ^{sr} Heb. was. ^{ss} Heb. was. st Heb. was. ^{su} Heb. was. ^{sv} Heb. was. ^{sw} Heb. was. ^{sx} Heb. was. ^{sy} Heb. was. ^{sz} Heb. was. ^{ta} Heb. was. ^{tb} Heb. was. ^{tc} Heb. was. ^{td} Heb. was. ^{te} Heb. was. ^{tf} Heb. was. ^{tg} Heb. was. th Heb. was. ^{ti} Heb. was. ^{tj} Heb. was. ^{tk} Heb. was. ^{tl} Heb. was. tm Heb. was. ^{tn} Heb. was. ^{to} Heb. was. ^{tp} Heb. was. ^{tq} Heb. was. ^{tr} Heb. was. ^{ts} Heb. was. ^{tt} Heb. was. ^{tu} Heb. was. ^{tv} Heb. was. ^{tw} Heb. was. ^{tx} Heb. was. ^{ty} Heb. was. ^{tz} Heb. was. ^{ua} Heb. was. ^{ub} Heb. was. ^{uc} Heb. was. ^{ud} Heb. was. ^{ue} Heb. was. ^{uf} Heb. was. ^{ug} Heb. was. ^{uh} Heb. was. ^{ui} Heb. was. ^{uj} Heb. was. ^{uk} Heb. was. ^{ul} Heb. was. ^{um} Heb. was. ^{un} Heb. was. ^{uo} Heb. was. ^{up} Heb. was. ^{uq} Heb. was. ^{ur} Heb. was. ^{us} Heb. was. ^{ut} Heb. was. ^{uu} Heb. was. ^{uv} Heb. was. ^{uw} Heb. was. ^{ux} Heb. was. ^{uy} Heb. was. ^{uz} Heb. was. ^{va} Heb. was. ^{vb} Heb. was. ^{vc} Heb. was. ^{vd} Heb. was. ^{ve} Heb. was. ^{vf} Heb. was. ^{vg} Heb. was. ^{vh} Heb. was. ^{vi} Heb. was. ^{vj} Heb. was. ^{vk} Heb. was. ^{vl} Heb. was. ^{vm} Heb. was. ^{vn} Heb. was. ^{vo} Heb. was. ^{vp} Heb. was. ^{vq} Heb. was. ^{vr} Heb. was. ^{vs} Heb. was. ^{vt} Heb. was. ^{vu} Heb. was. ^{vv} Heb. was. ^{vw} Heb. was. ^{vx} Heb. was. ^{vy} Heb. was. ^{vz} Heb. was. ^{wa} Heb. was. ^{wb} Heb. was. ^{wc} Heb. was. ^{wd} Heb. was. ^{we} Heb. was. ^{wf} Heb. was. ^{wg} Heb. was. ^{wh} Heb. was. ^{wi} Heb. was. ^{wj} Heb. was. ^{wk} Heb. was. ^{wl} Heb. was. ^{wm} Heb. was. ^{wn} Heb. was. ^{wo} Heb. was. ^{wp} Heb. was. ^{wq} Heb. was. ^{wr} Heb. was. ^{ws} Heb. was. ^{wt} Heb. was. ^{wu} Heb. was. ^{wv} Heb. was. ^{ww} Heb. was. ^{wx} Heb. was. ^{wy} Heb. was. ^{wz} Heb. was. ^{xa} Heb. was. ^{xb} Heb. was. ^{xc} Heb. was. ^{xd} Heb. was. ^{xe} Heb. was. ^{xf} Heb. was. ^{yg} Heb. was. ^{yh} Heb. was. ^{yi} Heb. was. ^{yj} Heb. was. ^{yk} Heb. was. ^{yl} Heb. was. ^{ym} Heb. was. ^{yn} Heb. was. ^{yo} Heb. was. ^{yp} Heb. was. ^{yq} Heb. was. ^{yr} Heb. was. ^{ys} Heb. was. ^{yt} Heb. was. ^{yu} Heb. was. ^{yv} Heb. was. ^{yw} Heb. was. ^{yx} Heb. was. ^{yy} Heb. was. ^{yz} Heb. was. ^{za} Heb. was. ^{zb} Heb. was. ^{zc} Heb. was. ^{zd} Heb. was. ^{ze} Heb. was. ^{zf} Heb. was. ^{zg} Heb. was. ^{zh} Heb. was. ^{zi} Heb. was. ^{zj} Heb. was. ^{zk} Heb. was. ^{zl} Heb. was. ^{zm} Heb. was. ^{zn} Heb. was. ^{zo} Heb. was. ^{zp} Heb. was. ^{zq} Heb. was. ^{zr} Heb. was. ^{zs} Heb. was. ^{zt} Heb. was. ^{zu} Heb. was. ^{zv} Heb. was. ^{zw} Heb. was. ^{zx} Heb. was. ^{zy} Heb. was. ^{zz} Heb. was.

IN the seventh year of John, Jehoash began to reign;^b and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beersheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things* that is brought into the house of the LORD, *even* the money of every one that *passeth the account*,[†] the money that every man is set at,[‡] and all the money that cometh into any man's heart[§] to bring into the house of the LORD,[¶]

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, that in the three and twentieth year^{||} of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest,^{||} and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive *no more* money of your acquaint-

ance, but deliver it for the breaches of the house.^{||} A. M. 3168
B. C. 856.

8 And the priests consented to receive *no more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door^{||} put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe^{||} and the high-priest came up, and they put up^{||} in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out^{||} to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out^{||} for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.^{||}

16 The trespass-money and sin-money was not brought into the house of the LORD:^{||} it was the priests'.^{||}

17 Then Hazael king of Syria went up, and fought against Gath, and took it:^{||} and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and

^a Heb. rejoiced. ^b Heb. began. ^c Heb. was. ^d Heb. was. ^e Heb. was. ^f Heb. was. ^g Heb. was. ^h Heb. was. ⁱ Heb. was. ^j Heb. was. ^k Heb. was. ^l Heb. was. ^m Heb. was. ⁿ Heb. was. ^o Heb. was. ^p Heb. was. ^q Heb. was. ^r Heb. was. ^s Heb. was. ^t Heb. was. ^u Heb. was. ^v Heb. was. ^w Heb. was. ^x Heb. was. ^y Heb. was. ^z Heb. was. ^{aa} Heb. was. ^{ab} Heb. was. ^{ac} Heb. was. ^{ad} Heb. was. ^{ae} Heb. was. ^{af} Heb. was. ^{ag} Heb. was. ^{ah} Heb. was. ^{ai} Heb. was. ^{aj} Heb. was. ^{ak} Heb. was. ^{al} Heb. was. ^{am} Heb. was. ^{an} Heb. was. ^{ao} Heb. was. ^{ap} Heb. was. ^{aq} Heb. was. ^{ar} Heb. was. ^{as} Heb. was. ^{at} Heb. was. ^{au} Heb. was. ^{av} Heb. was. ^{aw} Heb. was. ^{ax} Heb. was. ^{ay} Heb. was. ^{az} Heb. was. ^{ba} Heb. was. ^{bb} Heb. was. ^{bc} Heb. was. ^{bd} Heb. was. ^{be} Heb. was. ^{bf} Heb. was. ^{bg} Heb. was. ^{bh} Heb. was. ^{bi} Heb. was. ^{bj} Heb. was. ^{bk} Heb. was. ^{bl} Heb. was. ^{bm} Heb. was. ^{bn} Heb. was. ^{bo} Heb. was. ^{bp} Heb. was. ^{bq} Heb. was. ^{br} Heb. was. ^{bs} Heb. was. ^{bt} Heb. was. ^{bu} Heb. was. ^{bv} Heb. was. ^{bw} Heb. was. ^{bx} Heb. was. ^{by} Heb. was. ^{bz} Heb. was. ^{ca} Heb. was. ^{cb} Heb. was. ^{cc} Heb. was. ^{cd} Heb. was. ^{ce} Heb. was. ^{cf} Heb. was. ^{cg} Heb. was. ^{ch} Heb. was. ^{ci} Heb. was. ^{cj} Heb. was. ^{ck} Heb. was. ^{cl} Heb. was. ^{cm} Heb. was. ^{cn} Heb. was. ^{co} Heb. was. ^{cp} Heb. was. ^{cq} Heb. was. ^{cr} Heb. was. ^{cs} Heb. was. ^{ct} Heb. was. ^{cu} Heb. was. ^{cv} Heb. was. ^{cw} Heb. was. ^{cx} Heb. was. ^{cy} Heb. was. ^{cz} Heb. was. ^{da} Heb. was. ^{db} Heb. was. ^{dc} Heb. was. ^{de} Heb. was. ^{df} Heb. was. ^{dg} Heb. was. ^{dh} Heb. was. ^{di} Heb. was. ^{dj} Heb. was. ^{dk} Heb. was. ^{dl} Heb. was. ^{dm} Heb. was. ^{dn} Heb. was. ^{do} Heb. was. ^{dp} Heb. was. ^{dq} Heb. was. ^{dr} Heb. was. ^{ds} Heb. was. ^{dt} Heb. was. ^{du} Heb. was. ^{dv} Heb. was. ^{dw} Heb. was. ^{dx} Heb. was. ^{dy} Heb. was. ^{dz} Heb. was. ^{ea} Heb. was. ^{eb} Heb. was. ^{ec} Heb. was. ^{ed} Heb. was. ^{ee} Heb. was. ^{ef} Heb. was. ^{eg} Heb. was. ^{eh} Heb. was. ^{ei} Heb. was. ^{ej} Heb. was. ^{ek} Heb. was. ^{el} Heb. was. ^{em} Heb. was. ^{en} Heb. was. ^{eo} Heb. was. ^{ep} Heb. was. ^{eq} Heb. was. ^{er} Heb. was. ^{es} Heb. was. ^{et} Heb. was. ^{eu} Heb. was. ^{ev} Heb. was. ^{ew} Heb. was. ^{ex} Heb. was. ^{ey} Heb. was. ^{ez} Heb. was. ^{fa} Heb. was. ^{fb} Heb. was. ^{fc} Heb. was. ^{fd} Heb. was. ^{fe} Heb. was. ^{ff} Heb. was. ^{fg} Heb. was. ^{fh} Heb. was. ^{fi} Heb. was. ^{fj} Heb. was. ^{fk} Heb. was. ^{fl} Heb. was. ^{fm} Heb. was. ^{fn} Heb. was. ^{fo} Heb. was. ^{fp} Heb. was. ^{fq} Heb. was. ^{fr} Heb. was. ^{fs} Heb. was. ^{ft} Heb. was. ^{fu} Heb. was. ^{fv} Heb. was. ^{fw} Heb. was. ^{fx} Heb. was. ^{fy} Heb. was. ^{fz} Heb. was. ^{ga} Heb. was. ^{gb} Heb. was. ^{gc} Heb. was. ^{gd} Heb. was. ^{ge} Heb. was. ^{gf} Heb. was. ^{gg} Heb. was. ^{gh} Heb. was. ^{gi} Heb. was. ^{gj} Heb. was. ^{gk} Heb. was. ^{gl} Heb. was. ^{gm} Heb. was. ^{gn} Heb. was. ^{go} Heb. was. ^{gp} Heb. was. ^{gq} Heb. was. ^{gr} Heb. was. ^{gs} Heb. was. ^{gt} Heb. was. ^{gu} Heb. was. ^{gv} Heb. was. ^{gw} Heb. was. ^{gx} Heb. was. ^{gy} Heb. was. ^{gz} Heb. was. ^{ha} Heb. was. ^{hb} Heb. was. ^{hc} Heb. was. ^{hd} Heb. was. ^{he} Heb. was. ^{hf} Heb. was. ^{hg} Heb. was. ^{hi} Heb. was. ^{hj} Heb. was. ^{hk} Heb. was. ^{hl} Heb. was. ^{hm} Heb. was. ^{hn} Heb. was. ^{ho} Heb. was. ^{hp} Heb. was. ^{hq} Heb. was. ^{hr} Heb. was. ^{hs} Heb. was. ^{ht} Heb. was. ^{hu} Heb. was. ^{hv} Heb. was. ^{hw} Heb. was. ^{hx} Heb. was. ^{hy} Heb. was. ^{hz} Heb. was. ^{ia} Heb. was. ^{ib} Heb. was. ^{ic} Heb. was. ^{id} Heb. was. ^{ie} Heb. was. ^{if} Heb. was. ^{ig} Heb. was. ^{ih} Heb. was. ⁱⁱ Heb. was. ^{ij} Heb. was. ^{ik} Heb. was. ^{il} Heb. was. ^{im} Heb. was. ⁱⁿ Heb. was. ^{io} Heb. was. ^{ip} Heb. was. ^{iq} Heb. was. ^{ir} Heb. was. ^{is} Heb. was. ^{it} Heb. was. ^{iu} Heb. was. ^{iv} Heb. was. ^{iw} Heb. was. ^{ix} Heb. was. ^{iy} Heb. was. ^{iz} Heb. was. ^{ja} Heb. was. ^{jb} Heb. was. ^{jc} Heb. was. ^{jd} Heb. was. ^{je} Heb. was. ^{jf} Heb. was. ^{jj} Heb. was. ^{jk} Heb. was. ^{jl} Heb. was. ^{jm} Heb. was. ^{jn} Heb

A. M. 3164 Ahaziah, his fathers, kings of Judah, had
B. C. about dedicated, and his own hallowed things,
810 and all the gold that was found in the treasures of
the house of the LORD, and in the king's house,
and sent it to Hazael king of Syria:^a and he went
away^b from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all
that he did, *are* they not written in the book of
the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspir-
acy,^c and slew Joash in the house of Millo,^d which
goeth down to Silla.

21 For Jozachar^e the son of Shimeath, and Je-
hozabab the son of Shomer,^f his servants, smote
him, and he died; and they buried him with his
fathers in the city of David: and Amaziah his son
reigned in his stead.

CHAPTER XIII.

1 Jehoahaz's wicked reign. 2 Jehoahaz, oppressed by Hazael, is re-
lieved by prayer. 3 Joash succeeds him. 10 His wicked reign.
12 Jehoahaz succeedeth him. 14 Elisha dying, prophesies to Joash
three victories over the Syrians. 20 The Moabites invading the land,
Elisha's bones raise up a dead man. 22 Hazael dying, Joash getteth
three victories over Ben-hadad.

IN the three and twentieth year¹ of Joash the
son of Ahaziah king of Judah, Jehoahaz the
son of Jehu began to reign over Israel in Sama-
ria, and reigned seventeen years.

2 And he did *that which was* evil in the sight of
the LORD, and followed² the sins of Jeroboam the
son of Nebat, which made Israel to sin; he de-
parted not therefrom.

3 ¶ And the anger of the LORD was kindled
against Israel,³ and he delivered them into the
hand of Hazael king of Syria, and into the hand
of Ben-hadad the son of Hazael,⁴ all *their* days.

4 And Jehoahaz besought the LORD,⁵ and the
LORD hearkened unto him: for he saw the op-
pression of Israel,⁶ because the king of Syria op-
pressed them.

5 (And the LORD gave Israel a savior,⁷ so that
they went out from under the hand of the Syrians:
and the children of Israel dwelt in their tents, as
beforetime.⁸)

6 Nevertheless they departed not from the sins
of the house of Jeroboam, who made Israel sin,
but walked⁹ therein: and there remained¹⁰ the grove
also in Samaria.¹¹)^b

7 Neither did he leave of the people to Jehoahaz
but fifty horsemen, and ten chariots, and ten thou-
sand footmen; for the king of Syria had destroy-

ed them, and had made them like the dust by
threshing.¹

8 ¶ Now the rest of the acts of Jehoahaz, and
all that he did, and his might, *are* they not writ-
ten in the book of the Chronicles of the kings of
Israel?

9 And Jehoahaz slept with his fathers; and they
buried him in Samaria: and Joash¹⁰ his son reign-
ed in his stead.

10 ¶ In the thirty and seventh year of Joash
king of Judah began Jehoash the son of Jehoahaz
to reign over Israel in Samaria,¹¹ and reigned six-
teen years.

11 And he did *that which was* evil in the sight
of the LORD; he departed not from all the sins of
Jeroboam the son of Nebat, who made Israel sin:
but he walked therein.

12 And the rest of the acts of Joash,¹ and all
that he did, and his might wherewith he fought
against Amaziah king of Judah,² *are* they not writ-
ten in the book of the Chronicles of the kings of
Israel?

13 And Joash slept with his fathers; and Jero-
boam sat upon his throne: and Joash was buried
in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness
whereof he died. And Joash the king of Israel
came down unto him, and wept over his face, and
said, O my father, my father! the chariot of Israel,
and the horsemen thereof.¹

15 And Elisha said unto him, Take bow and ar-
rows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thy hand²
upon the bow. And he put his hand *upon it*: and
Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward.
And he opened it. Then Elisha said, Shoot. And
he shot. And he said, The arrow of the LORD's
deliverance,³ and the arrow of deliverance from
Syria: for thou shalt smite the Syrians in Aphek,⁴
till thou have consumed them.

18 And he said, Take the arrows. And he took
them. And he said unto the king of Israel, Smite
upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him,
and said, Thou shouldst have smitten five or six
times; then hadst thou smitten Syria till thou
hadst consumed it: whereas now thou shalt smite
Syria *but* thrice.⁵

20 ¶ And Elisha died, and they buried him. And
the bands of the Moabites invaded the land at the
coming in of the year.

^a Ch. 18: 15, 16, 1 Kings 15: 18. ^b Heb. up. ^c Gen. 11: 5. ^d Or, Beth-millo.
^e 2 Chr. 24: 26. ^f Or, Shomer. ^g Heb. for twenty year and toward
year. ^h Heb. before. ⁱ Judg. 2: 19. ^j 12, 12: 17. ^k Psal. 7: 31.
^l Gen. 14: 26; Ex. 4: 17. ^m ver. 25. ⁿ Heb. next day and third day. ^o Heb.

8. Ministers of religion should either avoid receiving
money for pious and charitable uses, or exercise the most
conscientious fidelity in the appropriation of it.

15. All money received should be kept with care, and
faithfully appropriated to the persons to whom it belongs,
and for the objects for which it was given.

18. Though an enemy may sometimes be pacified by
pecuniary contributions, it is ordinarily unwise to attempt
to procure peace in that way; it may lead to increasing
demands, till the whole is required to satisfy the rapacious
invader.

he weeded. ¹ Heb. smote. ² 1 Kings 16: 34. ³ Amos 1: 3. ⁴ Jehoahaz; ver.
10. ⁵ Aphek. ⁶ Heb. a city with his father, ch. 11: 4. ⁷ ver. 14: 15, 25. ⁸ Heb.
14: 26. ⁹ 2 Chr. 2: 17. ¹⁰ ver. 1: 1. ¹¹ ver. 2: 12. ¹² Heb. Make thy hand to rule.
¹³ Judg. 7: 26. ¹⁴ 1 Kings 20: 26. ¹⁵ ver. 25.

CHAPTER XIII.

5. A savior; Joash the son of Jehoahaz, whose victories
over the Syrians are recorded in the latter part of this
chapter.

14. The chariot—and the horsemen; he who was the de-
fence of Israel. See note to chap. 2: 12.

17. Aphek; a city of Israel which the Syrians had taken.

18. He smote thrice; this marked the number of times
that he would beat the Syrians.

20. Moabites; a people south-east of Judea.

21 And it came to pass, as they were burying a man, that behold they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the men was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 * But Hazael king of Syria oppressed Israel all the days of Jehoram.^a

23 And the Lord was gracious unto them, and had compassion on them, and had respect unto them,^a because of his covenant with Abraham, Isaac, and Jacob,^c and would not destroy them, neither cast he them from his presence^d as yet.^d

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again^c out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him,^e and recovered the cities of Israel.

CHAPTER XIV.

1 Amazai's good reign. 5 His justice to the murderers of his father. 7 His victory over Edon. 8 Amazai, protecting Jehoshaphat, is overcome and spoiled. 15 Jehoshaphat saves both Jehoshaphat. 17 Amazai's sin and a curse on it. 24 Amazai's death and burial. 25 Jehoshaphat's second reign. 28 Zachariah's prophecy then.

IN the second year of Joash son of Jehoahaz king of Israel,^f reigned Amaziah the son of Joash king of Judah.^g

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoadan of Jerusalem.

3 And he did *that which* was right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away :^h as yet the people did sacrifice and burnt incense on the high places.

5 And it came to pass, as soon as the ^{A. M. 2165} kingdom was confirmed in his hand, that he slew ^{B. C. 830} his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses,^j wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers;^k but every man shall be put to death for his own sin.

7 He slew of Edom in the valley of salt ten thousand, and took Selah⁶ by war, and called the name of it Joktheel unto this day.¹

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel,^m saying, Come, let us look one another in the face.ⁿ

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon,⁹ saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thy heart hath lifted thee up:^p *glory of this*, and tarry at home:¹ for why shouldst thou meddle to *thy* hurt, that thou shouldst fall,^a *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoshaphat king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh^r which *belongeth* to Judah.

12 And Judah was put to the worse¹ before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim^s unto the corner gate,^t four hundred cubits.

[illegible]

1 Josh. 15:78 = 2 Chr. 21:17, etc. 2 2 Sam. 2:14. 3 Judg. 9:8, etc.
4 1 Sam. 14:1; 2 Chr. 32:25; 1 Kgs. 22:2, 5, 17; Hab. 2:1. 5 1 Heb. *at thy*
house. 6 Prov. 3:30; 15:18; 25:8. 7 Job 11:4, 1 Sam. 6:9, etc. 8 Heb.
smitten. 9 Num. 10:10. 10 Jer. 31:35; Zech. 11:10.

21. *A band*; of the Moabites. *He revived*; showing that God was with Elisha after his death, as really as before.

sequence of the piety and benevolence of those who have gone before them.

INSTRUCTIONS.

2. The sins of transgressors may be imitated long after they are dead, and be instrumental in the destruction of their distant posterity.

4. Cries to the Lord for help may be the means of deliverance from evil and of the reception of temporal good, even where the heart is not right with him, nor the life devoted to his service.

11. No temporal favors, without the grace of God, will induce men to break off their sins, or lead them to walk in the ways of the Lord.

14. The expected removal of the righteous is often lamented even by the wicked, under the conviction that their pious lives are a great blessing to mankind.

18. Strong confidence in God is needful in order to the reception, to the fullest extent, of his favors. Mark 11:24; Jas. 1:5-7.

21. The presence of God with his people is not confined to this life; and in answer to their prayers while here, he may after they are dead bestow great blessings on his people.

23. Wicked men are often spared in life and made the recipients of many great and precious blessings, in con-

CHAPTER XIV.

3. *That which was right; externally; in doing, at the commencement of his reign, many things which God had commanded.*

6. *That which is written*; Deut. 24:16.

7. *The valley of salt*; near the south end of the Dead sea. *Selah*; a city of Edom, supposed to be Petra the capital of Edom, situated in a valley surrounded by precipitous rocks in an exceedingly strong position. Compare Jer. 49:16; Obad. 3, 4. *Joktheel*; signifying subdued by God. In going to the war against Edom he had dismissed the large army of Israelites hired to help him, according to God's direction. 2 Chron. 25:7-10. In the name now given to *Selah*, he ascribes his victory over it to God's help.

8. *Look one another in the face*; engage in battle. This challenge may have been provoked, in part at least, by the conduct of the Israelitish army which he had dismissed, 2 Chron. 25:13. But it clearly betrayed the pride of his heart in view of his victory over the Edomites, to which he added the sins of idolatry and contempt of God's prophet. 2 Chron. 25:14-16. 20.

9. *The thistle*; representing the kingdom of Judah. *The cedar*; the kingdom of Israel.

A. M. 3178.
B. C. about
850. 14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD,^a and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?^b

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.^c

18 And the rest of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish;^d but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah,^e which was sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath,^f and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria,^g and reigned forty and one years.

24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.^h

25 He restored the coast of Israel from the entering of Hamathⁱ unto the sea of the plain,^h according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah,^j the son of Amittai, the prophet, which was of Gath-hepher.

26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.^k

27 And the LORD said not that he would blot

out the name of Israel from under heaven:^l but he saved them by the hand of Jeroboam the son of Joash.^m

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah,ⁿ for Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.^o

CHAPTER XV.

1 Azariah's good reign. 5 He dying a leper, Jotham succeedeth. 8 Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem. 16 Menahem strengtheneth himself by Phil. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

IN the twenty and seventh year of Jeroboam king of Israel began Azariah¹ son of Amaziah king of Judah to reign.^{2m}

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem.

3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed:^a the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote the king,^o so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.^b

30, etc.; 2 Chr. 26:1. ¶ This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy. m ch. 14:21; 2 Chr. 26:1. n ver. 35. o 2 Chr. 26:19. ¶ There having been an interregnum for eleven years.

INSTRUCTIONS.

3. External obedience will be followed by temporal benefits; but if it be merely external, it will have no reward hereafter.

8. That pride which leads to contention and bloodshed is the fruit of wickedness, the cause of many calamities, and often the forerunner of ruin.

25. The Lord may govern nations by means of wicked rulers; may enlarge their borders, and thus fulfil his word and accomplish towards his people his own benevolent designs.

CHAPTER XV.

5. Smote the king; for his pride and presumption in attempting to burn incense to the Lord in the temple. 2 Chron. 26:16-20. A several house; a retired building, where he was separated from the rest of the inhabitants.

a 1 Kings 7:51. b ch. 13:12. c 2 Chr. 25:25, etc. d Josh. 10:31. e He is called Uziah, ch. 15:13; 2 Chr. 26:1. f ch. 16:9. g Now he begins to reign alone. h 1 Kings 12:28, etc. i Pa. 101:20. g Num. 34:8. h Deut. 3:17. j Called Jonas, Matt. 12:39, 40; Jonah 1:1. k Deut. 32:36. l Deut. 9:14; Rom. 14:3, etc. m ch. 14:25. n 2 Sam. 9:9. l Kings 11:21; 2 Chr. 23:3. o After an interregnum of eleven years; ch. 15:18. p Called Uziah, ver. 13.

14. Hostages; some of the principal men of the city, as security that it would not again molest him.

19. Made a conspiracy against him; thus God, by the hand of wicked men, punished him for his disobedience. Compare 2 Chron. 25:27. Lachish; in the south part of Judah.

22. Elath; at the head of the eastern branch of the Red sea. The king; his father Amaziah.

25. Hamath; a city north of Palestine. See note to Judg. 3:3. The sea of the plain; the Dead sea, at the south part of the country. Gath-hepher; a town in the tribe of Zebulun.

28. Damascus, and Hamath; these cities, which were taken from the Syrians in the time of David and Solomon, 2 Chron. 8:3, 4, and had been retaken by the Syrians, were now taken from them again by Jeroboam, and restored to Israel.

9 And he did *that which* was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him and smote him before the people, and slew him, and reigned in his stead."

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*.^a And so it came to pass.

13 • Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah[†] king of Judah; and he reigned a full month[‡] in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 • Then Menahem smote "Tiphseh," and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote it: and all the women therein that were with child he ripped up.^c

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was evil* in the sight of the LORD : he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 And Pul the king of Assyria came against the land :^d and Menahem gave Pul a thousand talents of silver; that his hand might be with him to confirm the kingdom in his hand.^e

20 And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Ju-

dah, Pekahiah the son of Menahem began A. M. 3215.
B. C. 759.
to reign over Israel in Samaria, and reigned two
years.

24 And he did *that which* was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gilcadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria,^s and reigned twenty years.

28 And he did *that which* was evil in the sight of the LORD : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel, came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazer, and Gilead, and Galilee, all the land of Naphtali,^h and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead,¹ in the twentieth year of Jotham the son of Uzziah.²

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began Jotham the son of Uzziah king of Judah to reign.¹

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which* was right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 In those days* the LORD began to send

* Acts 1:1-5; 7:9. a ch. 10:30. * Cf. also *Ozars*, Matt. 1:8;9;
Acts 1:1-11 Heb. *a month of days*. 11 Kues 4:21. c ch. 8:12.
Ans. 1:13. 11 Chr. 6:26. e Hos. 8:9. f ch. 14:5. g Heb. *caused to come*.

11. *Zachariah*; he was the fourth of the descendants of *Jehu*. Ver. 12; chap. 10:30.

14. *Menahem*; supposed to have been one of the generals of Zachariah. *Tirzah*; a city of the tribe of Ephraim, for a time the capital of the ten tribes. 1 Kings, chaps. 14-16.

16. *Tiphseh*; supposed to have been in Ephraim. A place of this name was situated on the Euphrates, and was taken possession of by Solomon. 1 Kings 4:24.

29. *Ijon*—*Naphtali*; the places here mentioned were in the north part of the land of Israel.

30. *The twentieth year of Jotham*; as Jotham reigned but sixteen years, ver. 33, it has been supposed that the sacred

forth. ϵ 1a, 7 1, 1 9. δ 1a, 9 1. After an anarchy for some years, ch. 17 1, Hos 10 3, 7, 15. ϵ The tenth year of Araz, the twenty-third after Jotham had begun to reign. Usher = 2 Chr 27 1, etc. δ At the end of Jotham's reign.

writer here means, in the twentieth year from the time when Jotham came to the throne: Ahaz his successor not being named, because the history of his reign has not yet been reached. See the marginal note.

INSTRUCTIONS.

9. The sins of rulers and distinguished persons are often the means of destruction to their distant posterity, and to multitudes of others who imitate their wicked example.

29. When the people of God rebel against him, the wicked are suffered to overcome and oppress them; nor without repentance and reformation can they escape destruction.

A. M. 3292
B. C. about
762. against Judah, Rezin the king of Syria,^a and Pekah the son of Remaliah.^b

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER XVI.

1 Ahaz's wicked reign. 5 Ahaz, assailed by Rezin and Pekah, hired Tiglath-pileser against them. 10 Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brazen altar to his own devotion. 17 He spoileth the temple. 19 Hezekiah succeeded him.

IN the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.^c

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire,^d according to the abominations of the heathen,^e whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.^f

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war:^g and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria recovered Elath to Syria,^h and drave the Jews from Elath:ⁱ and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser^j king of Assyria,^k saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD,^l and in the treasures of the king's house, and sent *it* for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus,^m and took it,ⁿ and carried *the people of it* captive to Kir, and slew Rezin.

^a Ch. 16: 5. ^b Jer. 22: 7. ^c 2 Chr. 28: 1. ^d Lev. 18: 21; Ps. 106: 37, 38. ^e Deut. 12: 31; Ps. 106: 35. ^f Deut. 12: 2. ^g 1 Kings 11: 24. ^h Isa. 7: 1. ⁱ Ch. 16: 11, 12. ^j Heb. Elath. ^k Heb. Tiglath-pileser; Tiltath-pileser. ^l Ch. 5: 26; 2 Chr. 28: 20. ^m Ch. 15: 29. ⁿ 1 Sam. 12: 18. ^o Heb. Damascus. ^p Eccl. 1: 1.

CHAPTER XVI.

3. *Made his son to pass through the fire*; burnt him in the fire as an offering to Moloch, 2 Chron. 28: 3.

5. *Could not overcome him*; could not take Jerusalem his capital, Isa. 7: 1, 6. They gained bloody victories over him and took many persons captive, 2 Chron. 28: 6-15.

7. *The king of Syria—the king of Israel*; the Edomites and Philistines had also invaded him on the south, as recorded in 2 Chron. 29: 17, 18.

9. *Kir*; a place in upper Media, west of the Caspian sea.

10. *An altar*; dedicated to idol gods.

17. *The borders of the bases*; the ornamental borders placed on them by Solomon, 2 Kings 7: 28, 29. These as well as the things mentioned in ver. 18, he seems to have taken as a present to the king of Assyria. *Removed the laver from off them*; that is, each of the ten lavers from off its brazen base, when he had mutilated it by the removal of its border.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus:^k so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.^l

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings,^m upon the altar.

14 And he brought also the brazen altar,ⁿ which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering,^o and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases,^p and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David:^q and Hezekiah his son reigned in his stead.

Amos 4: 5. ^k Ps. 106: 39. ^l Num. 18: 7. ^m 2 Chr. 29: 16, 19. ⁿ Heb. the peace-offerings and a sacrifice. ^o 2 Chr. 4: 1. ^p Exod. 29: 38-41. ^q 1 Kings 7: 23, 24. ^r 2 Chr. 28: 27.

18. *Covert for the Sabbath*; supposed by some to have been a canopy or covering, under which the king and his attendants went to the temple on the Sabbath-day.

INSTRUCTIONS.

3. No advantages without the grace of God will overcome the wickedness of the human heart, or keep men from practising the vilest transgressions.

7. The wicked will often bow in the most abject submission to their fellow-men, and give up their choicest treasures to obtain help from them, when they will not humble themselves before God for their sins, and seek effectual help from him.

10. The trappings of idol-worship and the splendors of heathen idolatry have sometimes more attractions for the human heart, than the pure and simple worship of Jehovah; and there have been not only kings, but priests and professed ministers of religion, who would exchange the one for the other.

CHAPTER XVII.

IN the twelfth year of Ahaz king of Judah, began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him.

3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12 For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

¹ 2 Kings 17:1, 2; 18:1, 2; 19:1, 2; 20:1, 2; 21:1, 2; 22:1, 2; 23:1, 2; 24:1, 2; 25:1, 2; 26:1, 2; 27:1, 2; 28:1, 2; 29:1, 2; 30:1, 2; 31:1, 2; 32:1, 2; 33:1, 2; 34:1, 2; 35:1, 2; 36:1, 2; 37:1, 2; 38:1, 2; 39:1, 2; 40:1, 2; 41:1, 2; 42:1, 2; 43:1, 2; 44:1, 2; 45:1, 2; 46:1, 2; 47:1, 2; 48:1, 2; 49:1, 2; 50:1, 2; 51:1, 2; 52:1, 2; 53:1, 2; 54:1, 2; 55:1, 2; 56:1, 2; 57:1, 2; 58:1, 2; 59:1, 2; 60:1, 2; 61:1, 2; 62:1, 2; 63:1, 2; 64:1, 2; 65:1, 2; 66:1, 2; 67:1, 2; 68:1, 2; 69:1, 2; 70:1, 2; 71:1, 2; 72:1, 2; 73:1, 2; 74:1, 2; 75:1, 2; 76:1, 2; 77:1, 2; 78:1, 2; 79:1, 2; 80:1, 2; 81:1, 2; 82:1, 2; 83:1, 2; 84:1, 2; 85:1, 2; 86:1, 2; 87:1, 2; 88:1, 2; 89:1, 2; 90:1, 2; 91:1, 2; 92:1, 2; 93:1, 2; 94:1, 2; 95:1, 2; 96:1, 2; 97:1, 2; 98:1, 2; 99:1, 2; 100:1, 2.

² 2 Kings 17:1, 2; 18:1, 2; 19:1, 2; 20:1, 2; 21:1, 2; 22:1, 2; 23:1, 2; 24:1, 2; 25:1, 2; 26:1, 2; 27:1, 2; 28:1, 2; 29:1, 2; 30:1, 2; 31:1, 2; 32:1, 2; 33:1, 2; 34:1, 2; 35:1, 2; 36:1, 2; 37:1, 2; 38:1, 2; 39:1, 2; 40:1, 2; 41:1, 2; 42:1, 2; 43:1, 2; 44:1, 2; 45:1, 2; 46:1, 2; 47:1, 2; 48:1, 2; 49:1, 2; 50:1, 2; 51:1, 2; 52:1, 2; 53:1, 2; 54:1, 2; 55:1, 2; 56:1, 2; 57:1, 2; 58:1, 2; 59:1, 2; 60:1, 2; 61:1, 2; 62:1, 2; 63:1, 2; 64:1, 2; 65:1, 2; 66:1, 2; 67:1, 2; 68:1, 2; 69:1, 2; 70:1, 2; 71:1, 2; 72:1, 2; 73:1, 2; 74:1, 2; 75:1, 2; 76:1, 2; 77:1, 2; 78:1, 2; 79:1, 2; 80:1, 2; 81:1, 2; 82:1, 2; 83:1, 2; 84:1, 2; 85:1, 2; 86:1, 2; 87:1, 2; 88:1, 2; 89:1, 2; 90:1, 2; 91:1, 2; 92:1, 2; 93:1, 2; 94:1, 2; 95:1, 2; 96:1, 2; 97:1, 2; 98:1, 2; 99:1, 2; 100:1, 2.

16. Wicked rulers have ordinarily been aided by wicked ecclesiastics, and the corrupt projects of the one been supported by the ready and zealous coöperation of the other.

CHAPTER XVII.

2. Not as the kings of Israel; he did not so rigidly enforce idolatry.

6. Halah; probably one of the northern provinces of Assyria. In Habor by the river of Gozan; or, by Habor, the river of Gozan. Habor is generally thought to be the ancient Chaboras, a river of Mesopotamia, which flows into the Euphrates, (the modern Khabor), and Gozan, a

province situated on this river. Some, however, place Habor and Gozan farther east.

9. From the tower of the watchmen to the fenced city; that is, from the least to the greatest of their dwelling-places, the tower of the watchmen being a solitary building, where only the watchman and his dependents lived.

10. Groves; here, as often elsewhere, the original word means an image of Astarte. So below, ver. 16; chap. 18:4, etc.

15. Vanity; here used, as frequently elsewhere, to describe idolatry.

18. The tribe of Judah only; comprehending at this time the tribe of Benjamin.

A. M. 3293. 24 [†] And the king of Assyria brought [†] *men* from Babylon, and from Cuthah, and from Ava,[†] and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel:^a and they possessed Samaria, and dwelt in the cities thereof.^b

25 And so it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them,^c which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own,^d and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,^e

31 And the Avites made Nibhaz and Tartak,^f and the Sepharvites burnt their children in fire to Adramelech and Anammelech, the gods of Sepharvaim.^g

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places,^h which sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their own

gods,ⁱ after the manner of the nations whom they carried away from thence.^j

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob,^k whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods,^l nor bow yourselves to them, nor serve them, nor sacrifice to them:^l

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched-out arm,^m him shall ye fear,ⁿ and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore;^o and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget;^p neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken,^q but they did after their former manner.

41 So these nations feared the LORD, and served their graven images,^r both their children and their children's children: as did their fathers, so do they unto this day.

CHAPTER XVIII.

1 Hezekiah's good reign. 4 He destroyeth idolatry, and prospereth. 9 Samaria is carried captive for their sins. 13 Sennacherib invading Judah is punished by a tribute. 17 Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah[†] the son of Ahaz king of Judah began to reign.

^a Jer. ch. 18-21. ^b ver. 30. ^c Ezra 4:2, 10. ^d 1 Kings 11:7, 11:3-6. ^e Ezek. 14:21. ^f 4 Mace. 1:6. ^g ver. 21. ^h Ezra 4:9. ⁱ Deut. 12:31. ^j 1 Kings 12:31. ^k ver. 41. ^l Zeph. 1:5. ^m Or, who carried them away from thence.

24. Cuthah—Ava—Hamath—Sepharvaim; provinces of Assyria north-east of Palestine.

26. The manner of the God; the proper way of worshipping him.

30, 31. Succoth-benoth—Nergal—Ashima—Nibhaz and Tartak; names of different heathen gods.

33. Feared the Lord, and served their own gods; they feared Jehovah, not as the only true God, with filial reverence and obedience to his own commands, but only as one god—the god of that particular land—among many other gods. Supposing that he had special power in his own land, they feared his wrath and sought to appease him with outward services, while they still clung each to the worship of his own god.

34. They fear not the Lord; not with a true fear and love, as the only true God. After their statutes; after their own idolatrous statutes. Their religion is neither the pure worship of Jehovah, nor pure idolatry, but a mixture of the two. This people are supposed to have been the ancestors of the Samaritans mentioned in the New Testament.

INSTRUCTIONS.

2. Some sinners are less atrociously wicked than others; yet none are so innocent as not to deserve all the evils they suffer in this world, and still more dreadful evils in the world to come.

6. Though God bears long with guilty nations, if they repent not of their iniquities he will eventually destroy them.

9. Wicked as are the outward actions of men, their secret conduct is often much worse, and has greater influence in drawing down upon them the just judgments of heaven.

13. Men do not go to destruction without warning from God, and their disregard of him and his threatenings is among the chief causes of their ruin.

17. No wickedness is so great that it may not be committed by those who have light, but reject it; who know the will of God, and yet refuse to do it.

25. Even the heathen, though not as guilty as sinners under the gospel, know, or have the means of knowing, enough of God to render them guilty in not obeying him.

29. Though unconverted heathen may be brought to pay a kind of reluctant outward homage to Jehovah, yet without his grace their hearts will cleave to their idols, and they will still make and worship the gods to which they have been accustomed.

40. No instruction in the knowledge and worship of God will of itself lead men to love and obey him, or prevent them from practising those sins which provoke him to destroy them.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zebadiah.

3 And he did *that which was right* in the sight of the LORD, according to all that David his father did.

4 * He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.¹

5 He trusted in the LORD God of Israel: so that after him was none like him among all the kings of Judah,² nor any that were before him.

6 For he clave to the LORD,³ and departed not from following him,⁴ but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him;⁵ and he prospered whithersoever he went forth:⁶ and he rebelled against the king of Assyria, and served him not.⁷

8 He smote the Philistines, even unto Gaza,⁸ and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.⁹

10 And at the end of three years they took it: even in the sixth year of Hezekiah, that is, the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria,¹⁰ and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God,¹¹ but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib¹² king of Assyria come up against all the fenced cities of Judah, and took them.¹³

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed

unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.¹⁴

15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.¹⁵

16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan¹⁶ and Rabсарis and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem: and they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.¹⁷

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe,¹⁸ and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest,¹⁹ (but they are but vain words,) I have counsel and strength for the war.²⁰ Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed,²¹ even upon Egypt, on which if a man lean, it will go into his hand and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away,²² and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.²⁵

* *Abi* is the name of a woman. ¹ *Hezekiah* is the name of a man. ² *Hezekiah* is the name of a man. ³ *Hezekiah* is the name of a man. ⁴ *Hezekiah* is the name of a man. ⁵ *Hezekiah* is the name of a man. ⁶ *Hezekiah* is the name of a man. ⁷ *Hezekiah* is the name of a man. ⁸ *Hezekiah* is the name of a man. ⁹ *Hezekiah* is the name of a man. ¹⁰ *Hezekiah* is the name of a man. ¹¹ *Hezekiah* is the name of a man. ¹² *Hezekiah* is the name of a man. ¹³ *Hezekiah* is the name of a man. ¹⁴ *Hezekiah* is the name of a man. ¹⁵ *Hezekiah* is the name of a man. ¹⁶ *Hezekiah* is the name of a man. ¹⁷ *Hezekiah* is the name of a man. ¹⁸ *Hezekiah* is the name of a man. ¹⁹ *Hezekiah* is the name of a man. ²⁰ *Hezekiah* is the name of a man. ²¹ *Hezekiah* is the name of a man. ²² *Hezekiah* is the name of a man. ²³ *Hezekiah* is the name of a man. ²⁴ *Hezekiah* is the name of a man. ²⁵ *Hezekiah* is the name of a man.

¹⁴ *Three hundred talents of silver and thirty talents of gold.* ¹⁵ *All the silver that was found in the house of the LORD, and in the treasures of the king's house.* ¹⁶ *Tartan.* ¹⁷ *The conduit of the upper pool, which is in the highway of the fuller's field.* ¹⁸ *Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.* ¹⁹ *Thou sayest.* ²⁰ *I have counsel and strength for the war.* ²¹ *Thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand and pierce it.* ²² *Hezekiah hath taken away the high places and the altars.* ²³ *Give pledges to my lord the king of Assyria.* ²⁴ *How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?* ²⁵ *Am I now come up without the LORD against this place to destroy it?*

CHAPTER XVIII.

2. *Twenty and five years old*; he was, accordingly, born when Ahaz was eleven years old, or perhaps, making allowance for portions of years, when he was twelve years old. See chap. 16:2. This is not impossible, though some think an error of transcribing has found its way into the account respecting either Ahaz or Hezekiah.

4. *Nehushtan*; meaning a piece of brass.

9. *In the fourth year of king Hezekiah*; if we suppose that the fourth year of Hezekiah fell partly in the sixth and partly in the seventh year of Hoshea, then the sixth year of Hezekiah would coincide with the last part of the eighth and the beginning of the ninth year of Hoshea.

10. *At the end of three years*; not necessarily three complete years, but a space of time occupying one whole year and part of two others. Compare our Lord's declarations respecting the time that he should lie in the grave. Matt. 12:40; Mark 8:31.

14. *Lachish*; a fortified city in the south part of Judah.

17. *The upper pool*; on the west side of the city.

22. *Whose altars Hezekiah hath taken away*; either through ignorance or malice he represents the reformation in religion that Hezekiah had effected as an affront to Jehovah, as if he had thus sought to diminish the honor paid to Him.

25. *The Lord said to me*; an impious falsehood, by which he sought to intimidate the people.

A. M. 3294.
B. C. 720. 26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language: for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss* with you?*

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you:^b for he shall not be able to deliver you out of his hand:

30 Nevertheless let Hezekiah make you trust in the LORD,^c saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.^d

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present,^e and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern:^f

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey,^g that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth^h you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?ⁱ

34 Where are the gods of Hamath, and of Arpad?^j where are the gods of Sepharvaim, Hena, and Ivah?^k have they delivered Samaria out of my hand?

35 Who are they among all the gods of the countries, that have delivered their country out of my hand,^l that the LORD should deliver Jerusalem out of my hand?

36 But the people held their peace, and answered him not a word:^m for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent,ⁿ and told him the words of Rab-shakeh.

* Lam. 4: 5. Hagk. 4: 13. ^b Hath the water of their feet. ^c Ps. 73: 9. ^d Ps. 11: 1; 22: 7, 8; 124: 1, 2. ^e 2 Thess. 2: 13, 14. ^f Or, Seek my favor; Heb. Make with mine hand. Gen. 32: 20, 33: 11; Prov. 13: 16. ^g Or, pit. ^h Deut. 8: 7, 8. ⁱ Or, destroyer. Gen. 19: 12, 13, 14; 10: 10, 11. ^j Jer. 19: 23. ^k Isa. ch. 17: 21. ^l Or, 17: 15; Dan. 3: 15. ^m Prov. 25: 4; Amos 5: 13.

27. *Eat their own dung; in the extremity of the famine which he threatened to bring upon them.*

INSTRUCTIONS.

5. Confidence in God is the best safeguard in danger, and the surest means of all desirable prosperity and success.

12. The wicked often succeed, not on account of their worthiness, but on account of the wickedness of those over whom they triumph.

25. Success emboldens men in transgression, and they sometimes claim that they please God, because he suffers them for a time to prosper in their sins.

CHAPTER XIX.

1 Hezekiah morning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 11 Hezekiah's prayer. 20 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.^k

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah^l the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble,^m and of rebuke, and blasphemy:ⁿ for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh,^o whom the king of Assyria his master hath sent to reproach the living God;^p and will reprove the words which the LORD thy God hath heard:^q wherefore lift up thy prayer for the remnant that are left.^r

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.^s

7 Behold, I will send a blast upon him,^t and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.^u

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.^v

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee;^w he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee,^x saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

^k Isa. 37: 7. ^l Isa. 37: 1, etc. ^m Cf. *Sinai Exams*, Luke 24: 1. ⁿ Jer. 30: 7. ^o Or, persecution. ^p Mich. 1: 17. ^q Ps. 74: 18. ^r Ps. 50: 21. ^s Heb. found. ^t Rom. 9: 27. ^u Job. 1: 35. ^v Jer. 51: 1. ^w Jer. 35: 37. ^x Jer. 18: 14. ^y Lam. 2: 27. ^z Job. 1: 35.

35. Ascribing to creatures or to false gods what belongs only to Jehovah, and pretending that it is as vain to trust in him as in them, is a sure way to provoke his wrath.

CHAPTER XIX.

3. *Come to the birth—not strength to bring forth; it is a day of prolonged anguish, from which we have no strength to deliver ourselves.*

7. *A blast; the original may mean either a wind, that is, a pestilential blast to destroy his army, or a spirit, that is, of consternation, ver. 9.*

8. *Libnah; one of the fortified cities of Judah.*

12 Have the end of the nation delivered them which no father have destroyed: as Goman and Haran, and Eruphi, and the children of Eden which were in Terebinth.^a

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ibbi?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim^b thou art the God, even thou alone, of all the kingdoms of the earth; ^c thou hast made heaven and earth.^d

16 Lord, bow down thine ear, and hear: ^e open, Lord, thine eyes, and see: ^f and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands,

18 And have cast^g their gods into the fire: for they were no gods, but the work of men's hands, wood and stone:^h therefore they have destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.ⁱ

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.^k

21 This is the word that the Lord hath spoken concerning him: The virgin the daughter of Zion hath despised thee; and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.^l

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.^m

23 Byⁿ thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains,^o to the sides of Lebanon, and will cut down

the tall^p cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into the forest^q of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.^r

25 Hast thou not heard long ago how I have done it,^s and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.^t

26 Therefore their inhabitants were of small power,^u they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops,^v and as corn blasted before it be grown up.

27 But I know thy abode,^w and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose,^x and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah^y shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant,^z and they that escape^{aa} out of mount Zion: the zeal of the Lord of hosts shall do this.

32 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.^{ab}

35 ¶ And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.^{ac}

^a Gen. 10: 3, 7, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

^b Gen. 1: 26, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

21. The daughter of Zion; the church of God that had its centre in Jerusalem.

23. Cut down the tall cedar-trees; the desolation of Lebanon, the most conspicuous object of Palestine, figuratively represents the conquest of the whole land, the desolation of its fenced cities, and the subjugation of its king and princes. The lodgings of his borders; or, its extreme lodges, its most remote recesses. The forest of his Carmel; the word Carmel here signifies a park of goodly trees, interspersed with fertile gardens.

24. Have digged—dried up; neither the want of water, as in marching through deserts, nor its abundance, as in the arms of the Nile, by which the cities of Egypt are defended, can arrest my course. "Strange waters" are either wells in foreign lands which he will dig for his army, thus pos-

sessing himself of the country, or waters unknown to others. All the rivers of besieged places; or, as we may render, all the canals of Egypt, which served for its defence.

25. I have done it; the Lord had suffered him to accomplish what he had done, and it was all in the fulfilment of the purposes of Jehovah.

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CHAPTER XX.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth round us backward for a sign of that promise. 12 Berodach-baladan sending to visit Hezekiah because of the wonder, hath carried off his treasures. 14 Isaiiah understanding thereof foretelleth the Babylonian captivity. 20 Manasseh succeedeth Hezekiah.

IN those days was Hezekiah sick unto death.^a And the prophet Isaiiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thy house in order;^b for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember^c now how I have walked before thee in truth and with a perfect heart,^d and have done *that which is good* in thy sight.^e And Hezekiah wept sore.^f

4 And it came to pass, afore Isaiiah was gone out into the middle court,^g that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people,^h Thus saith the LORD, the God of David thy father, I have heard thy prayer;ⁱ I have seen thy tears:^j behold, I will heal thee:^k on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years;^l and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.^m

7 And Isaiiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

^a Gen. 19:11. ^b Josh. 1:2. ^c 1:2. ^d 1:2. ^e 1:2. ^f 1:2. ^g 1:2. ^h 1:2. ⁱ 1:2. ^j 1:2. ^k 1:2. ^l 1:2. ^m 1:2.

dead; those who had, the night before, been smitten by the angel of the Lord.

37. *Nisroch*; an idol god.

INSTRUCTIONS.

1. God is the unfailing resource of his people. In times of trouble they repair to him, and find him to be a very present and all-sufficient helper.

4. Jehovah is a prayer-hearing God; and his people not only call on him themselves, but desire the prayers of others, especially such as are distinguished by his presence and favor.

6. Those who trust in the Lord, and so fear as to obey him, have no reason to fear any others, but may expect in due time his effectual aid.

12. Because the idols in which the wicked trusted have not delivered them, some conclude that Jehovah will not deliver his people, and treat him as if he could do no more, for or against them, than gods of wood and of stone.

19. Jehovah will show that he is the one only living and true God, and that those who exalt themselves he is able to abase; and will effectually protect and provide for all who trust in him.

8. And Hezekiah said unto Isaiiah, What *shall* be the sign that the LORD will heal me,ⁿ and that I shall go up into the house of the LORD the third day?

9 And Isaiiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward,^o by which it had gone down in the dial^p of Ahaz.

12 At that time Berodach-baladan,^q the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.^r

13 And Hezekiah hearkened unto them, and showed them all the house of his precious things,^s the silver, and the gold, and the spices,^t and the precious ointment, and *all* the house of his armor,^u and all that was found in his treasures:^v there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then came Isaiiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in thy house? And Hezekiah answered, All *the things* that *are* in my house have they seen:^w there is nothing among my treasures that I have not showed them.

16 And Isaiiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thy house, and that which thy fathers have laid up in store unto this day, shall be carried unto Babylon:^x nothing shall be left, saith the LORD.

ⁿ 1:2. ^o 1:2. ^p 1:2. ^q 1:2. ^r 1:2. ^s 1:2. ^t 1:2. ^u 1:2. ^v 1:2. ^w 1:2. ^x 1:2.

25. The exploits of the wicked are only a fulfilment of a part of the plan of Jehovah; and when he sees fit he can dash them in pieces as a potter's vessel, or cause them in his own way and time to come to an ignominious and miserable end.

29. To his people God affords evidence that it is safe to trust in him, and to wait upon him in humble supplication: for in due time all his promises will be fulfilled.

35. Armies are as dependent on God as individuals; he keeps the breath in their nostrils, and can at any time take it away and leave them all dead corpses.

CHAPTER XX.

1. Sick unto death; with a deadly disease.

7. *The boil*; with which Hezekiah was afflicted, and which if God had not interposed, would have been mortal.

9. *The shadow*; the shadow on the sun-dial, ver. 11; Isa. 38:8.

13. *Showed them all the house of his precious things*—all that was found in his treasures; in this he was manifestly elated with vanity, and God accordingly forewarned him of the judgments that should come from Babylon upon his family. Compare 2 Chron. 32:31.

18 And of thy seed that shall issue from thee, which thou shalt beget, shall they take away: and they shall be eunuchs in the palace of the king of Babylon.^b

19 Then said He which unto Isaiah, Good is the word of the Lord, which thou hast spoken. And he said, *Is it not good, if peace and truth be in my days?*

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city,^c are they not written in the book of the Chronicles of the Kings of Judah?

21 And Hezekiah slept with his fathers: and Manassch his son reigned in his stead.

CHAPTER XXXI.

M... .. H... ..to H... ..
... .. A... ..to M... ..
... ..H... ..these names
ers slain by the people, Josiah is made king.

MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem.¹ And his mother's name *was* Hephzibah.

2 And he did *that which* was evil in the sight of the Lord, after the abominations of the heathen,² whom the Lord cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed;^b and he reared up altars for Baal and made a grove, as did Ahab, king of Israel;^c and worshipped all the host of heaven, and served them.^d

4 And he built altars in the house of the LORD,^e of which the LORD said, In Jerusalem will I put my name.^f

5 And he built altars for all the host of heaven
in the two courts of the house of the LORD.

1 Chr. 21:12, 2 Chr. 33:11, 1 Sam. 1:3, 1 Sam. 1:21, *Or. *Stillborn and*
born dead (1 Sam. 1:3, 1 Chr. 32:30, 1 Chr. 33:1, etc.; 2 Sam.
 16:1, 1 Chr. 1:1, 1 Kgs. 15:22, 1 Chr. 15:16, 1 Sam. 1:19, Job 31:26,
 Job 32:1, 1 Kgs. 8:20, 6 Sam. 16:1, 17:17, Matt. 6:7, 6 Dom. 18:10,
 92 Sam. 7:13, 11 Kings 9:3, 92 Sam. 7:10, 1 Chr. 29:12, 8 Chr. 23:26)

18. *Thy sons*: that is, thy descendants. The threatening was literally fulfilled in the case of Daniel and his companions, who were "of the king's seed." Dan. 1:3.

INSTRUCTIONS.

1. In every situation men are liable to sickness and death. They should therefore have all their affairs so arranged, as to be habitually prepared to leave this world and enter on the retributions of eternity.

5. Prayer is often a means of removing sickness which would otherwise prove mortal, and inducing the Lord to continue life when he would otherwise have taken it away.

7. The fact that diseases are God's servants, and that they come and go at his bidding, should never supersede the use of appropriate means, or lead us in any measure to neglect them.

11. The Lord gives abundant evidence of the truth of his promises, that his people may trust his word without fear of being disappointed.

13. Even good men are liable to be elated with their blessings, to seek applause, and so display their acquisitions as to displease the Lord.

16. The Lord will effectually humble the pride of his people, take off their hearts from transitory, uncertain riches, and lead them to trust alone in Him who giveth them richly all things to enjoy, and who can at any time take away what he has given.

6 And he made his son pass through the fire,¹ and observed times, and used enchantments, and dealt with familiar spirits and wizards:² he wrought much wickedness in the sight of the LORD, to provoke him to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David,^a and to Solomon his son,^b In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers;^a only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.^r

10^s And the Lord spake by his servants the prophets, saying,

11 Because Manassch king of Judah hath done these abominations,⁸ *and* hath done wickedly above all that the Amorites did,⁴ which *were* before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel. Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.^u

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab:^v and I will wipe Jerusalem as *a man* wipeth a dish,^w wiping *it*, and turning *it* upside down.^t

14 And I will forsake the remnant of mine inheritance;^x and deliver them into the hand of their enemies;^y and they shall become a prey and a spoil to all their enemies:

27, 24 7 1 1 1 = 15 1 1 1 over 9, 1 Kings 21-26 = 1 Sam. 3 11, Jer. 19 3;
 Am. 1 2, v 1 a 10 21 31 11; Lam. 2 8, Amos 7 7, 8 = 1 Kings 11 10
 116. *See right over turneth it upon the fair thereof* x Psa. 89 3c, etc.;
 Jer. 12 7, Amos 2 2 v Psa 71 1-7

CHAPTER XXI.

6. *Observed times*; or, practised divination. Divination and witchcraft, in all their varied forms, were parts of the ancient system of idolatry, as they are of modern systems.

12. *Both his cars shall tingle*; at the dreadfulness of the judgments which God would bring upon them.

13. *The line of Samaria, and the plummet of the house of Ahab*; the line and the plummet are here the symbols of God's exact justice in the judgments he inflicts on the wicked. Compare Amos 7:7-9. The meaning of the figure is, that God will execute upon Judah and Jerusalem the same righteous judgments that he has sent upon Samaria and the house of Ahab. *Wipe Jerusalem*; wipe out its inhabitants and its wealth, and utterly overturn it.

INSTRUCTIONS.

2. Men from religious families sometimes commit wickedness far beyond others who have not had pious instruction and example.

9. Those who break over the restraints of a pious education and become abandoned in wickedness, often go to

A. M. 3306.
B. C. about
608. 15 Because they have done *that which* was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much,^a till he had filled Jerusalem from one end to another;^b besides his sin wherewith he made Judah to sin,^b in doing *that which* was evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the kings of Judah?^c

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem.^d And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which* was evil in the sight of the LORD, as his father Manasseh did.^e

21 And he walked in all the ways that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.^f

23 And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, are they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah^g his son reigned in his stead.

CHAPTER XXII.

1 Josiah's good reign. 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the Lord. 15 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.

JOSIAH was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem.^h And his mother's name was Jedidah, the daughter of Adaiah of Boscath.ⁱ

2 And he did *that which* was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.^j

^a Jer. 2:34; 19:4. ^b Heb. from mouth to mouth. ^c 1 Kings 14:16. ^d 2 Chr. 33:1-20. ^e 2 Chr. 33:21, etc. ^f ver. 2, etc. ^g 1 Ch. 32:17. ^h 1 Kings 11:33. ⁱ Called Josiah, Matt. 1:10. ^j 1 Kings 13:2, 2 Chr. 34:1, etc. ^k Jer. 17:30. ^l Deut. 5:32. ^m 1 Ch. 12:4, etc. ⁿ Heb. threshold. ^o 1 Ch. 1:10. ^p Deut.

greater lengths in iniquity than even the heathen, and ripen for more aggravated ruin.

21. The wickedness of fathers will be likely to be imitated by their children, and that of rulers by their people; and after having been tempters of each other in this world, they will, if they continue in sin, become tormentors of each other in the world to come.

CHAPTER XXII.

8. *The book of the law:* this is supposed to have been the original copy of the law of Moses, written and depos-

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high-priest, that he may sum the silver which is brought into the house of the LORD,^q which the keepers of the door^r have gathered of the people:^s

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work, which is in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high-priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD.^t And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered^u the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.^v

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.^w

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor^x the son of Michaiah,^y and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire of the LORD for me,^z and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us,^{aa} because our fathers have not hearkened unto the words of this book,^{ab} to do according unto all that which is written concerning us.^{ac}

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah,^{ad} the son of Harhas,^{ae} keeper of the wardrobe;^{af} now she dwelt in Jerusalem in the college;^{ag} and they communicated with her.

^q 1 Ch. 24:34. ^r 1 Ch. 34:14, etc. ^s Heb. melted. ^t 2 Chr. 34:15. ^u Jer. 36:6, 15. ^v ver. 10. ^w 1 Chron. 21:16. ^x 2 Chr. 34:20. ^y 1 Ch. 24:14. ^z 1 Ch. 24:14. ^{aa} 1 Ch. 24:14. ^{ab} 1 Ch. 24:14. ^{ac} 1 Ch. 24:14. ^{ad} 1 Ch. 24:14. ^{ae} 1 Ch. 24:14. ^{af} 1 Ch. 24:14. ^{ag} 1 Ch. 24:14.

ited in the ark by himself. The book of the law, or a copy of it, had been used in the days of Jehoshaphat by those who were sent through the cities of Judah as religious teachers. 2 Chron. 17:9. But it seems to have been lost sight of some time before Josiah's reign.

11. *He rent his clothes;* on account of the judgments denounced in the law against the people; and to which they were exposed on account of their idolatry. Ver. 19.

14. *In the college;* literally, according to the margin, in the second, which seems to mean the second and newer part of the city, lying below Zion on the north.

15 * And she said unto them, Thus saith the Lord God of Israel. Tell the man that sent you to me.

16 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods,^a that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.^b

18 But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, *As touching* the words which thou hast heard:

19 Because thy heart was tender,^c and thou hast humbled thyself before the Lord,^d when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation^e and a curse,^f and hast rent thy clothes,^g and wept before me;^h I also have heard thee, saith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace;ⁱ and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.

1 ^a Touch ye the book to be read in a solemn assembly. ^b He burned the covenant of the Lord. ^c He desireth your victory. ^d He humbled and cast a humble supplication of himself as a sinner before the Lord. ^e He put away idols and all abomination. ^f God's final wrath against Judah. ^g Joshua promising that he would be with them at Megiddo. ^h Jehoahaz, succeeding him, is imprisoned by Pharaoh-necho, who made Jehoia-achim king. ⁱ Jehoahaz's weal and flight.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.^j

2 And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and

great;^k and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.^l

3 * And the king stood by a pillar, and made a covenant before the Lord,^m to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Ililkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven;ⁿ and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down^o the idolatrous priests;^p whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets,^q and to all the host of heaven.

6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.^r

7 And he brake down the houses of the sodomites,^s that were by the house of the Lord, where the women wove hangings^t for the grove.^u

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba,^v and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem;^w

^a Deut. 29, 25, etc. ^b Num. 9, 25, 27. ^c Dan. 9, 11-11. ^d 1 Thess. 2, 16. ^e Ps. 51, 17. ^f Jer. 17. ^g 1 Kings 21, 29. ^h Lev. 26, 31, 32. ⁱ Jer. 29, 6. ^j 4, 22. ^k Gen. 11. ^l b N. 1. ^m Ps. 37, 17. ⁿ Jer. 22, 10. ^o Jer. 31, 29. ^p Jer. 22, 10. ^q Jer. 22, 10. ^r Jer. 22, 10. ^s Jer. 22, 10. ^t Jer. 22, 10. ^u Jer. 22, 10. ^v Jer. 22, 10. ^w Jer. 22, 10.

¹ 2 Kings 23, 10. ² 2 Kings 23, 10. ³ 2 Kings 23, 10. ⁴ 2 Kings 23, 10. ⁵ 2 Kings 23, 10. ⁶ 2 Kings 23, 10. ⁷ 2 Kings 23, 10. ⁸ 2 Kings 23, 10. ⁹ 2 Kings 23, 10. ¹⁰ 2 Kings 23, 10. ¹¹ 2 Kings 23, 10. ¹² 2 Kings 23, 10. ¹³ 2 Kings 23, 10. ¹⁴ 2 Kings 23, 10. ¹⁵ 2 Kings 23, 10. ¹⁶ 2 Kings 23, 10. ¹⁷ 2 Kings 23, 10. ¹⁸ 2 Kings 23, 10. ¹⁹ 2 Kings 23, 10. ²⁰ 2 Kings 23, 10.

INSTRUCTIONS.

1. Though children may be expected generally to imitate their parents, a wicked child sometimes arises from a very pious family, and a pious child from a very wicked family; thus showing the power and the sovereignty of God in the bestowment of his grace.

3. True piety will manifest itself in efforts to promote the salvation not only of him who has it, but of all who may feel his influence.

12. A real belief of the threatenings of God against sin, will lead to the most earnest desire and diligent efforts to escape his wrath, and obtain his everlasting favor.

16. The piety of an individual, though it will avail to his salvation and his deliverance from many temporal evils, will not save others who continue in their sins, or avert from them ultimately the judgments of heaven.

20. Death, though the consequence of sin, is through the grace of God sent in mercy to his people, and made the means of delivering them from the evils of this world, and introducing them to the perfect and unending joys of the world to come.

CHAPTER XXIII.

3. *Stood to the covenant*; accepted it and bound themselves to fulfil it.

4. *The grove*; the wooden statue of Astarte. *Fields of Kidron*; on the east side of Jerusalem, through which ran the brook of that name. Ver. 6. *Unto Bethel*; which, as the chief seat of idolatry under the Israelitish kings, he purposed to defile in every way. See ver. 15, 16.

6. *The grove*; see note to ver. 4.

8, 9. *All the priests*—came not up to the altar; these were Levitical priests who had been set apart to burn incense on the high places. Josiah, after he had taken away their unlawful office, would not allow them to minister any more at God's altar in Jerusalem, but granted them their regular portion which fell to them as priests forbidden to officiate. Compare Lev. 21:21, 22. Some suppose that they were the same as the idolatrous priests mentioned ver. 5. But there another word is used in the original, which is not elsewhere applied to Levitical priests. *Geba*; in the north part of Judea. *Beer-sheba*; in the south part of Judea.

^{A M 6381} ^{B C 621} but they did eat of the unleavened bread among their brethren.^a

10 And he defiled Topheth,^b which is in the valley of the children of Hinnom,^c that no man might make his son or his daughter to pass through the fire to Molech.^d

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain,^e which was in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that were on the top of the upper chamber of Ahaz,^f which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD,^g did the king beat down, and brake them down from thence,^h and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption,ⁱ which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.^j

14 And he brake in pieces the images,^k and cut down the groves,^l and filled their places with the bones of men.

15 ¶ Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made,^m both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.ⁿ

17 Then he said, What title is that that I see? And the men of the city told him, *It is the sepulchre of the man of God, which came from Judah,* and proclaimed these things that thou hast done against the altar of Beth-el.^k

18 And he said, Let him alone : let no man move his bones. So they let his bones alone,^o with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places

that were in the cities of Samaria,¹ which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew^r all the priests of the high places that were there upon the altars,^m and burned men's bones upon them,ⁿ and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.^o

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;^p

23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover the workers with familiar spirits,^q and the wizards, and the images,^r and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law,^s which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him,^t that turned to the LORD with all his heart, and with all his soul, and with all his might,^u according to all the law of Moses;^v neither after him arose there any like him.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations^w that Manasseh had provoked him withal.^x

27 And the LORD said, I will remove Judah also out of my sight,^y as I have removed Israel,^z and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.^y

28 Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-necho king of Egypt went up against the king of Assyria to the river Euphrates:^z and king Josiah went against him; and he slew him at Megiddo,^a when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And

^a 1 Sam. 2:36. ^b Isa. 30:33; Jer. 7:31. ^c Josh. 15:8. ^d Lev. 18:21; Dent. 18:10; Ezek. 24:37, 39. ^e Or, *sun-dial, or other*. ^f Jer. 19:13; Zeph. 1:5. ^g Gen. 21:5. ^h Or, *run from thence*. ⁱ That is, the mount of Olives. ^j 1 Kings 11:7. ^k Heb. *statues*. ^l Exod. 23:24; Num. 35:22; Dent. 7:5. ^m Mic. 1:7. ⁿ 1 Kings 12:29, 33. ^o 1 Kings 13:2. ^p 1 Kings 13:30, 31. ^q Heb. *to scape*. ^r 2 Chr. 31:6, 7. ^s Or, *sacrificed*. ^t Jer. 1:18; Exod.

22:20; 1 Kings 18:10. ^u 2 Chr. 34:5. ^v Exod. 12:1; Lev. 19:2; Dent. 10:16, etc. ^w 2 Chr. 34:18, 19. ^x 2 Chr. 21:6. ^y Rev. 22:15. ^z Or, *temple*. ^a 2 Chr. 35:20. ^b 2 Chr. 35:20. ^c 2 Chr. 35:20. ^d 2 Chr. 35:20. ^e 2 Chr. 35:20. ^f 2 Chr. 35:20. ^g 2 Chr. 35:20. ^h 2 Chr. 35:20. ⁱ 2 Chr. 35:20. ^j 2 Chr. 35:20. ^k 2 Chr. 35:20. ^l 2 Chr. 35:20. ^m 2 Chr. 35:20. ⁿ 2 Chr. 35:20. ^o 2 Chr. 35:20. ^p 2 Chr. 35:20. ^q 2 Chr. 35:20. ^r 2 Chr. 35:20. ^s 2 Chr. 35:20. ^t 2 Chr. 35:20. ^u 2 Chr. 35:20. ^v 2 Chr. 35:20. ^w 2 Chr. 35:20. ^x 2 Chr. 35:20. ^y 2 Chr. 35:20. ^z 2 Chr. 35:20. ^a 2 Chr. 35:20. ^b 2 Chr. 35:20. ^c 2 Chr. 35:20. ^d 2 Chr. 35:20. ^e 2 Chr. 35:20. ^f 2 Chr. 35:20. ^g 2 Chr. 35:20. ^h 2 Chr. 35:20. ⁱ 2 Chr. 35:20. ^j 2 Chr. 35:20. ^k 2 Chr. 35:20. ^l 2 Chr. 35:20. ^m 2 Chr. 35:20. ⁿ 2 Chr. 35:20. ^o 2 Chr. 35:20. ^p 2 Chr. 35:20. ^q 2 Chr. 35:20. ^r 2 Chr. 35:20. ^s 2 Chr. 35:20. ^t 2 Chr. 35:20. ^u 2 Chr. 35:20. ^v 2 Chr. 35:20. ^w 2 Chr. 35:20. ^x 2 Chr. 35:20. ^y 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the people of the land took Jehoiachin the son of Josiah, and anointed him, and made him king in his father's stead.^a

31 ^a Jehoiachin^a was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.^b

32 And he did *that which was evil* in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-necho put him in bands at Riblah in the land of Hamath,^c that he might not reign in Jerusalem; and put the land to a tribute^d of a hundred talents of silver, and a talent of gold.

34 And Pharaoh-necho made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim,^d and took Jehoiachin away; and he came to Egypt, and died there.^e

35 And Jehoiakim gave the silver and the gold to Pharaoh;^f but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necho.

36 ^g Jehoiakim^g was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was evil* in the sight of the LORD, according to all that his fathers had done.

CHAPTER XXIV.

1 Jehoiachin, first subdued by Nebuchadnezzar, then rebelling against him, procured his own ruin. 2 Jehoiachin succeeded him. 3 The king of Egypt was vanquished by the king of Babylon. 4 Jehoiachin's evil reign. 10 Jerusalem is taken and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill unto the utter destruction of Judah.

IN his days Nebuchadnezzar king of Babylon came up,^g and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Am-

mon, and sent them against Judah to de-^astroy it,^b according to the word of the LORD, which he spake by^c his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh,^d according to all that he did;

4 And also for the innocent blood that he shed:^e for he filled Jerusalem with innocent blood,^f which the LORD would not pardon.^g

5 ^h Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers:^h and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land:ⁱ for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.^j

8 ^k Jehoiachin^k was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nebushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was evil* in the sight of the LORD, according to all that his father had done.

10 ^l At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem,^l and the city was besieged.^m

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon,ⁿ he, and his mother, and his servants, and his princes, and his officers:^o and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.^p

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, *even* ten thousand captives, and all the craftsmen and

^a 2 Chr. 36: 1, 2. ^b 2 Chron. 36: 1, 2. ^c 2 Chron. 36: 1, 2. ^d 2 Chron. 36: 1, 2. ^e 2 Chron. 36: 1, 2. ^f 2 Chron. 36: 1, 2. ^g 2 Chron. 36: 1, 2. ^h 2 Chron. 36: 1, 2. ⁱ 2 Chron. 36: 1, 2. ^j 2 Chron. 36: 1, 2. ^k 2 Chron. 36: 1, 2. ^l 2 Chron. 36: 1, 2. ^m 2 Chron. 36: 1, 2. ⁿ 2 Chron. 36: 1, 2. ^o 2 Chron. 36: 1, 2. ^p 2 Chron. 36: 1, 2.

19:10. Jer. 2: 24; 19: 4. 8 Ps. 106: 38. 1 Ezek. 33: 25. 10 Jer. 39: 18, 19. 11 Jer. 39: 3, 7. 12 Jer. 46: 2. 13 Called Jehoiachin. 1 Chr. 3: 16; Jer. 24: 1. 14 2 Chron. 36: 1, 2. 15 Jer. 22: 24, 25. 16 1 Chr. 3: 1, 2. 17 Jer. 22: 1, 2. 18 Jer. 22: 1, 2. 19 Jer. 22: 1, 2. 20 Jer. 22: 1, 2. 21 Jer. 22: 1, 2. 22 Jer. 22: 1, 2. 23 Jer. 22: 1, 2. 24 Jer. 22: 1, 2. 25 Jer. 22: 1, 2. 26 Jer. 22: 1, 2. 27 Jer. 22: 1, 2. 28 Jer. 22: 1, 2. 29 Jer. 22: 1, 2. 30 Jer. 22: 1, 2. 31 Jer. 22: 1, 2. 32 Jer. 22: 1, 2. 33 Jer. 22: 1, 2. 34 Jer. 22: 1, 2. 35 Jer. 22: 1, 2. 36 Jer. 22: 1, 2. 37 Jer. 22: 1, 2. 38 Jer. 22: 1, 2. 39 Jer. 22: 1, 2. 40 Jer. 22: 1, 2. 41 Jer. 22: 1, 2. 42 Jer. 22: 1, 2. 43 Jer. 22: 1, 2. 44 Jer. 22: 1, 2. 45 Jer. 22: 1, 2. 46 Jer. 22: 1, 2. 47 Jer. 22: 1, 2. 48 Jer. 22: 1, 2. 49 Jer. 22: 1, 2. 50 Jer. 22: 1, 2. 51 Jer. 22: 1, 2. 52 Jer. 22: 1, 2. 53 Jer. 22: 1, 2. 54 Jer. 22: 1, 2. 55 Jer. 22: 1, 2. 56 Jer. 22: 1, 2. 57 Jer. 22: 1, 2. 58 Jer. 22: 1, 2. 59 Jer. 22: 1, 2. 60 Jer. 22: 1, 2. 61 Jer. 22: 1, 2. 62 Jer. 22: 1, 2. 63 Jer. 22: 1, 2. 64 Jer. 22: 1, 2. 65 Jer. 22: 1, 2. 66 Jer. 22: 1, 2. 67 Jer. 22: 1, 2. 68 Jer. 22: 1, 2. 69 Jer. 22: 1, 2. 70 Jer. 22: 1, 2. 71 Jer. 22: 1, 2. 72 Jer. 22: 1, 2. 73 Jer. 22: 1, 2. 74 Jer. 22: 1, 2. 75 Jer. 22: 1, 2. 76 Jer. 22: 1, 2. 77 Jer. 22: 1, 2. 78 Jer. 22: 1, 2. 79 Jer. 22: 1, 2. 80 Jer. 22: 1, 2. 81 Jer. 22: 1, 2. 82 Jer. 22: 1, 2. 83 Jer. 22: 1, 2. 84 Jer. 22: 1, 2. 85 Jer. 22: 1, 2. 86 Jer. 22: 1, 2. 87 Jer. 22: 1, 2. 88 Jer. 22: 1, 2. 89 Jer. 22: 1, 2. 90 Jer. 22: 1, 2. 91 Jer. 22: 1, 2. 92 Jer. 22: 1, 2. 93 Jer. 22: 1, 2. 94 Jer. 22: 1, 2. 95 Jer. 22: 1, 2. 96 Jer. 22: 1, 2. 97 Jer. 22: 1, 2. 98 Jer. 22: 1, 2. 99 Jer. 22: 1, 2. 100 Jer. 22: 1, 2.

33. Put him in bands at Riblah; after he had first deposed him from his kingly office in Jerusalem. 2 Chron. 36: 3. The district of Hamath lay on the northern border of Palestine, and through it the armies of Egypt on the one side, and Assyria and Babylon on the other, passed in their wars with each other.

INSTRUCTIONS.

3. No repentance is genuine which does not lead to external reformation; and no reformation is accepted of God, but such as springs from the heart, and is persevered in to the end.

6. Things which have been used as instruments, and which operate as incentives to evil, should be effectually removed, and either destroyed or so treated that their evil influence shall be done away.

16. Though the fulfilment of divine declarations may be long delayed, and many may conclude that they will never be accomplished, not one jot or tittle of them will fail to come to pass.

25. No penitence on the part of individuals, and no external reformation of those over whom they have influence, can save guilty nations who have sinned away their day of grace, from meeting the retribution which they deserve.

29. Though pious men may, through their own fault or the wickedness of others, come to an untimely and violent death, it will be well with them at last.

CHAPTER XXIV.

3. Out of his sight; from the land where he had manifested his special presence and favor.

12. In the eighth year of his reign; it is generally agreed that the eighth year of Nebuchadnezzar is here reckoned from the time when his father invested him with supreme authority over his army, while, in Dan. 2: 1, the date is reckoned more strictly from his accession to the throne after his father's death.

14. The poorest—of the land; from whom he had nothing to fear.

A.M. 3495. smiths:^a none remained, save the poorest sort of the people of the land.^b

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers,^c and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all that *were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.^c

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem.^d And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.^e

19 And he did that *which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.^f

CHAPTER XXV.

1 Jerusalem is besieged. 4 Zedekiah taken, his sons slain, his eyes put out. 8 Nebuzar-adan defaceeth the city, carrieth the remnant, except a few poor laborers, into captivity, 13 spoileth and carrieth away the treasures. 18 The nobles are slain at Riblah. 22 Geduliah, who was set over them that remained, being slain, the rest flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it;^g and they built forts against it round about.

2 And the city *was* besieged unto the eleventh year of king Zedekiah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city *was* broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: now the Chaldees *were* against the city round

about: and *the king* went the way toward the plain.^h

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah;ⁱ and they gave judgment upon him.^j

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of^k Zedekiah,^l and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard,^m a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD,ⁿ and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.^o

10 And all the army of the Chaldees, that *were* with the captain of the guard, brake down the walls of Jerusalem round about.^p

11 Now the rest of the people that *were* left in the city, and the fugitives that fell away^q to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.^r

13 And the pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD,^s did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered,^t took they away.

15 And the fire-pans, and the bowls, and such things as *were* of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one^u sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels *was* without weight.

17 The height of the one pillar *was* eighteen cubits,^v and the chapter upon it *was* brass: and

^a Jer. 21:1. ^b Gen. 25:12. ^c Or, *uncle*. ^d Jer. 37:1, etc. ^e Jer. 52:1, etc. ^f Jer. 21:31. ^g 2 Chr. 36:13; Ezek. 17:15. ^h 2 Chr. 36:17, etc. ⁱ Jer. 52:1, etc.; 39:1, etc.; 34:1, etc. ^j Ezek. 24:2, etc. ^k Ezek. 12:12. ^l Jer. 52:33. ^m Heb. *spoke judgment with him*. ⁿ Heb. *made blind*. ^o Ezek.

16. Men of might; the warriors. Seven thousand—a thousand; the sacred writer specifies certain classes of the ten thousand before named. The other two thousand may have been nobles and other principal men. The number of ten thousand includes only adult males, the women and children that accompanied them not being reckoned.

INSTRUCTIONS.

2. The Lord is never at a loss for instruments to punish his rebellious people; and though the wicked act out their enmity to him in opposing them, yet through them he fulfils his declarations and accomplishes his wise and holy designs.

10. The Lord sometimes permits one class of wicked men to prevail against his people, and at other times another; but their own sins are the cause of their troubles, and whoever may be their oppressors, he never suffers them to inflict evils greater than their iniquities deserve.

16. To whom much is given, of them much will be

12:13, etc. ^q Or, *tho' surrounded*. ^r 1 Kings 7:15; Psa. 78:1, Isa. 61:10, 11. ^s Amos 2:5. ^t Num. 1:9; Jer. 52:13, etc. ^u Heb. *and bases*. ^v Jer. 52:13, etc. ^w Exod. 27:3; Jer. 52:19, etc.; 1 Kings 7:15-27. ^x 1 Kings 7:47, 50. ^y Heb. *the one*. ^z 1 Kings 7:15.

required; and those who are distinguished by outward privileges and blessings, if they abuse them will be distinguished in their punishment.

CHAPTER XXV.

4. Between two walls—by the king's garden; this gate was in the southern part of the city, near the pool of Siloam, Neh. 3:15. The double wall here mentioned was probably built across the valley that lies between Zion and Ophel, at the mouth of which valley is the pool of Siloam.

5. The plains of Jericho; the deep valley through which the Jordan flows and in which the Dead sea lies.

10. Brake down the walls; to prevent the inhabitants of Jerusalem from giving the king of Babylon any further trouble.

16. The two pillars—sea—bases; see the description of these in 1 Kings 7:15-47. Without weight; in such abundance, that the quantity and its value were not estimated.

the height of the chapter three cubits; and the wrothen work, and paterignates upon the chapter round about, all of brass: and like unto these had the second pillar with wrothen work.

18 * And the captain of the guard took Seraiah the chief priest,^a and Zephaniah the second priest,^b and the three keepers of the door:^c

19 And out of the city he took an officer^d that was set over the men of war, and five men of them that were in the king's presence,^e which were found in the city, and the principal scribe of the host,^f which mustered the people of the land, and three-score men of the people of the land that were found in the city:

20 And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.^g

22 * And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.^h

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to ^{A. M. 6166} ^{B. C. 588} their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal,ⁱ came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.^j

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt:^k for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah,^l in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;^m

28 And he spake kindly to him,ⁿ and set his throne above the throne of the kings that were with him in Babylon;^o

29 And changed his prison garments;^p and he did eat bread continually before him all the days of his life.^q

30 And his allowance was a continual allowance given him of the king, a daily rate for every day,^r all the days of his life.

* Jer. 41:1, 2, 3, 7, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. * Jer. 41:1, 2, 3, 7, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

21. Slew them at Riblah; as special friends of Zedekiah and men of influence among the people.

25. Mizpah; supposed to be a town in the tribe of Benjamin.

28. The kings; those who had been conquered by the Babylonians, and who were kept as prisoners at Babylon.

INSTRUCTIONS.

3. No human power or skill can avail against the providence of God; and when he undertakes to punish guilty individuals or nations, without repentance and reformation there is no escape.

7. The obstinate wickedness of parents is often the occasion of ruin to their children; and those senses which have been inlets of iniquity, become inlets of torment.

14:1, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

9. As a punishment to his people, the Lord sometimes suffers the wicked to abolish the observance of his own ordinances, and to carry away or destroy what has been most solemnly devoted to his service.

18. Those most intimately associated with the wicked in crime, are most exposed to be partakers with them in punishment.

24. Supreme power is often greatly coveted, and no crimes are so base as not to be perpetrated to obtain it. But the greater the power which is obtained by iniquity, the greater curse it will be to those who receive it.

27. The hearts of kings, and of all others, are in the hands of the Lord; and he can at any time incline them to favor even the most abject and distressed, and thus show them and others that they who truly seek the Lord shall not want any good thing.

THE FIRST BOOK OF THE CHRONICLES.

It is generally agreed that the two books of the CHRONICLES were written after the return of the Jews from the Babylonish captivity by Ezra, to whom the Jews unanimously ascribe the completion and arrangement of the canon of the Old Testament. In the Hebrew canon they stand last in order. Whatever use Ezra may have made of the books of Samuel and Kings, it is plain that these were not his chief sources, for he records many things not found in them. He compiled his narrative from the public records of the two kingdoms of Judah and Israel, the same, in part at least, that were used by the writer of the books of Kings. How far the particular works mentioned by him—the book of Samuel the seer, the book of Nathan the prophet, the book of Gad the seer, 1 Chron. 29:29; the prophecy of Ahijah the Shilonite, 2 Chron. 9:29; the visions of Iddo the seer, mentioned under various titles, 2 Chron. 9:29; 12:15; 13:22; the book of Shemaiah the prophet, 2 Chron. 12:15; the book of Jehu the son of Hanani, 2 Chron. 20:34; the writings of Isaiah the prophet, 2 Chron. 26:22; 32:32; the sayings of Hosai, 2 Chron. 33:19—how far the above-named works were incorporated into these public annals, it is impossible to determine. That the book of Jehu was thus inserted is certain. See note to 2 Chron. 20:34.

That there are a few discrepancies between the books of Kings and of Chronicles, arising from errors in transcribing, is generally admitted. These relate, however, mainly to dates, and do not affect the general integrity of the works. Most of the apparent disagreements, however, between the two histories, arise from their brevity, and from the fact that the two authors frequently select from the same reign different events, the one passing by in silence what the other records; or that, where they record the same event, various accompanying circumstances are omitted. See, for example, 2 Kings 9:27, compared with 2 Chron. 22:9, and the accompanying note.

The first nine chapters of the present book are made up principally of genealogies, probably designed to point out the descent and location of the different tribes and families before the captivity; and thus to enable those who returned from Babylon to regain their former inheritance, and to establish the worship of God according to his appointment. They appear also to have been designed to show the origin of the human race; that all men sprung from one human pair according to the account in Genesis, and that according to the prophecies contained in Scripture our Saviour was the son of David, of Judah, and of Abraham. These and subsequent genealogies were kept by the Jews with great care, and have been and still are important to the ends for which they were written. They first trace the descendants of Adam to Abraham; and then give the line of his descendants, to David and to Christ. But as these chapters are occupied principally with names, and suggest inquiries more particularly interesting to the learned and critical student than to common readers, we shall not further notice them. The recapitulation of the history of the Israelites commences with the tenth chapter.

B. C. 4004, etc.

CHAPTER I.

1 Adam's line to Noah. 5 The sons of Japheth. 8 The sons of Ham.
17 The sons of Shem. 24 Shem's line to Abraham. 29 Ishmael's
sons. 32 The sons of Keturah. 34 The posterity of Abraham by
Esau. 43 The kings of Edom. 51 The dukes of Edom.

A DAM,^a Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuselah, Lamech,
4 Noah,^b Shem,^c Ham, and Japheth.

5 ¶ The sons of Japheth;^d Gomer, and Magog,
and Madai, and Javan, and Tubal, and Meshech,
and Tiras.

6 And the sons of Gomer; Ashchenaz, and Ri-
phath,^e and Togarmah.^e

^a Gen. 4:25, 26; 5:3, 9. ^b Gen. 9:1; 10:1. ^c Gen. 10:21-31. ^d Gen. 10:2, etc. ^e Or, *Diphath*, as it is in some copies. ^f Ezek. 27:14; 38:6.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanien.*

8 * The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Rammah, and Sabtecha. And the sons of Rammah; Sheba, and Dedan.

10 And Cush begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphtorim.*

13 And Canaan begat Zidon his first-born, and Heth.

14 The Jebusite also, and the Amorite, and the Gergashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 * The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.*

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was Peleg;† because in his days the earth was divided: and his brother's name was Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 † Shem,‡ Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram;‡ the same is Abraham.

28 The sons of Abraham; Isaac,‡ and Ishmael.*

29 † These are their generations: The first-born of Ishmael,† Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, Hadad,§ and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 † Now the sons of Keturah,§ Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Ephraim, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

34 And Abraham begat Isaac.‡ The sons of Isaac; Esau and Israel.†

35 † The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.†

36 The sons of Eliphaz; Teman, and Omar, Zephi,‡ and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah,‡ and Shammah, and Mizzah.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and Homam;‡ and Timna was Lotan's sister.

40 The sons of Shobal; Alian,‡ and Manathath, and Ebal, Shepli,‡ and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; Amram,‡ and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and Jakan.‡ The sons of Dishan; Uz, and Aran.

43 † Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad† reigned in his stead: and the name of his city was Pai;‡ and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 † Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah,‡ duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

CHAPTER II.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerameel's posterity. 34 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of Israel;† Reuben, Simon, Levi, and Judah, Issachar, and Zebulun, 2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.‡

3 † The sons of Judah; Er, and Onan, and Shelah;† which three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord, and he slew him.

4 And Tamar his daughter-in-law bare him Pharez and Zerah.‡ All the sons of Judah were five.

* Or, Rohanim, according to some c pss. a Dent. 2:23. † Or, Mash, Gen. 10:23. ‡ That is, Division, Gen. 10:25. b Gen. 11:10, etc. c Gen. 17:5. d Gen. 21:2, 3. e Gen. 16:11, 15. f Gen. 25:13-16. g Or, Hadar, Gen. 25:15. h Gen. 25:1, etc. i Gen. 21:2, 3. j Gen. 25:25, 26. k Gen. 36:9, etc. l Or, Zepho, Gen. 30:11. m Or, Heman, Gen. 36:22. n Or, Alcan,

Gen. 36:23. † Or, Shepho, Gen. 36:23. ‡ Or, Heman, Gen. 36:26. § Or, Akan, Gen. 36:27. § Or, Hadar, Gen. 36:30. § Or, Pau, Gen. 36:39. * Or, Alrah. † Or, Jacob. k Gen. 29:32, etc.; 30:5, etc.; 35:1, etc.; 46:3, etc. l Genesis 3:13, etc.; 46:12; Numbers 26:19. m Genesis 35:29, 30; Matthew 1:3.

A. M. 2275.
B. C. 1729.
etc.

5 The sons of Pharez; Hezron, and Hamul.^a

6 And the sons of Zerah; Zimri,* and Ethan, and Heman, and Calcol, and Dara:† five of them in all.

7 And the sons of Carmi; Achar;‡ the troubler of Israel, who transgressed in the thing accursed.^b

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram,* and Chelubai.¹

10 And Ram begat Amminadab;^c and Amminadab begat Nahshon, prince of the children of Judah;^d

11 And Nahshon begat Salma,^e and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse.

13 ¶ And Jesse begat his first-born Eliab,^g and Abinadab the second, and Shimma* the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters were Zeruah, and Abigail. And the sons of Zeruah; Abishai, and Joab, and Asahel, three.^f

17 And Abigail bare Amasa:^g and the father of Amasa was Jether the Ishmaelite.^h

18 ¶ And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshier, and Shobab, and Ardun.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.^h

20 And Hur begat Uri, and Uri begat Bezalcel.ⁱ

21 ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead; whom he married when he was threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns thereof, even threescore cities.^k All these belonged to the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.^l

25 ¶ And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Abihah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Abban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan;^m Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabab.ⁿ

37 And Zabab begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb^o the brother of Jerahmeel were, Mesha his first-born, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tapuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achsa.^p

50 ¶ These were the sons of Caleb the son of Hur, the first-born of Ephratah;^q Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; Haroeh,^r and half of the Manahethites.^s

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab,^t and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath,^u the father of the house of Rechab.^v

^a Genesis 46:12; Ruth 4:12. * Or, Zaddi. Joshua 7:1. † Or, David. ‡ Or, Achan. § Joshua 6:18; 7:1, 25. ¶ Or, Aram. Matthew 13:4. 4 Or, Caleb. ver. 18, 42. ^c Ruth 4:19, 20. ^d Numbers 1:7. ^e Or, Salmon. Ruth 1:21. ^f 1 Samuel 16:6, etc. ^g Or, Shammah. 1 Samuel 16:9. ^h 2 Samuel 2:18. ⁱ 2 Sam. 17:25. ^j Ithra, an Israelite. ^k ver. 30. ^l Exodus 31:2. ^m Num.

27:1. 1 Heb. took. ⁿ Numbers 32:41; Deuteronomy 3:11; Joshua 13:30. ^o 1 Sam. 4:5. ^p ver. 31, 35. ^q 1 Sam. 11:41. ^r ver. 9. ^s Joshua 15:17. ^t Or, Ephraim. ver. 19. ^u Or, Bezaiah. chap. 1:2. ^v Or, half of the Menemites, or Hattish-menuehoth. ^w Or, Atarites, or cousins of the house of Joab. ^x Judges 1:16. ^y Jeremiah 35:2.

A. M. 2204.
B. C. 1200.
etc.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-Ianan, and Tilon. And the sons of Issi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Jashub-lehem. And *these* are ancient things.

23 *These were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, Nemuel,^a and Jamin, Jarib,^b Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to^c the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at Bilhah,^d and at Ezem, and at Tolad,^e

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-susim,^f and at Beth-birei, and at Shaaraim. *These were* their cities unto the reign of David.

32 And their villages *were*, Etam,^g and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto Baal.^h *These were* their habitations, and their genealogy;ⁱ

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 *These mentioned^j by their names were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And *these* written by name came in the days of Hezekiah king of Judah, and smote their tents, and destroyed them utterly unto this day, and dwelt in their rooms:^k because *there was* pasture there for their flocks.^l

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped,^m and dwelt there unto this day.

CHAPTER V.

1 The line of Reuben (who lost his birthright) unto the captivity. 9 Their habitation and conquest of the Hagarites. 11 The chief men and habitations of Gad. 18 The number and conquest of Reuben, Gad, and the half of Manasseh. 23 The habitations and chief men of that half tribe. 25 Their captivity for their sin.

NOW the sons of Reuben the first-born of Israel: for he was the first-born;^a but, forasmuch as he defiled his father's bed,^b his birthright was given unto the sons of Joseph the son of Israel;^c and the genealogy is not to be reckoned after the birthright;

2 For Judah prevailed above his brethren,^d and of him came the chief ruler;^e but the birthright was Joseph's:

3 The sons, *I say*, of Reuben the first-born of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.^h

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom Tilgath-pilneserⁱ king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema,^j the son of Joel, who dwelt in Aroer,^k even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.^l

10 And in the days of Saul they made war with the Hagarites,^m who fell by their hand: and they dwelt in their tents throughout all the eastⁿ land of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:^o

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 *These are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in their towns, and in all the suburbs of Sharon,^p upon their borders.^q

^a Or, Jemuel, Genesis 46:10; Exodus 6:15; Numbers 26:12. ^b Or, Jackin, Zohar. ^c Joseph, unto 5 Or, Balah, Joshua 19:4. ^d Or, Elitoad, Joshua 19:1. ^e Or, Huzar-suah, Joshua 19:5. ^f Or, Ether, Joshua 19:7. ^g Or, Eranathier, Joshua 19:8. ^h Or, as they divided themselves by nations among them. ⁱ Heb. roming. ^j 2 Kings 18:3, etc. ^k Numbers 32:1-4. ^l Exodus 17:16; Deuteronomy 25:17, 19; 1 Samuel 15:3; 30:17; 2 Samuel 8:12.

^a Genesis 29:32. ^b Genesis 35:22. ^c Genesis 48:15. ^d Genesis 49:8, 10; Psalm 60:7; Micah 5:2; Hebrews 7:14. ^e Or, prince. ^f Genesis 46:9; Exodus 6:14; Numbers 26:5. ^g Or, Tigath-pilneser. ^h 2 Kings 15:29; 16:7. ⁱ Or, Shemariah, ver. 4. ^j Joshua 13:16. ^k Joshua 22:9. ^l Genesis 25:12; Psalm 84:6. ^m Heb. upon all the face of the east. ⁿ Joshua 13:11. ^o chap. 27:23; Song 2:1. ^p Heb. goings forth.

17 All these were reckoned by genealogies in the days of Jotham king of Judah,^a and in the days of Jeroboam king of Israel.^b

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men,^c men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites,^d with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand,^e and all that were with them: for they cried to God in the battle,^f and he was entreated of them; because they put their trust in him.^g

21 And they took away^h their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of menⁱ a hundred thousand.

22 For there fell down many slain, because the war was of God.^j And they dwelt in their steads until the captivity.^k

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-Hermon and Senir, and unto mount Hermon.

24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valor, famous men,^l and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land,^m whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria,ⁿ and the spirit of Tilgath-pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.^o

CHAPTER VI.

1 The sons of Levi. 4 The line of the priests unto the captivity. 16 The families of Gershon, Merari, and Kohath. 49 The office of Aaron, and his line unto Ahimaaz. 54 The cities of the priests and Levites.

THE sons of Levi;¹ Gershon,² Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar,³ and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab and Abihu, Eleazar and Ithamar.⁴

4 ¶ Eleazar begat Phinehas,⁵ Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth.

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok,⁶ and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan.

10 And Johanan begat Azariah; he it is that executed the priest's office in the temple⁷ that Solomon built in Jerusalem:⁸

11 And Azariah begat Amariah,⁹ and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,¹⁰

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah,¹¹ and Seraiah begat Jehozadak,

15 And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.¹²

16 ¶ The sons of Levi; Gershom,¹³ Kohath, and Merari.

17 And these be the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 Joah¹⁴ his son, Iddo¹⁵ his son, Zerah his son, Jeaterai¹⁶ his son.

22 The sons of Kohath; Amminadab¹⁷ his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uziah his son, and Shaul¹⁸ his son,

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 As for Elkanah: the sons of Elkanah; Zophai¹⁹ his son, and Nahath²⁰ his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born Vashni,²¹ and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest.²²

32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order.

^a 2 Kgs. 15-32. ^b 2 Kgs. 14-16. ^c Heb. sons of valor. ^d ver. 10. ^e ver. 22. ^f 2 Chr. 18:31. ^g 2 Chr. 14:11; Psa. 22:4, 5; 84:11, 12. ^h Heb. led captive. ⁱ Heb. souls of men. as Num. 31:35. ^j Josh. 23:10. ^k 2 Chr. 32:8. ^l 2 Kgs. 15:29, 17:6. ^m Heb. men of nations. ⁿ 2 Kgs. 17:7-18. ^o 2 Kgs. 17:19. ^p 2 Kgs. 18:11. ^q Gen. 46:11; Num. 26:57. ^r Or, Gershom. ^s ver. 22; Exod. 6:21, 24. ^t Lev. 10:1, 16. ^u Num. 26:11, 13. ^v 2 Sam.

8-17. ^w Heb. house. ^x 2 Chr. 26-17. ^y Ezra 7-3. ^z Or, Meshullam. ^{aa} 9:11. ^{ab} Neh. 11:11. ^{ac} 2 Kgs. 25:18. ^{ad} Or, Gershom. ^{ae} ver. 1. ^{af} Or, Elkan. ^{ag} ver. 42. ^{ah} Or, Adaiah. ^{ai} ver. 41. ^{aj} Or, Ethni. ^{ak} ver. 41. ^{al} Or, Izhar. ^{am} ver. 2. ^{an} Or, Zephaniah. ^{ao} Azariah. ^{ap} Joel, verse 36. ^{aq} Or, Zuph. ^{ar} ver. 35; 1 Samuel 1:1. ^{as} Toah. ^{at} ver. 34. ^{au} Called also Joel. ^{av} ver. 33; 1 Samuel 6:2. ^{aw} chap. 16:1.

A. M. 2724. 33 And these *are* they that waited^f with their children. Of the sons of the Kohathites, Heman a singer,^a the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,^g

35 The son of Zuph,^h the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel,ⁱ the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph,^b the son of Korah,

38 The son of Izhar, the son of Kokath, the son of Levi, the son of Israel.

39 And his brother Asaph,^c who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah,^d the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: Ethan^e the son of Kishi,^g the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.^f

49 ¶ But Aaron and his sons offered upon the altar of the burnt-offering,^g and on the altar of incense,^h and *were appointed* for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron;ⁱ Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerariah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaa^j his son.

54 ¶ Now these *are* their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites;^j for theirs *was* the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.^k

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, the city of refuge, and Libnah with her suburbs, and Tattir, and Eshtemoa, with their suburbs,

58 And Hilan^l with her suburbs, Debir with her suburbs,

59 And Ashan^m with her suburbs, and Beth-she-mesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemethⁿ with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the sons of Kohath, *which were* left of the family of that tribe,^o *were cities given* out of the half tribe, *namely, out of* the half tribe of Manasseh, by lot, ten cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari^p *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which *are* called by their names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.^q

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And Jokmeam with her suburbs,^r and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given*, out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given*, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on

^a Heb. stood. ^b Psalm 88, etc. ^c Naphthali, ver. 26. ^d Or, Zuphah. ^e Shaul. ^f Psalm 134, ver. 3. ^g Exodus 29:1. ^h Nehemiah 7:44. ⁱ Psalm 74, etc. ^j Psalm 134, ver. 3. ^k Galad. ^l Jeduthun, chap. 9:40, 25:1, 3, 6. ^m Psalm 99, title. ⁿ Or, Kushiath, chap. 15:17. ^o Numbers 2:5-11. ^p Leviticus 1:9.

^q Exodus 30:7. ^r ver. 1-8. ^s Joshua 21. ^t Joshua 14:13, 15:13. ^u Or, Helon, Joshua 15:15. ^v Or, Am. Joshua 21:16. ^w Or, Aimon. Joshua 21:18. ^x ver. 60. ^y Numbers 3:30. ^z ver. 61. ^{aa} Joshua 21:21-35, where many of these cities have other names.

the east side of Jordan, *were given them*, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahaz with her suburbs.^a

79 Kenomoth also with her suburbs, and Me-penath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs,^b and Mahanaim with her suburbs.

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAPTER VII.

1 ^a 1 Kings 4:13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

NOW the sons of Issachar *were*, Tola, and Puah,^a Jashub, and Shimron, four.^b

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred.^c

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might,^d reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons of Benjamin*;^e Bela, and Becher, and Jedaiel, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valor; and *were* reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, *was* twenty thousand and two hundred.

10 The sons also of Jedaiel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Abishahar.

11 All these the sons of Jedaiel, by the heads of their fathers, mighty men of valor,^f *were* seventeen thousand and two hundred *soldiers*, fit to go out for war and battle.

12 Shuppim also, and Huppim,^g the children of Ir,^h and Hushim, the sons of Aher.ⁱ

13 ¶ *The sons of Naphtali*; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ *The sons of Manassah*: Ashriel, ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

15 And Machir took to wife *the sister* of Huppim and Shuppim,^l whose sister's name *was* Maachah;^m and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; Bedan.ⁿ These *were* the sons of Gilead, the son of Machir, the son of Manassah.

18 And his sister Hammoleketh bare Ishod, and Abiezer,^o and Mahalah.

19 And the sons of Shemidah *were*, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim;^p Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabab his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days,^q and his brethren came to comfort him.^r

23 ¶ And when he went in to his wife, she conceived and bare a son, and he called his name Beriah,^s because it went evil with his house.^t

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sheerah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non^u his son, Jehoshuah his son.

28 ¶ And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward Naaran,^v and westward Gezer, with the towns^w thereof; Shechem also and the towns thereof, unto Gaza^x and the towns thereof:

29 And by the borders of the children of Manassah,^y Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ *The sons of Asher*;^z Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer,^{aa} and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer;^{ab} Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

^a 1 Kings 4:13-18. ^b 1 Kings 22:3, etc. ^c Genesis 32:2. ^d 2 Samuel 17:21-27. ^e 1 Samuel 17:21. ^f 1 Samuel 17:21. ^g 1 Samuel 17:21. ^h 1 Samuel 17:21. ⁱ 1 Samuel 17:21. ^j 1 Samuel 17:21. ^k 1 Samuel 17:21. ^l 1 Samuel 17:21. ^m 1 Samuel 17:21. ⁿ 1 Samuel 17:21. ^o 1 Samuel 17:21. ^p 1 Samuel 17:21. ^q 1 Samuel 17:21. ^r 1 Samuel 17:21. ^s 1 Samuel 17:21. ^t 1 Samuel 17:21. ^u 1 Samuel 17:21. ^v 1 Samuel 17:21. ^w 1 Samuel 17:21. ^x 1 Samuel 17:21. ^y 1 Samuel 17:21. ^z 1 Samuel 17:21. ^{aa} 1 Samuel 17:21. ^{ab} 1 Samuel 17:21.

^{ac} 1 Samuel 17:21. ^{ad} 1 Samuel 17:21. ^{ae} 1 Samuel 17:21. ^{af} 1 Samuel 17:21. ^{ag} 1 Samuel 17:21. ^{ah} 1 Samuel 17:21. ^{ai} 1 Samuel 17:21. ^{aj} 1 Samuel 17:21. ^{ak} 1 Samuel 17:21. ^{al} 1 Samuel 17:21. ^{am} 1 Samuel 17:21. ^{an} 1 Samuel 17:21. ^{ao} 1 Samuel 17:21. ^{ap} 1 Samuel 17:21. ^{aq} 1 Samuel 17:21. ^{ar} 1 Samuel 17:21. ^{as} 1 Samuel 17:21. ^{at} 1 Samuel 17:21. ^{au} 1 Samuel 17:21. ^{av} 1 Samuel 17:21. ^{aw} 1 Samuel 17:21. ^{ax} 1 Samuel 17:21. ^{ay} 1 Samuel 17:21. ^{az} 1 Samuel 17:21. ^{ba} 1 Samuel 17:21. ^{bb} 1 Samuel 17:21. ^{bc} 1 Samuel 17:21. ^{bd} 1 Samuel 17:21. ^{be} 1 Samuel 17:21. ^{bf} 1 Samuel 17:21. ^{bg} 1 Samuel 17:21. ^{bh} 1 Samuel 17:21. ^{bi} 1 Samuel 17:21. ^{bj} 1 Samuel 17:21. ^{bk} 1 Samuel 17:21. ^{bl} 1 Samuel 17:21. ^{bm} 1 Samuel 17:21. ^{bn} 1 Samuel 17:21. ^{bo} 1 Samuel 17:21. ^{bp} 1 Samuel 17:21. ^{bq} 1 Samuel 17:21. ^{br} 1 Samuel 17:21. ^{bs} 1 Samuel 17:21. ^{bt} 1 Samuel 17:21. ^{bu} 1 Samuel 17:21. ^{bv} 1 Samuel 17:21. ^{bw} 1 Samuel 17:21. ^{bx} 1 Samuel 17:21. ^{by} 1 Samuel 17:21. ^{bz} 1 Samuel 17:21. ^{ca} 1 Samuel 17:21. ^{cb} 1 Samuel 17:21. ^{cc} 1 Samuel 17:21. ^{cd} 1 Samuel 17:21. ^{ce} 1 Samuel 17:21. ^{cf} 1 Samuel 17:21. ^{cg} 1 Samuel 17:21. ^{ch} 1 Samuel 17:21. ^{ci} 1 Samuel 17:21. ^{cj} 1 Samuel 17:21. ^{ck} 1 Samuel 17:21. ^{cl} 1 Samuel 17:21. ^{cm} 1 Samuel 17:21. ^{cn} 1 Samuel 17:21. ^{co} 1 Samuel 17:21. ^{cp} 1 Samuel 17:21. ^{cq} 1 Samuel 17:21. ^{cr} 1 Samuel 17:21. ^{cs} 1 Samuel 17:21. ^{ct} 1 Samuel 17:21. ^{cu} 1 Samuel 17:21. ^{cv} 1 Samuel 17:21. ^{cw} 1 Samuel 17:21. ^{cx} 1 Samuel 17:21. ^{cy} 1 Samuel 17:21. ^{cz} 1 Samuel 17:21. ^{da} 1 Samuel 17:21. ^{db} 1 Samuel 17:21. ^{dc} 1 Samuel 17:21. ^{dd} 1 Samuel 17:21. ^{de} 1 Samuel 17:21. ^{df} 1 Samuel 17:21. ^{dg} 1 Samuel 17:21. ^{dh} 1 Samuel 17:21. ^{di} 1 Samuel 17:21. ^{dj} 1 Samuel 17:21. ^{dk} 1 Samuel 17:21. ^{dl} 1 Samuel 17:21. ^{dm} 1 Samuel 17:21. ^{dn} 1 Samuel 17:21. ^{do} 1 Samuel 17:21. ^{dp} 1 Samuel 17:21. ^{dq} 1 Samuel 17:21. ^{dr} 1 Samuel 17:21. ^{ds} 1 Samuel 17:21. ^{dt} 1 Samuel 17:21. ^{du} 1 Samuel 17:21. ^{dv} 1 Samuel 17:21. ^{dw} 1 Samuel 17:21. ^{dx} 1 Samuel 17:21. ^{dy} 1 Samuel 17:21. ^{dz} 1 Samuel 17:21. ^{ea} 1 Samuel 17:21. ^{eb} 1 Samuel 17:21. ^{ec} 1 Samuel 17:21. ^{ed} 1 Samuel 17:21. ^{ee} 1 Samuel 17:21. ^{ef} 1 Samuel 17:21. ^{eg} 1 Samuel 17:21. ^{eh} 1 Samuel 17:21. ^{ei} 1 Samuel 17:21. ^{ej} 1 Samuel 17:21. ^{ek} 1 Samuel 17:21. ^{el} 1 Samuel 17:21. ^{em} 1 Samuel 17:21. ^{en} 1 Samuel 17:21. ^{eo} 1 Samuel 17:21. ^{ep} 1 Samuel 17:21. ^{eq} 1 Samuel 17:21. ^{er} 1 Samuel 17:21. ^{es} 1 Samuel 17:21. ^{et} 1 Samuel 17:21. ^{eu} 1 Samuel 17:21. ^{ev} 1 Samuel 17:21. ^{ew} 1 Samuel 17:21. ^{ex} 1 Samuel 17:21. ^{ey} 1 Samuel 17:21. ^{ez} 1 Samuel 17:21. ^{fa} 1 Samuel 17:21. ^{fb} 1 Samuel 17:21. ^{fc} 1 Samuel 17:21. ^{fd} 1 Samuel 17:21. ^{fe} 1 Samuel 17:21. ^{ff} 1 Samuel 17:21. ^{fg} 1 Samuel 17:21. ^{fh} 1 Samuel 17:21. ^{fi} 1 Samuel 17:21. ^{fj} 1 Samuel 17:21. ^{fk} 1 Samuel 17:21. ^{fl} 1 Samuel 17:21. ^{fm} 1 Samuel 17:21. ^{fn} 1 Samuel 17:21. ^{fo} 1 Samuel 17:21. ^{fp} 1 Samuel 17:21. ^{fq} 1 Samuel 17:21. ^{fr} 1 Samuel 17:21. ^{fs} 1 Samuel 17:21. ^{ft} 1 Samuel 17:21. ^{fu} 1 Samuel 17:21. ^{fv} 1 Samuel 17:21. ^{fw} 1 Samuel 17:21. ^{fx} 1 Samuel 17:21. ^{fy} 1 Samuel 17:21. ^{fz} 1 Samuel 17:21. ^{ga} 1 Samuel 17:21. ^{gb} 1 Samuel 17:21. ^{gc} 1 Samuel 17:21. ^{gd} 1 Samuel 17:21. ^{ge} 1 Samuel 17:21. ^{gf} 1 Samuel 17:21. ^{gg} 1 Samuel 17:21. ^{gh} 1 Samuel 17:21. ^{gi} 1 Samuel 17:21. ^{gj} 1 Samuel 17:21. ^{gk} 1 Samuel 17:21. ^{gl} 1 Samuel 17:21. ^{gm} 1 Samuel 17:21. ^{gn} 1 Samuel 17:21. ^{go} 1 Samuel 17:21. ^{gp} 1 Samuel 17:21. ^{gq} 1 Samuel 17:21. ^{gr} 1 Samuel 17:21. ^{gs} 1 Samuel 17:21. ^{gt} 1 Samuel 17:21. ^{gu} 1 Samuel 17:21. ^{gv} 1 Samuel 17:21. ^{gw} 1 Samuel 17:21. ^{gx} 1 Samuel 17:21. ^{gy} 1 Samuel 17:21. ^{gz} 1 Samuel 17:21. ^{ha} 1 Samuel 17:21. ^{hb} 1 Samuel 17:21. ^{hc} 1 Samuel 17:21. ^{hd} 1 Samuel 17:21. ^{he} 1 Samuel 17:21. ^{hf} 1 Samuel 17:21. ^{hg} 1 Samuel 17:21. ^{hi} 1 Samuel 17:21. ^{hj} 1 Samuel 17:21. ^{hk} 1 Samuel 17:21. ^{hl} 1 Samuel 17:21. ^{hm} 1 Samuel 17:21. ^{hn} 1 Samuel 17:21. ^{ho} 1 Samuel 17:21. ^{hp} 1 Samuel 17:21. ^{hq} 1 Samuel 17:21. ^{hr} 1 Samuel 17:21. ^{hs} 1 Samuel 17:21. ^{ht} 1 Samuel 17:21. ^{hu} 1 Samuel 17:21. ^{hv} 1 Samuel 17:21. ^{hw} 1 Samuel 17:21. ^{hx} 1 Samuel 17:21. ^{hy} 1 Samuel 17:21. ^{hz} 1 Samuel 17:21. ^{ia} 1 Samuel 17:21. ^{ib} 1 Samuel 17:21. ^{ic} 1 Samuel 17:21. ^{id} 1 Samuel 17:21

A. M. 2240. 36 The sons of Zophah; Suah, and Har-
 B. C. 1444. nephew, and Shual, and Beri, and Imrah,
 37 Bezer, and Hod, and Shamma, and Shilshah,
 and Ithran, and Beera.
 38 And the sons of Jether; Jephunneh, and
 Pispah, and Ara.
 39 And the sons of Ulla; Arah, and Haniel, and
 Rezia.
 40 All these *were* the children of Asher, heads
 of *their* father's house, choice and mighty men of
 valor, chief of the princes. And the number
 throughout the genealogy of them that were apt
 to the war and to battle *was* twenty and six thou-
 sand men.

CHAPTER VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

NOW Benjamin begat Bela his first-born, Ash-
 bel the second, and Aharah the third,
 2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, Addar,* and Gera,
 and Abihud,

4 And Abishua, and Naaman, and Ahoah,
 5 And Gera,* and Shephuphan,* and Huram.

6 And these *are* the sons of Ehud: these are the
 heads of the fathers of the inhabitants of Geba,
 and they removed them to Manahath:^b

7 And Naaman, and Ahiah, and Gera, he re-
 moved them, and begat Uzza, and Abihud.

8 And Shaharaim begat *children* in the country
 of Moab,* after he had sent them away; Hushim
 and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and
 Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirra. These
were his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and El-
 paal.

12 The sons of Elpaal; Eber, and Misham, and
 Shamed, who built Ono, and Lod,^d with the towns
 thereof:

13 Beriah also, and Shema,* who *were* heads of
 the fathers of the inhabitants of Aijalon, who
 drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,
 15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons
 of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki,
 and Heber,

18 Ishmerai also, and Jeziah, and Jobab, the
 sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,
 20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the
 sons of Shimbi;†

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antihijah,

25 And Iphedeiah, and Peneul, the sons of Sha-
 shak;

26 And Shamsherai, and Shehariah, and Atha-
 liah,

27 And Jaresiah, and Eliah, and Zichri, the sons
 of Jeroham.

28 These *were* heads of the fathers, by their
 generations, chief *men*. These dwelt in Jerusa-
 lem.^f

29 And at Gibeon dwelt the father^g of Gibeon;
 whose wife's name *was* Maachah:

30 And his first-born son Abdon, and Zur, and
 Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.^h

32 And Mikloth begat Shimeah.ⁱ And these
 also dwelt with their brethren in Jerusalem, over
 against them.

33 † And Ner begat Kish, and Kish begat Saul,
 and Saul begat Jonathan, and Malchi-shua, and
 Abinadab,* and Esh-baal.^j

34 And the son of Jonathan *was* Merib-baal;†
 and Merib-baal begat Michah.

35 And the sons of Micah *were*, Pithon, and Me-
 lech, and Tarea,^k and Ahaz.

36 And Ahaz begat Jehoadah;^l and Jehoadah
 begat Alemeth, and Azmaveth, and Zimri; and
 Zimri begat Moza;

37 And Moza begat Binea: Rapha^m *was* his son,
 Eleasah his son, Azel his son.

38 And Azel had six sons, whose names *are* these,
 Azrikam, Bocheru, and Ishmael, and Sheariah, and
 Obadiah, and Hanan.ⁿ All these *were* the sons of
 Azel.

39 And the sons of Eshek his brother *were*, Ulam
 his first-born, Jehush the second, and Eliphelet the
 third.

40 And the sons of Ulam *were* mighty men of
 valor, archers, and had many sons, and sons' sons,
 a hundred and fifty. All these *are* of the sons of
 Benjamin.

CHAPTER IX.

1 The original of Israel's and Judah's genealogies. 2 The Israelites,
 10 the priests, 14 and the Levites, with Nethinim, which dwelt in
 Jerusalem. 27 The charge of certain Levites. 35 The stock of Saul
 and Jonathan.

SO all Israel *were* reckoned by genealogies; and
 behold, they *were* written in the book of the
 kings of Israel and Judah, who *were* carried away
 to Babylon for their transgression.

2 † Now the first inhabitants that *dwelt* in their
 possessions in their cities *were*, the Israelites, the
 priests, Levites,^a and the Nethinim.^b

3 And in Jerusalem dwelt of the children of
 Judah, and of the children of Benjamin, and of
 the children of Ephraim, and Manasseh;^c

4 Uthai the son of Ammihud, the son of Omri,
 the son of Imri, the son of Bani, of the children
 of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born,
 and his sons.

* Or, Ard, Genesis 46:21. † Judges 3:15. † Or, Shupham, Numbers
 26:12, chap. 7:12. † chap. 2:52. † Ruth 1:1. † Ezra 2:33; Nehemiah
 6:2, 11:37. † Or, Shema, ver. 13. † Joshua 18:28; Nehemiah
 11:1. † Called Jehoi, chap. 9:35. † Or, Zethuriah, chap. 9:37. † Or, Sham-

eam, chap. 9:38. † Ishur, 1 Samuel 14:49. † Or, Ishosheth, 2 Samuel 2:8.
 † Or, M-phosheth, 2 Samuel 14:1; 9:6, 10. † Or, Tahon, chap. 9:41. † Ja-
 rah, chap. 9:42. † Replahah, chap. 9:43. † Ezra 2:70, Nehemiah 7:73.
 † Joshua 9:27; Ezra 2:43; 8:20. † Nehemiah 11:1.

6 And of the sons of Zerub; Jemel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hassumah.

8 And Buziah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibujah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 * And of the priests; † Jedaiah, and Jehoiarib, and Jachin.

11 And Azariah † the son of Hilkiyah, the son of Mesullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiah the son of Adiel, the son of Jahzerah, the son of Mesullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men † for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 † And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates † of the tabernacle; and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar *was* the ruler over them in time past, † and the LORD *was* with him.

21 And Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These *were* reckoned by their genealogy in their villages, whom David † and Samuel the seer † did ordain † in their set office. †

23 So they and their children *had* the oversight

of the gates of the house of the LORD, A. M. 2804
namely, the house of the tabernacle, by B. C. 1200.

24 In four quarters *were* the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them. †

26 For these Levites, the four chief porters, *were* in *their* set office, † and *were* over the chambers † and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them *had* the charge of the ministering vessels, that they should bring them in and out by tale. †

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments † of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests *made* the ointment of the spices. †

31 And Mattithiah, *one* of the Levites, who *was* the first-born of Shallum the Korahite, *had* the set office † over the things that *were* made in the pans. †

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the show-bread, † to prepare it every sabbath.

33 And *these* *are* the singers, † chief of the fathers of the Levites, *who remaining* in the chambers *were* free; for they *were* employed in † that work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 † And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah. †

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; † and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, and Ahaz. †

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel *had* six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

* Nomeniah 11-10, etc. * Serarah Nomeniah 11-11. † Hebrew, mighty men of valor. † Hebrew, thresholds. † Numbers 31-6. † chap. 26-1. etc. † Samuel 9-9. † Hebrew, founded. † Or, trust. † 2 Kings 11-5. † Or, trust. † Or, storehouses. † Hebrew, bring them in by tale, and carry them

out by tale. † Or, vessels. † Exodus 30-23, 25. † Or, trust. † Or, on flat plates, or dishes. † Leviticus 2-5; 6-21. † Hebrew, bread of ordering; Leviticus 21-8. † chap. 6-31; 25-4. † Hebrew, upon them *was*. † chap. 8-29. † chap. 8-33. † chap. 8-35.

A. M. 2948.
B. C. 1056.

CHAPTER X.

1 Saul's overthrow and death. 8 The Philistines triumph over Saul.
11 The kindness of Jabesh-gilead towards Saul and his sons. 13
Saul's sin, for which the kingdom was translated from him to David.

NOW the Philistines fought against Israel;^a and the men of Israel fled from before the Philistines, and fell down slain* in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab,[†] and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the archers[‡] hit[§] him, and he was wounded of the archers.

4 Then said Saul to his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse[¶] me. But his armor-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armor-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities,^b and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armor, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armor in the house of their gods, and fastened his head in the temple of Dagon.^c

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which

he committed[†] against the LORD, *even* against the word of the LORD,^d which he kept not, and also for asking *counsel* of one that had a familiar spirit, to inquire of it;^e

14 And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.^f

CHAPTER XI.

1 David by a general consent is made king at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valor. 10 A catalogue of David's mighty men.

THEN all Israel gathered themselves to David unto Hebron,^g saying, Behold, we are thy bone and thy flesh.

2 And moreover in time past,^h even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feedⁱ my people Israel, and thou shalt be ruler over my people Israel.^b

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by^j Samuel.¹

4 ¶ And David and all Israel went to Jerusalem, which is Jebus;^k where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief^l and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.¹

8 And he built the city round about, even from Millo round about: and Joab repaired^m the rest of the city.

9 So David waxed greater and greater:ⁿ for the LORD of hosts *was* with him.

10 ¶ These also are the chief of the mighty men whom David had, who strengthened themselves with him^o in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel.^k

^a 1 Sam. 31. 1. ^b Heb. wounded. ^c Or, Ishui. 1 Sam. 31. 49. ^d Heb. *shooters with bows*. ^e Or, mock. ^f Lev. 24. 16. ^g 1 Sam. 30. 10. ^h Heb. transgressed. ⁱ 1 Sam. 13. 13; 15. 21. ^j 1 Sam. 28. 7. etc. ^k Heb. Isai. ^l 1 Sam. 16. 1, 13; 28. 17. 2 Sam. 3. 9, 10; 5. 1. ^m 2 Sam. 5. 1.

etc. ¹ Heb. *Loth yesterday and the third day*. ² Or, *etc.* ³ 1 Sam. 7. 71; Jer. 3. 15. ⁴ Heb. *by the hand of*. ⁵ 1 Sam. 16. 1, 12. ⁶ Judg. 1. 21; 19. 10. ⁷ Heb. *head*. ⁸ That is, *Zion*; 2 Sam. 5. 7. ⁹ Heb. *repaired*. ¹⁰ Heb. *seems in going and increasing*. ¹¹ Or, *held strongly with him*. ¹² 1 Sam. 16. 1, 12.

CHAPTER X.

1. *Mount Gilboa*; on the south of the valley of Esdraelon, sometimes called the valley of Jezreel.

6. *All his house*; all the men belonging to his household who were present at the battle. His son Ish-bosheth, called Esh-baal in 1 Chron. 8:33 and 9:39, survived him, and also Mephibosheth the son of Jonathan. Ziba also, one of the servants belonging to Saul's house, is mentioned in 2 Sam. 9:2, etc.

9. *To carry tidings unto their idols*; to whose aid they ascribed their victory.

10. *Fastened his head*; his body had been fastened to the wall in Beth-shan. 1 Sam. 31:10.

12. *Jabesh*; on the east of Jordan.

INSTRUCTIONS.

1. Those who have not chosen God as their portion and

have no hope in his mercy, are often very miserable when they come to die; and sometimes are ready to hasten their death by their own hands.

14. To seek help from evil spirits is a great sin, and exposes those who do it to the just judgments of God. Pretensions to intercourse with departed spirits dishonor him and his word, and should be refrained from and discountenanced. Lev. 19:26, 31; 20:27; Deut. 18:11; Isa. 8:19, 20.

CHAPTER XI.

1. *All Israel gathered*; this was after David had reigned over the tribe of Judah alone six years and three months. 2 Sam. 5:5. For the position of Hebron, see note to 2 Sam. 2:1.

4. *Jebus*; the former name of Jerusalem.

6. *Chief and captain*; that is, over the host.

8. *Millo*; a fortified part of Jerusalem.

11 And this is the number of the mighty men whom David had; Jashobeam a Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty.

13 He was with David at Pas-dammim,[†] and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set[‡] themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the Lord saved *them* by a great deliverance.

15 ^{*} Now three of the thirty captains[†] went down to the rock to David, into the cave of Adullam;^{*} and the host of the Philistines encamped in the valley of Rephaim.^b

16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate![†]

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord.[†]

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men^o that have put their lives^o in jeopardy?[†] for with the jeopardy of their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 ¶ And Abishai the brother of Joab, he was chief of the three;^o for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three, he was more honorable than the two; for he was their captain: howbeit he attained not to the first three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts;^o he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of great stature,[†] five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the

spear out of the Egyptian's hand, and slew *him* with his own spear.[†]

24 These things did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honorable among the thirty, but attained not to the first three: and David set him over his guard.

26 ¶ Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth[‡] the Harorite,[‡] Helez the Pelonite,[†]

28 Ira the son of Ikkeish the Tekoite, Abi-ezer the Antothite,

29 Sibbecai[†] the Hushathite, Ilai[†] the Ahohite.

30 Maharai the Netophathite, Heled[†] the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai[†] of the brooks of Gaash, Abiel[‡] the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbomite,

34 The sons of Hashem[†] the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar[†] the Hararite, Eliphal[†] the son of Ur,[†]

36 Heopher the Mecherathite, Ahijah the Pelonite,

37 Hezro[†] the Carmelite, Naarai[‡] the son of Elzbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,[†]

39 Zelek the Ammonite, Naharai the Berothite, the armor-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabab the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachab, and Joshaphat the Mithnite,

44 Uzzi[†] the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jedaiel the son of Shimri,[†] and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

[†] Or, Hachmon. [‡] Or, Harorite. [§] Or, Pelonite. ^{||} Or, Antothite. [¶] Or, Zeruiah. [‡] Or, Heth. [§] Or, Hithai. [¶] Or, Abi-ezer. ^{||} Or, Jashen. [‡] Or, Zeruiah. [§] Or, Shamar. [¶] Or, Eliphelet. ^{||} Or, Ahshai. [‡] Or, Hezrai. [§] Or, Paarai the Arbite. [¶] Or, the Haggere. ^{||} Or, Shonrite.

[†] Or, Hachmon. [‡] Or, Harorite. [§] Or, Pelonite. ^{||} Or, Antothite. [¶] Or, Zeruiah. [‡] Or, Heth. [§] Or, Hithai. [¶] Or, Abi-ezer. ^{||} Or, Jashen. [‡] Or, Zeruiah. [§] Or, Shamar. [¶] Or, Eliphelet. ^{||} Or, Ahshai. [‡] Or, Hezrai. [§] Or, Paarai the Arbite. [¶] Or, the Haggere. ^{||} Or, Shonrite.

11. Lifted up his spear against three hundred; see note to 2 Sam. 23:8.

14. They set themselves; Eleazar and his associates. According to the opinion of some, his chief helper in this exploit was Shamnah, to whom this victory is ascribed in 2 Sam. 23:11. A comparison of this list of David's heroes with that given in 2 Samuel 23, shows several points of difference, which a fuller knowledge of the history of those times might help us to explain. They relate wholly to names or circumstantial details.

15. In the valley of Rephaim; south-west of Jerusalem.

26. The valiant men of the armies; this list of David's mighty men is fuller than that contained in the corresponding list in the second book of Samuel.

INSTRUCTIONS.

1. When the time comes, all persons and things conspire, as far as may be needful, to advance those who are selected of God for stations of honor and responsibility, and to fulfil his designs of love and mercy with regard to them.

9. The presence and favor of God will overcome all obstructions in the way of the advancement of those whom he delights to honor.

13. Though deliverance from evil comes from God, yet he works by means, and men must employ them according to his appointment in order to receive his help.

19. A generous man will not encourage others to expose their lives for his gratification, but will rather deny himself than be the means of such exposure to his fellow-men.

A. M. 2916.
B. C. about 1028.

CHAPTER XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

NOW these are they that came to David at Ziklag,^a while he yet kept himself close^{*} because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow,^b even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah^c the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Anthothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war^d fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;^e

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabab the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: one of the least was over a hundred, and the greatest over a thousand.^f

15 These are they that went over Jordan in the first month, when it had overflowed^g all his banks;^d and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them,^h and an-

swered and said unto them, If ye be come peaceably unto me to help me, my heart shall be knitⁱ unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong^j in my hands, the God of our fathers look thereon, and rebuke it.

18 Then the spirit came upon^k Amasai,^e who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thy helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle;^l but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.^l

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David against the band^m of the rovers:ⁿ for they were all mighty men of valor, and were captains in the host.

22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

23 ¶ And these are the numbers of the bands^o that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him,^h according to the word of the LORD.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed^p to the war.

25 Of the children of Simeon, mighty men of valor for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And Zadok,^q a young man mighty of valor, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred^r of Saul, three thousand: for hitherto the greatest

^a 1 Sam. 27:2, 6. ^b Heb. being yet shut up. ^c 1 Sam. 20:16. ^d Or, He-manah. ^e Heb. of the host. ^f Heb. as the roes upon the mountains to make these. ^g 2 Sam. 2:18. ^h Song 2:11. ⁱ Or, one that was bold, such as a hundred, and the greatest a thousand. ^j Heb. filled over. ^k Job. 1:15. ^l Heb. before them. ^m Heb. bands. ⁿ Or, violence. ^o Heb. chosen. ^p Job. 31:23.

^q 1 Sam. 14:3. ^r 1 Sam. 17:25. ^s 1 Sam. 29:2, 3. ^t Heb. on our heels. ^u Or, upon a band. ^v 1 Sam. 30:1, 10. ^w Or, captains, or men. ^x Heb. heads. ^y 1 Sam. 14:11. ^z Or, prepared. ^{aa} 2 Sam. 17:1. ^{ab} Heb. brethren. ^{ac} Genesis 31:23.

CHAPTER XII.

1. Ziklag; the town assigned by Achish, king of Gath, to David while he sojourned among the Philistines, 1 Sam. 27:6. It lay south-west from Jerusalem.

2. Of Saul's brethren of Benjamin; belonging to the tribe of Benjamin, which was Saul's tribe. The list, verses 3-7, apparently includes some of the tribe of Judah, as the Korhites, chapter 2:43, and those from Gedor, chapter 4:4.

15. Went over Jordan; the Gadites dwelt on the eastern side of Jordan. Many suppose that the event recorded in this verse took place when they were on their way to join David in Ziklag. The valleys; the valleys that lined the Jordan on either side.

19. Cam: with the Philistines; 1 Sam. 29. But they helped

them not; David and his men helped not the Philistines against Saul.

20. Went to Ziklag; went back on his return from the army of the Philistines. There fell to him of Manasseh; these seven men seem to be the same as those of Manasseh referred to in ver. 19.

21. The band of the rovers; the Amalekites who had spoiled Ziklag, 1 Sam. 30.

22. The host of God; very numerous and powerful. Compare Psa. 65:9; 104:16.

27. The Aaronites; the priests of the house of Aaron. This consisted of two main branches, the family of Eleazar, and that of Ithamar. Abiathar, the high-priest under David, was of the family of Ithamar; Zadok, here mentioned as "a young man mighty of valor," and the successor of Abiathar the son of Ahimelech in the office of high-

part^a of them had kept the ward of the house of Saul.^a

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valor, famous: *thirteen* kept the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times,^b to know what Israel ought to do: the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war,^c with all instruments of war, fifty thousand, which could keep rank:^d *they were* not of double heart.^e

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war,^f forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal,^g cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

^a Heb. *the third part*. ^b 2 Sam. 11: 9. ^c Heb. *men of names*. ^d 2 Esdr. 10: 11. ^e 2 Sam. 10: 6, 7. ^f 3: 13, 17. ^g Or, *king is of battle, or ranged in battle*. ^h 2 Sam. 11: 16. ⁱ Heb. *in company*. ^j Heb. *without a vessel and in armor*. ^k 2 Sam. 11: 17. ^l Heb. *carrying their ark*. ^m 3: 38, 1: 1, 2: 7. ⁿ Heb. *instead of meal*. ^o 11: 38. ^p Heb. *the ark and bread*. ^q 1 Sam. 31: 1, 2 Sam. 6: 4, 11. ^r Heb. *The*

priest, 1 Kings 2: 26, 27, 35, was of the line of Eleazar. See 1 Chron. 24: 3.

33. *Double heart*: wavering, inconstant.

38. *Perfect heart*: united, single, and firm in their purpose to make David king. *All the rest also of Israel*: who came not in person to Hebron. For though the number assembled was very great, consisting of about three hundred and fifty thousand armed men, a very large number remained at home; and the representation from the different tribes, for reasons that are not explained, was very unequal. See the account of the numbering of the Israelites near the close of David's reign, chap. 21: 5.

INSTRUCTIONS.

1. The hearts of all are in the hand of the Lord. He endows them with qualities which fit them for the work to which they are called, and when he has need of them, uses them in advancing his cause.

17. Services to be acceptable must be sincere; and what is done heartily, as unto the Lord, he will approve, and upon it bestow an abundant reward.

CHAPTER XIII.

A. M. 2920.
P. C. 1065.

1 David brought the ark with great rejoicing to Jerusalem. 9
2 And David consulted with the captains of thousands and hundreds, and with every leader.

3 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad^a unto our brethren everywhere, that are left in all the land of Israel,^b and with them also to the priests and Levites *which are* in their cities and suburbs,^c that they may gather themselves unto us:

4 And let us bring again^d the ark of our God to us: for we inquired not at it in the days of Saul.^e

5 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

6 So David gathered all Israel together,^f from Shihor of Egypt even unto the entering of Hemath,^g to bring the ark of God from Kirjath-jearim.

7 And David went up, and all Israel, to Baalah,^h that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord, that dwelleth between the cherubim,ⁱ whose name is called on it.

8 And they carried the ark of God^j in a new cart out of the house of Abinadab:^k and Uzzah and Ahio drove the cart.

9 And David and all Israel played before God with all *their* might,^l and with singing,^m and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

10 ¶ And when they came unto the threshing-floor of Chidon,ⁿ Uzzah put forth his hand to hold the ark; for the oxen stumbled.^o

11 And the anger of the Lord was kindled against Uzzah, and he smote him, because he put his hand to the ark:^p and there he died before God.^q

12 And David was displeased, because the Lord had made a breach upon Uzzah: wherefore that place is called Perez-uzzah^r to this day.

^a Or, *sent forth*. ^b 2 Sam. 17: 11. ^c 2 Sam. 6: 1, 15. ^d 2 Sam. 6: 3. ^e 2 Sam. 6: 1. ^f 2 Sam. 6: 1. ^g 2 Sam. 6: 1. ^h 2 Sam. 6: 1. ⁱ 2 Sam. 6: 1. ^j 2 Sam. 6: 1. ^k 2 Sam. 6: 1. ^l 2 Sam. 6: 1. ^m 2 Sam. 6: 1. ⁿ 2 Sam. 6: 1. ^o 2 Sam. 6: 1. ^p 2 Sam. 6: 1. ^q 2 Sam. 6: 1. ^r 2 Sam. 6: 1.

22. The Lord can touch the hearts of multitudes as well as of individuals, and can unite as many as he pleases in the promotion of his cause.

32. Men of understanding as well as of might are needed in the concerns of states and kingdoms; and when God raises them up and inclines them with one heart to engage in his service, it is an indication of mercy, and should call forth the devout thanksgiving of his people.

38. Union in the selection and support of good rulers, is an occasion of gratitude and joy to all who desire the honor of God and the prosperity of his people.

CHAPTER XIII.

3. *The ark*: this had been for a number of years at Kirjath-jearim, a city of the Gibeonites.

5. *Shihor*: at the south-western, *Hemath*, at the north-eastern extremity of Palestine.

8. *Played*: danced, as an expression of his joy and gratitude to God. Chap. 15: 29; 2 Sam. 6: 5, 14, 20.

10. *He put his hand to the ark*: this was contrary to the divine command, Num. 4: 15-20.

A. M. 2939.
B. C. 1045.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David brought* not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.^a

CHAPTER XIV.

1 Hiram's kindness to David. 2 David's fidelity in people, wives, and children. 3 His two victories against the Philistines.

NOW Hiram king of Tyre sent messengers to David,^b and timber of cedars, with masons and carpenters, to build him a house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took more^c wives at Jerusalem: and David begat more sons and daughters.

4 Now these are the names of his children which he had in Jerusalem;^d Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada,^e and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.^f

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the LORD said unto him, Go up; for I will deliver them into thy hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by my hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.^g

* Heb. removed. ^a ch. 26:5. Gen. 30:27. Prov. 10:22. ^b 2 Sam. 5:11, etc. ^c Heb. apt. ^d ch. 3:5, etc. ^e 1 Or, Elinda. 2 Sam. 5:16. ^f ch. 11:15. ^g That is, a place of breaches. ^h ver. 9. ⁱ Gen. 2 Sam. 5:25. ^j Josh. 6:27.

13. The city of David; Zion.

INSTRUCTIONS.

1. When those in public stations propose to make changes, it is ordinarily wise to consult the leading men and secure their coöperation. This will open the way to bring the subject before the people generally, and thus to unite them in it.

8. Times of religious reformation are justly times of rejoicing. The king and the beggar, if they love the Lord, will unite in praising him and rendering thanks for his mercies.

10. That reverential fear of God which leads to a careful regard to his commandments, is essential to secure his approbation, or avoid his displeasure.

CHAPTER XIV.

2. Lifted up on high; greatly strengthened and prospered.

9. The valley of Rephaim; near Jerusalem on the south-west.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.^h

14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him; and they smote the host of the Philistines from Gibeonⁱ even to Gazer.

17 And the fame of David went out into all lands;^j and the LORD brought the fear of him upon all nations.^k

CHAPTER XV.

1 David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. 25 He performeth the solemnity of the roof with great joy. 29 Michal despiseth him.

AND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.^l

2 Then David said, None ought to carry the ark of God but the Levites:^m for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.ⁿ

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.^o

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren^p a hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershon; Joel the chief, and his brethren a hundred and thirty:

8 Of the sons of Elizaphan;^q Shemaiah the chief, and his brethren two hundred:

2 Chr. 26:8. Psa. 134. ^r Deut. 2:25. 11:25. ^s Heb. 16:1. ^t Heb. It is not to carry the ark of God, but for the Levites. ^u Num. 4:2-15, Deut. 10:8; 31:9. ^v ch. 14:5. ^w 1 Kings 5:1. ^x 1 Or, kinsmen. ^y Exod. 6:22.

10. Go up; to the head-quarters of the Philistines, from which they spread themselves in the valley of Rephaim.

11. Baal-perazim; near the valley of Rephaim on the south.

16. Gibeon; in the tribe of Benjamin. Gazer; one of the cities of the Philistines.

INSTRUCTIONS.

2. All blessings, temporal and spiritual, come from God. When this is duly acknowledged, it honors him and prepares the way for the increase and continuance of his favors.

8. Great mercies are often followed by great trials; but careful inquiry as to the will of God, and a readiness when it is known to obey it, will secure his aid, and in due time give deliverance from trouble, and victory over every foe.

CHAPTER XV.

5-7. Kohath—Merari—Gershon; the three sons of Levi. Exod. 6:16.

8-10. Elizaphan—Hebron—Uzziel; Hebron and Uzziel

9 Of the sons of Hebron:^a Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzzah: Aminadab the chief, and his brethren a hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Assiah, and Joel, Shemaiah, and Eliel, and Aminadab.

12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves,^b both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it.

13 For because ye *did it* not at the first, the Lord our God made a breach upon us;^c for that we sought him not after the due order.^d

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded, according to the word of the Lord.^e

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.^f

17 So the Levites appointed Heman the son of Joel;^g and of his brethren, Asaph the son of Berechiah;^h and of the sons of Merari their brethren, Ethan the son of Kushaiah:ⁱ

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and Aziel,^j and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;^k

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azariah, with harps on the Sheminith^l to excel.

22 And Chenaniah, chief of the Levites, was for

song:^m he instructed about the song, because he was skilful.

23 And Berechiah and Elkanah were door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God:ⁿ and Obed-edom and Jehiah were door-keepers for the ark.

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy.^o

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song^p with the singers: David also had upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.^q

29 ¶ And it came to pass, as the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing;^r and she despised him in her heart.^s

CHAPTER XVI.

1 David's festival sacrifice. 4 He undertakes a choir to sing thanksgiving. 7 The psalm of thanksgiving. 7 H. appoints ministers, porters, priests and musicians, to attend continually on the ark.

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it:^a and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord.

^a Exod. 6:18. ^b 2 Chr. 5:11, 29-5. Ezek. 48:11. ^c Gen. 13:9, 10. ^d 2 Sam. 6:5. ^e 2 Chr. 13:17, 20. ^f 1 Chr. 11:2, 14, 40. ^g Exod. 25:14. Num. 4:11. ^h 2 Chr. 4:13. ⁱ Gen. 6:34. ^j Josh. 6:26. ^k Josh. 6:41. ^l * Jeruzal. ver. 18. ^m Psal. 149:3. ⁿ 1 Chr. 15:24. ^o Psal. 149:3. ^p 1 Chr. 15:24. ^q Psal. 149:3. ^r 2 Sam. 6:17-19.

were the sons of Kohath: Elzaphan, or Elzaphan, was the son of Uzzah, and the grandson of Kohath. Exod. 6:18, 22.

11. *Zadok and Abiathar*; Zadok ministered as priest at Gibeon, where were the tabernacle, the brazen altar, and the daily sacrifice. See chap. 16:39, 40. Abiathar was the regular high-priest officiating at Jerusalem. See note to chap. 12:27.

12. *Sanctify yourselves*; by cleansing themselves from all ceremonial and moral pollution, and by the performance of those duties which God had prescribed for that purpose.

13. *Made a breach upon us*; in the destruction of Uzzah.

26. *Helped the Levites*; by enabling them to carry the ark in safety to its place without suffering any calamity, such as that which had befallen Uzzah.

29. *She despised him*; she thought that he degraded himself, by thus joining with the priests and the people in their expressions of religious joy.

INSTRUCTIONS.

2. Our mistakes in times past should make us wiser in 486

future; should lead us to avoid the errors into which, from presumption, ignorance, or inattention, we may have fallen; and should engage us in the performance of all duties which we have neglected.

12. Peculiar sanctity becomes the ministers of religion, and especially when engaged in religious duties; they should be watchful not to indulge in any thing offensive to God, or that tends to unfit them for his holy service.

16. Singing is an important part of divine worship, and when rightly performed is acceptable to God. Those who engage in it should never forget that God looks upon the heart, and requires that those who worship him should worship him in spirit and in truth.

28. Though that fervor of devotion which the Holy Spirit inspires, and which is manifested by those who are under his influence, is often despised and treated as degrading, especially to the rich, the great, and the powerful, this will not prevent true Christians from being zealous in the service of God.

A. M. 2962. B. C. about 1042. 3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record,* and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps;* but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.^b

8 Give thanks unto the LORD,^c call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.^d

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the covenant* which he made with Abraham,^e and of his oath unto Isaac;^f

17 And hath confirmed the same to Jacob for a law,^g and to Israel^h for an everlasting covenant,ⁱ

18 Saying, Unto thee will I give the land of Canaan, the lot^j of your inheritance;

19 When ye were but few,^k even a few, and strangers in it;^l

20 And *when* they went from nation to nation, and from one kingdom to another people;

21 He suffered no man to do them wrong; yea, he reprov'd kings for their sakes,^m

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth;¹ show forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols:ⁿ but the LORD made the heavens.^o

27 Glory and honor *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 Oh give thanks unto the LORD;^o for *he is* good; for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.^p

36 Blessed be the LORD God of Israel for ever and ever.^q And all the people said, Amen, and praised the LORD.^r

37 ¶ So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, three-score and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,^s

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually morning and evening;^t and to do according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and

* Psa. 150. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

102-25; Isa. 40-55. 41-42; Rev. 14-7. 6-2 Chr. 5-11. 7-3; Psa. 106-1. 107-1. 113-1. 136-1. P. Psa. 106-47. 48. 91 Kings 8-15. 7 Deut. 27-15; Neh. 5-6; 1 Cor. 14-16. 4-2 Chr. 1-3. 13. 4 Heb. in the morning and in the evening. 1 Exod. 29-3; Num. 28-3, 4.

CHAPTER XVI.

7. *This psalm*, composed by David, and now first given to the musicians to be sung in public worship.

12. *The judgments of his mouth*; those decisions and statutes which he had made known for the benefit of the people.

14. *In all the earth*; the Lord reigns among all people, and so manifests himself by his providential dealings with men as to leave them without excuse if they do not love and obey him.

15. *A thousand generations*; a definite for a long indefinite period.

30. *The world also shall be stable*; in the original, the same as Psa. 93-1. "The world also is established, that it cannot be moved;" where see note.

33. *To judge the earth*; deal righteously with men according to their character.

37. *The ark*; this was carried to Jerusalem; and a part of the priests resided there with David to minister before it. Another part resided at Gibeon, where the tabernacle and brazen altar still remained, and where was offered the daily sacrifice. Ver. 39, 40, and chap. 21:29.

41. *With them*; with Zadok and his brethren at Gibeon. See note to ver. 37.

the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy endureth for ever.^a

42 And with them Heman and Jesathiah with trumpets and cymbals for those that should make a sound,^b and with musical instruments of God. And the sons of Jesathiah were porters.^c

43 And all the people departed every man to his house: and David returned to bless his house.^d

CHAPTER XVII.

^a See the list of names for the purpose of David to build God's house, 3 Sam. vi. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord *remaineth* under curtains.^a

2 Then Nathan said unto David, Do all that is in thy heart;^b for God is with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the Lord, Thou shalt not build me a house to dwell in:

5 For I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.

6 Whosoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote,^c even from following the sheep, that thou shouldest be ruler over my people Israel.

8 And I have been with thee whithersoever thou hast walked,^d and have cut off all thine enemies from before thee,^e and have made thee a name like the name of the great men *are* in the earth.

9 Also I will give thee a place for my people Israel,

and will plant them;^f and they shall dwell in their place, and shall be moved no more;^g neither shall the children of wickedness waste them any more;^h as at the beginning.

10 And since the time that I commanded judges to be over my people Israel,ⁱ Moreover I will subdue all thine enemies.^j Furthermore I tell thee, that the Lord will build thee a house.

11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me a house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my son:^k and I will not take my mercy away from him,^l as I took it from him that was before thee:

14 But I will settle him in my house and in my kingdom for ever;^m and his throne shall be established for evermore.ⁿ

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God: for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David speak more to thee for the honor of thy servant? for thou knowest thy servant.

19 O Lord, for thy servant's sake,^o and according to thine own heart,^p hast thou done all this greatness, in making known all these great things.^q

20 O Lord, there is none like thee,^r neither is there any God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth is like thy people Israel,^s whom God went to redeem to be his own people, to make thee a name of greatness and terrible, by driving out nations from be-

^a Ver. 11. Gen. 1:11, Ps. 106:17, Jer. 43:11, 1 Pet. 1:50, 5. ^b Heb. *for* *thy* *heart*. ^c Ps. 40:1, 1 Sam. 16:11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

^g Gen. 1:11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115,

A. M. 2932. fore thy people, whom thou hast redeemed
R. C. about out of Egypt?

22 For thy people Israel didst thou make thine own people for ever;^a and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever,^b and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, *even* a God to Israel;^c and let the house of David thy servant be established before thee.^d

25 For thou, O my God, hast told thy servant that thou wilt build him a house: therefore thy servant hath found in *his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:
27 Now therefore let it please^e thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall* be blessed for ever.^f

CHAPTER XVIII.

1 David subdueth the Philistines and the Moabites. 3 He smiteth Hadarezer and the Syrians. 9 Thou sendest Hadoram with presents to bless David. 11 The presents and the spoil David dedicated to God. 13 He putteth garrisons in Edom. 14 David's officers.

NOW after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.^g

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 ¶ And David smote Hadarezer^h king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousandⁱ horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them a hundred chariots.

5 And when the Syrians of Damascus^j came to

help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath,^k and from Chun,^l cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.^m

9 ¶ Now when Touⁿ king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent Hadoram^o his son to king David, to inquire^p of his welfare, and to congratulate^q him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war^r with Tou; and with him all manner of vessels of gold and silver and brass.

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations;^b from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, Abishai^s the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.^t

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgement and justice among all his people.^u

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder;^v

16 And Zadok the son of Ahitub, and Abimelech^w the son of Abiathar, were the priests; and Shavsha^x was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about^y the king.

^a Exod. 19: 5, 6. 1 Sam. 12: 22. Rom. 9: 1, 5. 11: 1, 2, etc. ^b Psal. 119: 49. Jer. 11: 5. ^c Deut. 10: 14. 16. Rev. 21: 3. ^d Psal. 137: 1. ^e Heb. *circled these of thy servant*. 1 Chr. 18: 11. ^f Rom. 15: 29. ^g 2 Sam. 8: 1, etc. 1 Chr. 18: 1. ^h Heb. *Hadarezer*. 2 Sam. 8: 1. ⁱ Heb. *Sons of horses*. 2 Sam. 8: 4. ^j Heb. *Damascus*. ^k Called *Beth*. 2 Sam. 8: 8. ^l Called *Berthan*. 2 Sam. 8: 8. ^m 1 Kings 7: 15, etc. 1 Chr. 18: 17. ⁿ Heb. *Tou*. 2 Sam. 8: 9. ^o Heb. *Hadoram*. 2 Sam. 8: 10. ^p Heb. *asked*.

^q Heb. *gladness*. ^r Heb. *war*. ^s Heb. *the man of wars*. ^t Heb. *Abishai*. ^u 2 Sam. 8: 13, 14. ^v Gen. 18: 19. 1 Kings 10: 9. ^w Psal. 7: 32. ^x Heb. *Shavsha*. ^y Heb. *about*. ^z Heb. *at the hand of*.

that he may be glorified, and multitudes be led to adore him for ever.

CHAPTER XVIII.

The narratives in this and the following chapter are for substance the same as those contained in 2 Samuel, chap. 8 and 10, and the reader is referred to the notes on these chapters.

3. *As he went*; the narrative leaves it doubtful whether it was David or Hadarezer who was on his way to the river Euphrates.

12. *Abishai*; in 2 Samuel, the victory is ascribed to David, because whatever was done by his servants was done by him. In the title of Psalm 60, Joab is mentioned as the leader. Perhaps Joab was the commander-in-chief of David's forces, while Abishai led the division that gained this victory. *Of the Edomites*; in 2 Sam. 8: 13, they are called Syrians. Probably the Syrians and Edomites were in alliance. *Eighteen thousand*; in the title to Psalm 60, which seems plainly to refer to the same event, the num-

ber is given as twelve thousand. It may be that twelve thousand were slain in one decisive battle, and six thousand more in one or more other engagements. When the events of a whole campaign are crowded into single sentences, it is not surprising that in different narratives there should be apparent disagreements, which a full knowledge of the details would enable us to reconcile. "The valley of salt" here mentioned lies at the southern extremity of the Dead sea, where there is a salt mountain, and where the streams are salt as brine.

INSTRUCTIONS.

1. When a man's ways please the Lord, he often makes his enemies to be at peace with him, or gives him the victory over all his foes.

8. The spoils of the enemies of the Lord when they come into the possession of his people, instead of being used for their own aggrandizement, should be consecrated to his service and to the good of mankind.

13. The preservation of the people of God amidst the dangers to which they are exposed, and all the successes

CHAPTER XIX.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.*

2 And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honor thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?^b

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.^c

5 Then there went *certain*, and told David how the men were served; and he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 * And when the children of Ammon saw that they had made themselves odious^d to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia,^e and out of Syria-maacchah, and out of Zobah.^f

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that the battle^g was set against him before and behind, he chose out of all the choice^h of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto

the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon.ⁱ

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage,^j and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do *that which is good* in his sight.^k

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.^l

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 * And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river;^m and Shophachⁿ the captain of the host of Hadarzer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought* in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarzer saw that they were put to the worse before Israel, they made peace with David, and became his servants:^o neither would the Syrians help the children of Ammon any more.

CHAPTER XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain in three several overthrowes of the Philistines.

AND it came to pass, that after the year was expired,^a at the time that kings go out to battle,^b Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed *it*.^c

^a 1 Sam. 10:15. ^b Jer. 36:15, 16. ^c That is, *Exuperavit*. ^d Or, *Shubach*, 2 Sam. 10:15. ^e Ps. 135:9, 11. ^f Heb. *at the return of the year*. 2 Sam. 11:1, 12:25, 26.

with which they are favored, come from him; and lay them under new obligations to love and obey him.

CHAPTER XIX.

16. *The river*; Euphrates.

INSTRUCTIONS.

2. Gratitude should ever be manifested for favors; and if it cannot be shown towards the benefactors themselves, it should be towards their children or others who were connected with them.

3. Our best intentions may be misunderstood and misrepresented; evil may be returned for good, and that which should have been the means of forming and cement-

ing friendship, may be made the occasion of enmity and strife.

13. In a good cause, men should be of good courage; and while they use with fidelity all appointed means, they should feel their dependence on God, and commit the result of their efforts to him.

18. All efforts of the wicked to prevail against God and his people will in the end prove ineffectual, and be the means of hastening and aggravating their own ruin.

CHAPTER XX.

1. *Rabbah*; the capital of the Ammonites. *Tarried at Jerusalem*; that is, as explained in 2 Sam. 12:27, 28, till Joab sent for him, when he had nearly completed the conquest of the Ammonites.

A. M. 2571. 2 And David took the crown of their king
B. C. about
1033. from off his head, and found it to weigh* a
talent of gold, and there were precious stones in it;
and it was set upon David's head: and he brought
also exceeding much spoil out of the city.

3 And he brought out the people that were in
it, and cut them with saws, and with harrows of
iron, and with axes. Even so dealt David with
all the cities of the children of Ammon. And
David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that there
arose† war at Gezer‡ with the Philistines;⁴ at
which time Sibbechai the Hushathite slew Sippai,⁵
that was of the children of the giant;¹ and they
were subdued.

5 And there was war again with the Philistines;
and Elhanan the son of Jair⁶ slew Lahmi the brother
of Goliath the Gittite, whose spear-staff was like
a weaver's beam.

6 And yet again there was war at Gath,⁷ where
was a man of great stature,* whose fingers and toes
were four and twenty, six on each hand, and six on
each foot: and he also was the son of the giant.†

7 But when he defied‡ Israel, Jonathan the son
of Shimea,⁸ David's brother, slew him.

8 These were born unto the giant in Gath; and
they fell by the hand of David, and by the hand
of his servants.

CHAPTER XXI.

1 David tempted by Satan, foreth Joab to number the people. 5 The
number of the people being brought, David repenteth of it. 9 David
having three plagues propounded by Gad, chooseth the pestilence. 14
After the death of seventy thousand, David by repentance preventeth
the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth
Ornan's threshing-floor: where having built an altar, God giveth
a sign of his favor by fire, and stayeth the plague. 28 David sacrificeth
there, being restrained from Gibeon by fear of the angel.

AND Satan stood up against Israel,⁹ and pro-
voked David to number Israel.⁹

2 And David said to Joab and to the rulers of
the people, Go, number Israel from Beer-sheba
even to Dan; and bring the number of them to
me, that I may know it.⁹

3 And Joab answered, The LORD make his peo-
ple a hundred times so many more as they be; but,

my lord the king, are they not all my lord's ser-
vants? why then doth my lord require this thing?
why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against
Joab.¹ Wherefore Joab departed, and went through-
out all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the
people unto David. And all they of Israel were
a thousand thousand and a hundred thousand men
that drew sword; and Judah was four hundred
threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among
them:² for the king's word was abominable to Joab.

7 And God was displeased with¹ this thing;
therefore he smote Israel.

8 And David said unto God, I have sinned
greatly, because I have done this thing: but now,
I beseech thee, do away the iniquity of thy ser-
vant;³ for I have done very foolishly.¹

9 ¶ And the LORD spake unto Gad, David's seer,⁴
saying,

10 Go and tell David, saying, Thus saith the
LORD, I offer thee⁵ three things: choose thee one
of them, that I may do it unto thee.

11 So Gad came to David, and said unto him,
Thus saith the LORD, Choose thee⁶

12 Either three years' famine; or three months
to be destroyed before thy foes, while that the
sword of thine enemies overtaketh thee: or else
three days the sword of the LORD, even the pesti-
lence, in the land, and the angel of the LORD de-
stroying throughout all the coasts of Israel. Now
therefore advise thyself what word I shall bring
again to him that sent me.

13 And David said unto Gad, I am in a great
strait:⁷ let me fall now into the hand of the LORD;⁸
for very great⁹ are his mercies:¹⁰ but let me not
fall into the hand of man.¹¹

14 ¶ So the LORD sent pestilence upon Israel:¹²
and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to de-
stroy it: and as he was destroying, the LORD be-
held, and he repented him of the evil,¹³ and said
to the angel that destroyed, It is enough, stay now

* Heb. the weight of. 1 Or, continued; Heb. stood. 1 Or, Gath. a 2 Sam. 21:18, etc. 4 Or, Sippai. 5 2 Sam. 21:18. 6 Or, Rapha. 7 Called Beersheba. 8 Or, Gezer. 9 2 Sam. 21:19. 10 2 Sam. 21:20. 11 Heb. measure. 12 Heb. born to the giant, or Rapha, ver. 1. 13 Or, reproach. 14 Called Sennacherib, 1 Sam. 16:9. 15 Job 1:6, etc. 16 1. Zechar. 3:1. 17 2 Sam. 24:1, etc. 18 e. a. 25:24.

3. Brought out the people; see note on 2 Sam. 12:31.

4. Gezer; a city in the western part of the tribe of Ephraim, bordering upon the Philistines.

6. Gath; a city of the Philistines.

INSTRUCTIONS.

1. Reference to the sin of David in the matter of Uriah, which took place while Joab was besieging Rabbah, is here entirely omitted; and it is always proper to be silent about the sins of others, unless the cause of God and of truth requires the mention of them.

4. This is a world of trial, and one trouble will succeed another through the whole journey of life. But to those who honor God in their trials, he will at last grant a complete and glorious deliverance.

CHAPTER XXI.

1. Stood up; presented himself as an accuser. Provoked; moved, excited.

1 Or, continued; Heb. stood. 1 Or, Gath. a 2 Sam. 21:18, etc. 4 Or, Sippai. 5 2 Sam. 21:18. 6 Or, Rapha. 7 Called Beersheba. 8 Or, Gezer. 9 2 Sam. 21:19. 10 2 Sam. 21:20. 11 Heb. measure. 12 Heb. born to the giant, or Rapha, ver. 1. 13 Or, reproach. 14 Called Sennacherib, 1 Sam. 16:9. 15 Job 1:6, etc. 16 1. Zechar. 3:1. 17 2 Sam. 24:1, etc. 18 e. a. 25:24.

2. Beer-sheba—to Dan; one end of the land to the other.

3. A cause of trespass to Israel; a means of leading them into sin, and of thus bringing judgments upon them. Joab seems to have understood that David was influenced by foolish pride in requiring this thing.

5. A thousand thousand and a hundred thousand; this sum differs from that given in 2 Sam. 24:9. For some reason not explained, a portion of the armed men—perhaps those already enrolled for military service before this numbering—seem to be included in one account, and not in the other. Four hundred threescore and ten thousand; for which we have, in 2 Sam. 24:9, the round number of five hundred thousand.

12. Three years' famine; in 2 Sam. 24:13, we read, seven years of famine, which may be an error of the transcribers. This might the more easily happen, as numbers were often indicated by letters.

15. Repented him of the evil; he changed his course of conduct.

thy hand.² And the angel of the Lord stood by the threefold door of Ornan³ the Jebusite.⁴

16 And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for these sheep*, what have they done? let thy hand, I pray thee, O Lord my God, be on me, and on my father's house;^c but not on thy people, that they should be plagued.

18. ° Then the Angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite.'

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel: and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, Grant me the place of *this* threshing-floor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Orni said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *a/so* for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering: I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price:^a for I will not take *that* which is thine for the LORD, nor offer burnt-offerings without cost.^b

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering.

27 And the Lord commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the Lord had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness,^l and the altar of the burnt-offering, *were* at that season in the high place at Gibeon.^k

30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.¹

CHAPTER XXII.

[illegible]

THEN David said, This is the house of the LORD God, and this is the altar of the burnt-offering for Israel.^m

2 And David commanded to gather together the strangers that *were* in the land of Israel," and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings;^o and brass in abundance without weight;^p

4 Also cedar-trees in abundance:^a for the Zidonians and they of Tyre brought much cedar-wood to David.

5 And David said, Solomon my son is young and tender,^c and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries:^d I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build a house for the LORD God of Israel.

a Ps. 7: 3-5. *On Judgment*. b Sam. 24: 15. c 2 Chr. 3: 1. d Gen. 1: 21.
 Numb. 2: 3. e Job. 5: 11. f 1 Pt. 4: 11. g John 10: 11, 12. h ver. 15.
 i Job. 1: 6-9. *On the Good and Evil of the World*. j Heb. *Good*. k Gen. 2: 15. l Job.
 16: 17. m Lev. 9: 24. n Job. 9: 24. o 1 Kings 19: 21, 38. p 2 Chr. 5: 13. q

17. *These sheep*; the children of Israel, the people generally.

25. *50 hundred shekels*; see note to 2 Sam. 24:24.

28. *He sacrificed there*; continued to make that a place of sacrifice.

29. *In the high place at Gibeon*: compare chap. 16:39, 40.

30. *Could not go before it*; he feared to do so in the circumstances above narrated.

INSTRUCTIONS.

1. Whenever the people of God are left to themselves, Satan stands ready to tempt them to the commission of sins which will bring distress, if not ruin, on themselves and others.

8. Though the people of God may discover their sins, be deeply humbled on account of them, and be forgiven, yet if their sins have been open and brought scandal upon the cause of religion, the Lord will manifest his displeasure against them.

CHAPTER XXII.

1. *This is the house—this is the altar*; that is, here on the threshing-floor which I have bought, and where I have sacrificed, shall the house of the Lord be built and the altar of burnt-offering established. The tabernacle and altar which Moses built were yet at Gibeon, and there the daily sacrifices were offered. Chap. 21:29.

3. *Jomings*; clamps of iron used to fasten work together.

A. M. 2967. 7 And David said to Solomon, My son, as for me, it was in my mind to build a house^a unto the name of the LORD my God:^b

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars:^c thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.^d

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon,^e and I will give peace and quietness unto Israel in his days.^f

10 He shall build a house for my name;^g and he shall be my son, and I will be his father;^h and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee;ⁱ and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.^j

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel:^k be strong, and of good courage;^l dread not, nor be dismayed.

14 Now, behold, in my trouble^m I have prepared for the house of the LORD a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, there are workmen with thee in abundance, hewers and workers of stone and timber,ⁿ and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the

iron, there is no number. Arise therefore, and be doing, and the LORD be with thee.^o

17 ¶ David also commanded all the princes of Israel to help Solomon his son, saying,

18 Is not the LORD your God with you? and hath he not given you rest on every side?^p for he hath given the inhabitants of the land into my hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God;^q arise therefore, and build ye the sanctuary of the LORD God,^r to bring the ark of the covenant of the LORD,^s and the holy vessels of God, into the house that is to be built to the name of the LORD.

CHAPTER XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 3 The families of the Gershonites. 4 The sons of Kohath. 5 The sons of Merari. 6 The office of the Levites.

SO when David was old and full of days, he made Solomon his son king over Israel.^a

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward:^b and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand were to set forward^c the work of the house of the LORD; and six thousand were officers and judges:^d

5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made,^e said David, to praise therewith.

6 And David divided them into courses^f among the sons of Levi, namely, Gershon, Kohath, and Merari.

7 ¶ Of the Gershonites were Laadan,^g and Shimei.

8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

^a 1 Chron. 29:1, etc. ^b 2 Chron. 31:2. ^c Deut. 12:5, 11. ^d 1 Kings 7:3. ^e Num. 31:19. ^f That is, *poverty*. ^g 1 Kings 4:25; Ps. 72:7. ^h 2 Sam. 7:13. ⁱ Ps. 89:25. ^j Heb. 1:5. ^k 1 Chron. 16:1. ^l 1 Kings 3:9, 12. ^m Ps. 72:1. ⁿ Prov. 2:6. ^o 1 Chron. 29:2. ^p 1 Chron. 29:2. ^q Ps. 119:6. ^r Deut. 31:7, 8; Josh. 1:6-9. ^s 1 Chron. 29:2.

9. Solomon; meaning, peaceable.

10. For ever; so long as he should continue to obey God. Ver. 12, 13, 19.

19. Bring the ark; from Zion, to which place David had already transferred it from Gibeon. Chap. 15.

INSTRUCTIONS.

1. The people of God, when delivered from the sad effects of their sins, will become more engaged than before in doing his work; and if they cannot honor him in one way they will attempt to do it in another, and thus to fill up life with fidelity and usefulness.

5. Good men live and labor not merely for themselves and their own generation, but for posterity and for all coming time; and their efforts will be felt not only to the end of the world, but to eternity.

10. The promises of God to individuals, are made on condition that they hearken to his voice and continue to obey his commandments. If they forsake him, he will cast them off.

16. If men would avail themselves of the blessings of Jehovah, enjoy his presence, and experience the benefit of his promises, they must be found doing his will.

CHAPTER XXIII.

The present and the four following chapters are occu-

poverty. ¹ That is, *masons and carpenters*. ¹ ver. 11. ^m ch. 23:27. ^{Deut.} 12:10. ⁵ ch. 29:2. ² Sam. 7:1. ⁿ 2 Chron. 20:3. ⁶ Ps. 27:1. ¹ 1 Kings 5:6. ²¹ ch. 28:25. ¹ Kings 1:33, etc. ⁷ Num. 4:3, 47. ⁴ *On verse 5*. ^{Deut.} 10:18. ¹ 2 Chron. 20:25, 26. ^{Amos} 6:3. ¹ Heb. divisions. ⁷ *See* *Leviticus* 6:17.

pied with an account of the orderly arrangements made by David for the service of the sanctuary and the administration of the affairs of his kingdom. To the writer of the books of Chronicles, who lived after the Babylonish captivity, these were matters of deep interest, as they furnished a general model for the re-establishment of the state and the public worship of God.

3. *From the age of thirty years and upward*; in ver. 24, 27, we read, "from the age of twenty years and upward." The two statements may be thus reconciled: the Levites were distributed for the different services by thousands, ver. 4, 5. Of these the great body, upon whom full service was laid, was from thirty years old and upward. But to fill out the thousands a portion of younger men was taken, who discharged the lighter and less responsible duties.

4. *The work of the house of the Lord*; all the service connected with the sanctuary, its revenues, and the ordering of the public worship of God.

7. *Of the Gershonites*; before giving the heads of the courses into which the priests and Levites were divided, the writer gives a partial list of the fathers' houses among the sons of Levi, embracing only such as belonged to the twenty-four thousand assigned for "the work of the house of the Lord."

9 The sons of Shimei: Shelomith, and Haziel, and Haran, three. These were the chief of the fathers of Levan.

10 And the sons of Shimei were, Jahath, Zim, and Jemsh, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zim the second; but Jemsh and Beriah had not many sons; therefore they were in one reckoning, according to their father's house.

12 * The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram: Aaron, and Moses; and Aaron was separated,¹ that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD,² to minister unto him, and to bless in his name for ever.³

14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses were, Gershom, and Eliezer. 16 Of the sons of Gershom, Shebuel¹ was the chief.

17 And the sons of Eliezer were, Rehabiah the chief,² and Eliezer had none other sons; but the sons of Rehabiah were very many.³

18 Of the sons of Izhar; Shelomith⁴ the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 * The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters; and their brethren⁵ the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 † These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls,⁶ that did the work for the service of the house of the LORD, from the age of twenty years and upward.⁷

25 For David said, The LORD God of Israel hath given rest unto his people,⁸ that they may dwell⁹ in Jerusalem for ever:

26 And also unto the Levites: they shall no

more carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites were numbered¹ from twenty years old and above;²

28 Because their office was to wait on³ the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the show-bread,⁴ and for the fine flour for meat-offering,⁵ and for the unleavened cakes,⁶ and for that which is baked in the pan,⁷ and for that which is fried, and for all manner of measure and size;⁸

30 And to stand every morning to thank and praise the LORD, and likewise at even;⁹

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths,¹⁰ in the new moons, and on the set feasts,¹¹ by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation,¹² and the charge of the holy place, and the charge of the sons of Aaron their brethren,¹³ in the service of the house of the LORD.

CHAPTER XXIV.

1 The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.

NOW these are the divisions of the sons of Aaron.¹ The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father,² and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar,³ according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot,⁴ one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

* Or, Zarah ver. 11. † He did not multiply sons. ‡ Exod. 28-1, etc.; Heb. 5-1. § Num. 16-40. ¶ Num. 6-24-26. † Samu'el, ch. 24-20. † Or, woman. † Heb. eighty multiplied. * Samu'el, ch. 24-25. * Or, woman. † Num. 10-17-21. † Num. 27. † Exod. 17-22-18. † Or, and dwelleth. † Heb. answers. † Exod. 3-21. † Heb. shatter on at the hand of. Num. 11-21.

9. Shimei; not the Shimei mentioned in ver. 7, 10, who was a brother of Laadan, but a descendant of Laadan.

13. For ever; continually, to the end of the Jewish dispensation.

26. Carry the tabernacle; from place to place, as in the wilderness, and afterwards in the land of Canaan.

INSTRUCTIONS.

3. Nothing is more important to the interests of true religion than the increase of faithful ministers; and good men at the close of life will be peculiarly anxious that a sufficient number may be provided and rightly employed for the good of coming generations.

30. Religion is a daily duty; morning and evening offerings of prayer, thanksgiving, and praise should be pre-

1 Exod. 25-30. 2 Lev. 10-20. 3 Lev. 24-7. 4 Or, flat plate. 5 Lev. 19-35. 6 2 Chr. 29-35. 7 Exod. 3-10, 11; Ps. 135-1, 2. 8 10-10; Ps. 81-3. 9 Lev. 24-1, etc. 10 Num. 1, 34. 11 Num. 3-4-9. 12 Lev. 10-1; Num. 26-60. 13 Num. 3-4. 14 Sam. 21-1, 22-9, etc. 15 Josh. 18-19; Prov. 16-33; Jer. 17, Acts 1-26.

sent to God, and such special seasons of devotion from time to time be observed, as he has appointed.

CHAPTER XXIV.

1. The divisions of the sons of Aaron; these divisions, it is supposed, were made by David according to divine appointment. By them the priests were distributed into twenty-four courses, sixteen of the sons of Eleazar, and eight of the sons of Ithamar. These served at the sanctuary, each course in its turn, from Sabbath to Sabbath, according to the testimony of Josephus, which agrees with the words of the sacred writer, 2 Kings 11:5, 7.

5. One sort with another; the two sorts were those of Eleazar's sons, and those of Ithamar's.

A. M. 2089.
B. C. 1013. 6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: *one* principal household* being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,^a

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshbeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD,^b according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these*: Of the sons of Amram; Shubael:^c of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; Shelomoth:^d of the sons of Shelomoth; Jahath.

23 And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The sons of Merari *were* Mahli and Mushi:^e the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.^f

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.^g

CHAPTER XXV.

1 The number and offices of the singers. 8 Their division by lot into four and twenty orders.

MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun,^h who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service *was*:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asharelah,ⁱ the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.^j

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri,^k and Jeshiah, Hashabiah, and Mattithiah, six,^l under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel,^m Shebuel,ⁿ and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these *were* the sons of Heman the king's seer in the words^o of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house

^a Heb. house of the father. ^b Neh. 12:1, 17. Luke 1:5. ^c 1 Ch. 9:23. ^d Simeon. ^e 1 Ch. 23:16. ^f Simeon. ^g 1 Ch. 23:18. ^h Exod. 6:19. ⁱ 1 Ch. 23:22. ^j 1 Ch. 23:25. ^k 1 Ch. 6:33, etc. ^l Otherwise called Jeshiah, ver. 11. ^m Heb. by the

6. *One*—taken for Eleazar, and *one*—for Ithamar; one course of the house of Eleazar *was* drawn, and one of the house of Ithamar alternately, till the latter house *was* exhausted, when the remaining eight of Eleazar *were* drawn. But some think that the original text implies that a double lot *was* drawn for Eleazar to a single lot for Ithamar.

19. *Under Aaron their father*; all the priests *were* considered as successors of Aaron, and he is spoken of as their father.

20. *The rest of the sons of Levi*; that is, who *were* not priests.

31. *Over against their brethren*; that is, as the original seems to imply, so that course answered to course, there being twenty-four courses of the Levites, corresponding with the twenty-four of the priests. *The principal fathers over against their younger brethren*; so that no preference *was* given in casting the lots, to one division above another.

INTRODUCTION.

1. Order and regularity are important in all concerns, especially in those of religion; and its ministers should all,

hands of the king, ver. 6. ^h Or, Izri, ver. 11. ⁱ With Shimeon, mentioned ver. 17. ^j Or, Azazel, ver. 18. ^k Or, Shubael, ver. 20. ^l Or, matters.

in the place which God assigns them, attend with punctuality and perseverance to the duties of their office.

CHAPTER XXV.

1. *Asaph*; he *was* descended from Gershon or Gershom, the eldest son of Levi. Chap. 6:39–43. *Heman*; the grandson of Samuel, and a descendant of Kohath, Levi's second son. Chap. 6:33–38. *Jeduthun*; supposed to be the same as Ethan, a descendant of Merari, the youngest of Levi's sons. Chap. 6:44–47. *Jeduthun* signifies “praising,” or “celebrating,” and seems to have been a name given him from his office. *Prophecy with harps—cymbals*; they not only sung inspired songs, accompanying them with instrumental music, but themselves received, at times at least, the spirit of prophecy. To Asaph, twelve psalms—50, and 73–83—are in all probability to be ascribed. Heman is called “the king's seer,” verse 5; and both Heman and Ethan (*Jeduthun*) *were* celebrated for their wisdom. 1 Kings 4:31.

5. *Lift up the horn*; blow it loudly.

of God, according to the king's order, to Asaph, Josathiah and Heman.

7 So the number of them, with their brethren, that were instructed in the songs of the Lord, even all that were coming, was two hundred four-score and eight.

8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph; the second to Gedaliah, who with his brethren and sons were twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, were twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, were twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, were twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, were twelve:

14 The seventh to Jesarelah, *he*, his sons, and his brethren, were twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, were twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, were twelve:

17 The tenth to Shimci, *he*, his sons, and his brethren, were twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, were twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, were twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, were twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, were twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, were twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, were twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, were twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, were twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, were twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, were twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, were twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, were twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, were twelve:

31 The four and twentieth to Romanti-ezer, *he*, his sons, and his brethren, were twelve.

CHAPTER XXVI.

1 The divisions of the porters. 2 The divisions of the porters, and by lot. 30 The divisions of the porters, and by lot. 30 The divisions of the porters, and by lot.

CONCERNING the divisions of the porters:

Of the Korhites was Meshelemiah¹ the son of Kore, of the sons of Asaph.²

2 And the sons of Meshelemiah were, Zechariah the first-born, Jedaiel the second, Zebadiah the third, Jathniel the fourth.

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom were Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth.

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth:⁶ for God blessed him.¹

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valor.⁴

7 The sons of Shemaiah: Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service,⁵ were threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons:⁷ Simri the chief, for *though* he was not the first-born, yet his father made him the chief;

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, *having* wards one against another, to minister in the house of the Lord.

13 And they cast lots, as well the small as the great,⁸ according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah.⁹ Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuppim.¹

16 To Shuppim and Hosah the lot came forth

¹ Heb. by one window of the king, ver. 2. ² 1 Chr. 24:5. ³ 2 Chr. 23:13. ⁴ 1 Esdr. 2:20. ⁵ 1 Chr. 23:24. ⁶ 1 Chr. 23:24. ⁷ 1 Chr. 23:24. ⁸ 1 Chr. 23:24. ⁹ 1 Chr. 23:24.

7. All that were cunning; these two hundred and eighty-eight—twelve times twenty-four—were the teachers mentioned in the following verse. The remainder of the four thousand were the scholars.

8. Ward; here put for a course of singers.

INSTRUCTIONS.

1. To praise God is one of the noblest services in which men can engage; and where it is done from the heart it is acceptable to God, and raises the affections to him.

5. Children are the gift of God; and whether they be

sons or daughters, the great object of parents should be to train them up for his service.

CHAPTER XXVI.

1. The porters; these had charge of the gates leading to the temple. The temple was not yet built in David's day, but the porters were assigned in anticipation of it; and their offices are here described as they existed under Solomon and onward.

4. Obed-edom; who took charge of the ark after the death of Uzzah. 2 Sam. 6:10-12.

A. N. 2969. westward, with the gate Shallecheth, by
B. C. about the causeway of the going up, ward against
1015. ward.^a

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.^b

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Abijah was over the treasures of the house of God, and over the treasures of the dedicated^c things.^c

21 As concerning the sons of Laadan;^d the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.^e

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.^d

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.^e

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils^f won in battles did they dedicate to maintain the house of the LORD.^f

28 And all that Samuel the seer,^g and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.^h

30 And of the Hebronites, Hashabiah and his brethren, men of valor,ⁱ a thousand and seven

hundred, were officersⁱ among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor at Jazer of Gilead.^j

32 And his brethren, men of valor, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs^k of the king.^k

CHAPTER XXVII.

1 The twelve captains for every several month. 16 The princes of the twelve tribes. 23 The numbering of the people is hindered. 25 David's several officers.

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year,^m of every course were twenty and four thousand.

2 Over the first course for the first month was Jashobeam the son of Zabdiel:ⁿ and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month was Dodai^o an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest:^p and in his course were twenty and four thousand.

6 This is that Benaiah, who was mighty among the thirty, and above the thirty:^q and in his course was Ammizabad his son.

7 The fourth captain for the fourth month was Asahel the brother of Joab,^r and Zebadiah his son

^a 1 Kings 10:5; 2 Chr 9:4. ^b ver 15. ^c Heb. holy. ^d ch 28:12; Mal 3:10. ^e 1 Chr. Lxxvi. ch 9:17. ^f 1 Chr. Lxxvi. ch 23:8; 29:2. ^g ch 23:16. ^h ch 23:12. ⁱ Heb. battles and spoils. ^j Josh. 6:19. ^k 1 Sam. 9:9. ^l ch 23:1. ^m ver 6. ⁿ Heb. over the charge. ^o ch 23:19. ^p 1 Sam. 21:39. ^q Heb. strong.

20. Of the Levites; these seem to have been Levites who were neither singers nor porters, but belonged to the twenty-four thousand who had charge of the work of the house of the Lord, having special services assigned to them connected with the sacred treasures. This will explain the fact that so many of the names here mentioned are those contained in the list in chap. 23:12-23, while no name belonging to the singers or porters appears here.

24. The son of Gershom; that is, his descendant.

25. His brethren by Eliezer; Shebuel's brethren descended from Eliezer, who was also a son of Moses.

28. Whosoever had dedicated any thing; it had been customary for those who had property to dedicate a portion of it to the Lord.

29. Of the Izharites; the sacred writer comes, in the last place, to notice the six thousand Levites who were officers and judges. Chap. 23:4.

INSTRUCTIONS.

4. Those who treat the ordinances of God with reverence, and are faithful in his service, may expect that he will prosper them and their children after them, and make them blessings to mankind.

13. In the service of God, each one should stand in his lot, and be ready to perform his portion of labor.

20. The treasures with which any one is intrusted should be guarded with care, and faithfully appropriated to the objects for which they are given.

27. As all our treasures come from God, a suitable portion of them should be devoted to the support of his worship, and the spread of a knowledge of his truth and will throughout the world.

CHAPTER XXVII.

1. Twenty and four thousand; these were kept constantly under military discipline, and were changed for as many others once a month.

3. Of the children of Perez was the chief; or, Of the children of Perez was he, being chief, etc. Perez is, in the Hebrew, the same as Pharez the son of Judah, from whom also David descended. Gen. 38:29; 1 Chron. 2:3-12.

4. The ruler; a subordinate ruler under Dodai.

7. Asahel—Zebadiah his son after him; Asahel had been slain at the beginning of David's reign, but his son Zebadiah seems to have succeeded him in the command of his

after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Sham-lunh the Ierazite: and in his course *were* twenty and four thousand.

9 The sixth captain for the sixth month *was* Ira the son of Ikkeiah the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh captain for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth captain for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth captain for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth captain for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh captain for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth captain for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Ziehr: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azariah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.^b

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it

against Israel: neither *was* the number put in the account of the Chronicles of king David.

25 And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards^c for the wine-cellars *was* Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees^d that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds that *were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle *was* a counselor, a wise man, and a scribe: and Jehiel the son of Hachmoni^e *was* with the king's sons:

33 And Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion:^f

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.^g

CHAPTER XXVIII.

1 David in a solemn assembly having declared God's favor to him, and promised to his son Solomon, exhorted them to fear God. 2-20 He enjoineth Solomon to build the temple. 11 He giveth him patterns for the form, and gold and silver for the materials.

AND David assembled all the princes of Israel, the princes of the tribes,^a and the captains of the companies that ministered to the king by course,^b and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession^c of the king,^d and of his sons,^e with the officers,^f and with the mighty men, and with all the valiant men,^g unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me, I had in my heart to build a house of rest for the ark of the covenant of the LORD,*^h and

servants. ^a 1 Chr. xxviii. 1. ^b 2 Sam. i. 12. ^c 2 Sam. 15. 37. ^d 16. 16. ^e 1 Kings i. 7. ^f 2 Sam. 11. 9. ^g 27. 16. ^h 2 Sam. 27. 12. ⁱ 2 Chr. 2. 2. ^j 2 Sam. 7. 2. ^k 1 Chr. 28. 27.

division, which retained the name of Asabel's division. When David—how early in his reign we are not informed—divided the army into the twelve divisions here mentioned, Asabel's came in as the fourth.

23. From twenty years old and under; these being unfit for military service, and exceedingly numerous, he did not attempt the labor of numbering them.

24. Began to number; that is, to number the men of war who were twenty years old and upward.

INSTRUCTIONS.

1. In those services which are needful for the public

safety, all should be willing to take part; and as far as consistent, these services should be so divided as to bear equally upon all according to their ability.

23. It may sometimes be expedient and useful for the people of a country to be numbered; but this should be done for useful purposes, and not to gratify pride, or lead men to glory in their numbers, prosperity, or strength.

25. The division of labor, and the appointment of suitable persons to superintend every department of business, are essential to that regularity, diligence, and dispatch, which the highest prosperity and usefulness indispensably require.

A. M. 2980. for the footstool of our God,^a and had made
B. C. about ready for the building:

3 But God said unto me, Thou shalt not build a house for my name, because thou *hast been a man of war,*^b and hast shed blood.^c

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever:^d for he hath chosen Judah to be the ruler;^e and of the house of Judah, the house of my father;^f and among the sons of my father he liked me to make me king over all Israel:

5 And of all my sons, for the LORD hath given me many sons,^g he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.^h

6 And he said unto me, Solomon thy son, he shall build my house and my courts;ⁱ for I have chosen him to be my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be constant^j to do my commandments and my judgments, as at this day.^k

8 Now therefore, in the sight of all Israel the congregation of the LORD,^l and in the audience of our God,^m keep and seekⁿ for all the commandments of the LORD your God;^o that ye may possess this good land,^p and leave it for an inheritance for your children after you for ever.^q

9 ¶ And thou, Solomon my son, know thou the God of thy father,^r and serve him^s with a perfect heart and with a willing mind:^t for the LORD searcheth all hearts,^u and understandeth all the imaginations of the thoughts:^v if thou seek him, he will be found of thee;^w but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build a house for the sanctuary:^x be strong, and do it.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof,

and of the treasures thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat,

12 And the pattern^y of all that he had^z by the Spirit,^{aa} of the courts of the house of the LORD, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things:^{ab}

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.^{ac}

14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof:^{ad} and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

16 And by weight he gave gold for the tables of show-bread, for every table; and likewise silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups:^{ae} and for the golden basins he gave gold by weight for every basin; and likewise silver by weight for every basin of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubim,^{af} that spread out their wings, and covered the ark of the covenant of the LORD.

19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.^{ag}

20 And David said to Solomon his son, Be strong and of good courage,^{ah} and do it: fear not, nor be dismayed, for the LORD God, even my God, will be

^a 1 Sam. 9:3; 1 Sam. 2:1. ^b 1 Kings 5:3. ^c Heb. bloods. ^d 1 Sam. 16:7-11. ^e Gen. 2:2; Gen. 49:10. ^f 1 Sam. 16:7. ^g 1 Sam. 16:11. ^h 1 Sam. 16:11. ⁱ Heb. 7:14. ^j 1 Sam. 16:11. ^k 1 Sam. 16:11. ^l Heb. strong. ^m Heb. 22:14. ⁿ Deut. 1:6. ^o Matt. 5:14-16. ^p Deut. 29:10, 15. ^q Isa. 41:16; Acts 17:11. ^r 1 Sam. 11:9. ^s Deut. 6:1-3. ^t Ezra 9:12. ^u Prov. 13:22. ^v Jer. 9:24. ^w John 17:3. ^x 1 J. 36:11, 12. ^y 2 Kings 20:3. ^z Psa. 101:2. ^{aa} John 4:24; Rom.

1:9; Heb. 12:22. ^{ab} 1 Sam. 16:7; Psa. 7:9; Jer. 17:10; Rev. 2:23. ^{ac} 1 Sam. 16:7. ^{ad} 1 Sam. 16:7. ^{ae} 1 Sam. 16:7. ^{af} 1 Sam. 16:7. ^{ag} 1 Sam. 16:7. ^{ah} 1 Sam. 16:7. ^{ai} 1 Sam. 16:7. ^{aj} 1 Sam. 16:7. ^{ak} 1 Sam. 16:7. ^{al} 1 Sam. 16:7. ^{am} 1 Sam. 16:7. ^{an} 1 Sam. 16:7. ^{ao} 1 Sam. 16:7. ^{ap} 1 Sam. 16:7. ^{aq} 1 Sam. 16:7. ^{ar} 1 Sam. 16:7. ^{as} 1 Sam. 16:7. ^{at} 1 Sam. 16:7. ^{au} 1 Sam. 16:7. ^{av} 1 Sam. 16:7. ^{aw} 1 Sam. 16:7. ^{ax} 1 Sam. 16:7. ^{ay} 1 Sam. 16:7. ^{az} 1 Sam. 16:7. ^{ba} 1 Sam. 16:7. ^{bb} 1 Sam. 16:7. ^{bc} 1 Sam. 16:7. ^{bd} 1 Sam. 16:7. ^{be} 1 Sam. 16:7. ^{bf} 1 Sam. 16:7. ^{bg} 1 Sam. 16:7. ^{bh} 1 Sam. 16:7. ^{bi} 1 Sam. 16:7. ^{bj} 1 Sam. 16:7. ^{bk} 1 Sam. 16:7. ^{bl} 1 Sam. 16:7. ^{bm} 1 Sam. 16:7. ^{bn} 1 Sam. 16:7. ^{bo} 1 Sam. 16:7. ^{bp} 1 Sam. 16:7. ^{bq} 1 Sam. 16:7. ^{br} 1 Sam. 16:7. ^{bs} 1 Sam. 16:7. ^{bt} 1 Sam. 16:7. ^{bu} 1 Sam. 16:7. ^{bv} 1 Sam. 16:7. ^{bw} 1 Sam. 16:7. ^{bx} 1 Sam. 16:7. ^{by} 1 Sam. 16:7. 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^{sl} 1 Sam. 16:7. sm 1 Sam. 16:7. ^{sn} 1 Sam. 16:7. ^{so} 1 Sam. 16:7. ^{sp} 1 Sam. 16:7. ^{sq} 1 Sam. 16:7. ^{sr} 1 Sam. 16:7. ^{ss} 1 Sam. 16:7. st 1 Sam. 16:7. ^{su} 1 Sam. 16:7. ^{sv} 1 Sam. 16:7. ^{sw} 1 Sam. 16:7. ^{sx} 1 Sam. 16:7. ^{sy} 1 Sam. 16:7. ^{sz} 1 Sam. 16:7. ^{ta} 1 Sam. 16:7. ^{tb} 1 Sam. 16:7. ^{tc} 1 Sam. 16:7. ^{td} 1 Sam. 16:7. ^{te} 1 Sam. 16:7. ^{tf} 1 Sam. 16:7. ^{tg} 1 Sam. 16:7. th 1 Sam. 16:7. ^{ti} 1 Sam. 16:7. ^{tj} 1 Sam. 16:7. ^{tk} 1 Sam. 16:7. ^{tl} 1 Sam. 16:7. tm 1 Sam. 16:7. ^{tn} 1 Sam. 16:7. ^{to} 1 Sam. 16:7. ^{tp} 1 Sam. 16:7. ^{tq} 1 Sam. 16:7. ^{tr} 1 Sam. 16:7. ^{ts} 1 Sam. 16:7. ^{tt} 1 Sam. 16:7. ^{tu} 1 Sam. 16:7. ^{tv} 1 Sam. 16:7. ^{tw} 1 Sam. 16:7. ^{tx} 1 Sam. 16:7. ^{ty} 1 Sam. 16:7. ^{tz} 1 Sam. 16:7. ^{ua} 1 Sam. 16:7. ^{ub} 1 Sam. 16:7. ^{uc} 1 Sam. 16:7. ^{ud} 1 Sam. 16:7. ^{ue} 1 Sam. 16:7. ^{uf} 1 Sam. 16:7. ^{ug} 1 Sam. 16:7. ^{uh} 1 Sam. 16:7. ^{ui} 1 Sam. 16:7. ^{uj} 1 Sam. 16:7. ^{uk} 1 Sam. 16:7. ^{ul} 1 Sam. 16:7. ^{um} 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with thee; he will not fail thee, nor forsake thee,^a until thou hast finished all the work for the service of the house of the LORD.

21 And behold, the courses of the priests and the Levites,^b *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man,^c for any manner of service: also the princes and all the people *will be* wholly at thy commandment.^d

CHAPTER XXIX.

1 David, by a *recapitulation*, contrasts the princes and people with other worshippers. 10 *rejoices* thanksgiving and prayer. 20 The people, having *expressed* their earnestness, make Solomon king. 26 David's *rejoicing* and death.

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet young and tender,*^e and the work *is great*: for the palace *is not* for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones,^f and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of Ophir,^g and seven thousand talents of refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service^h this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel,ⁱ and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,^j

7 And gave, for the service of the house of God, of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found

gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Ger-shonite.^k

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.^l

10 ¶ Wherefore David blessed the LORD before all the congregation:^m and David said, Blessed be thou,ⁿ LORD God of Israel our father,^o for ever and ever.

11 Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty:^p for all *that is* in the heaven and in the earth *is thine*: thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honor *come* of thee,^q and thou reignest over all; and in thy hand *is* power and might; and in thy hand *it is* to make great,^r and to give strength unto all.^s

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able^t to offer so willingly after this sort? for all things *come* of thee, and of thine own^u have we given thee.^v

15 For we are strangers before thee, and sojourners, as were all our fathers:^w our days on the earth are as a shadow,^x and *there is* none abiding.^y

16 O LORD our God, all this store that we have prepared to build thee a house for thy holy name *cometh* of thy hand, and *is* all thine own.^z

17 I know also, my God, that thou triest the heart,^{aa} and hast pleasure in uprightness.^{ab} As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people, which are present^{ac} here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare^{ad} their heart unto thee:^{ae}

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.^{af}

20 ¶ And David said to all the congregation, Now bless the LORD your God.^{ag} And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

^a Heb. 13:11. ^b 2 Chron. 23:26. ^c 1 Sam. 13:1. ^d 1 Sam. 13:1. ^e 1 Sam. 13:1. ^f 1 Sam. 13:1. ^g 1 Sam. 13:1. ^h 1 Sam. 13:1. ⁱ 1 Sam. 13:1. ^j 1 Sam. 13:1. ^k 1 Sam. 13:1. ^l 1 Sam. 13:1. ^m 1 Sam. 13:1. ⁿ 1 Sam. 13:1. ^o 1 Sam. 13:1. ^p 1 Sam. 13:1. ^q 1 Sam. 13:1. ^r 1 Sam. 13:1. ^s 1 Sam. 13:1. ^t 1 Sam. 13:1. ^u 1 Sam. 13:1. ^v 1 Sam. 13:1. ^w 1 Sam. 13:1. ^x 1 Sam. 13:1. ^y 1 Sam. 13:1. ^z 1 Sam. 13:1. ^{aa} 1 Sam. 13:1. ^{ab} 1 Sam. 13:1. ^{ac} 1 Sam. 13:1. ^{ad} 1 Sam. 13:1. ^{ae} 1 Sam. 13:1. ^{af} 1 Sam. 13:1. ^{ag} 1 Sam. 13:1.

^a 1 Sam. 13:1. ^b 1 Sam. 13:1. ^c 1 Sam. 13:1. ^d 1 Sam. 13:1. ^e 1 Sam. 13:1. ^f 1 Sam. 13:1. ^g 1 Sam. 13:1. ^h 1 Sam. 13:1. ⁱ 1 Sam. 13:1. ^j 1 Sam. 13:1. ^k 1 Sam. 13:1. ^l 1 Sam. 13:1. ^m 1 Sam. 13:1. ⁿ 1 Sam. 13:1. ^o 1 Sam. 13:1. ^p 1 Sam. 13:1. ^q 1 Sam. 13:1. ^r 1 Sam. 13:1. ^s 1 Sam. 13:1. ^t 1 Sam. 13:1. ^u 1 Sam. 13:1. ^v 1 Sam. 13:1. ^w 1 Sam. 13:1. ^x 1 Sam. 13:1. ^y 1 Sam. 13:1. ^z 1 Sam. 13:1. ^{aa} 1 Sam. 13:1. ^{ab} 1 Sam. 13:1. ^{ac} 1 Sam. 13:1. ^{ad} 1 Sam. 13:1. ^{ae} 1 Sam. 13:1. ^{af} 1 Sam. 13:1. ^{ag} 1 Sam. 13:1.

19. The Lord will show his believing people all that they need to know; and in following his directions, however great or difficult their work, they may undertake it with resolution and go forward with cheerfulness, expecting that in due time he will give them success.

CHAPTER XXIX.

7. *Drams*; or, as some prefer, *darics*, a Persian coin estimated at about three dollars. It was not in use among 500

the Israelites in David's time, but is employed by the author of the books of Chronicles, as a coin well known to the Jews of his day.

9. *Perfect heart*; sincere, upright, for the purpose of honoring God. Ver. 17.

18. *Keep this*; this same disposition to offer willingly of their substance to the Lord.

20. *The king*; before whom they bowed, and thus paid civil obeisance.

A. M. 2989.
B. C. about
1015. 21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* unto the LORD *to be* the chief governor,^a and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto^{*} Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon

him *such* royal majesty as had not been on any king before him in Israel.^b

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years;^c seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good old age,^d full of days, riches, and honor:^e and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book^f of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him,^g and over Israel, and over all the kingdoms of the countries.

^a 1 Kings 1:31, etc. ^{*} Heb. gave the hand under; Gen. 24:2; 47:29; 2 Chr. 30:5; Ezek. 17:17. ^b ver. 11, 12; 1 Sam. 2:30; Eccl. 2:9. ^c 1 Kings

2:11. ^d Gen. 25:8. ^e Job 5:26. ^f Or, history; Heb. words. ^g Dan. 4:23, 25; Acts 17:26.

22. *King the second time*; his first anointing to the kingly office was on the occasion of Adonijah's attempt to usurp the throne. 1 Kings 1:39.

25. *Magnified Solomon*; caused him to appear great in the eyes of the people.

INSTRUCTIONS.

1. The Lord chooses such as he sees fit, to possess power and exercise authority among men; on him they are dependent, and to him they must give account for the manner in which they use the blessings with which they are favored.

3. If a man's affections are set on God and his service, he will willingly offer a portion of what God has given him to establish and maintain his worship among men.

9. Such is the nature of the human soul, that in offering

its best affections and choicest treasures to the Lord, it is filled with gladness and exceeding joy.

11. None can offer any thing good and acceptable to God, except what they have first received from him. For all blessings, and for a disposition rightly to use them, men are indebted to his grace. To him belongs, and to him, so far as they feel right, they will give, all the glory.

17. Sensible that God looks upon the heart, and that nothing is acceptable to him except what is done in sincerity and truth, good men will seek from him a preparation of heart not only for themselves, but for their children and all who come after them.

20. However greatly men may be honored in being instrumental of good to others, the glory they will give to the Lord, whose is the greatness, and the power, and the victory, for ever. Amen.

THE SECOND BOOK

OF

THE CHRONICLES.

The two books of the Chronicles originally constituted but one history, the division into two parts being simply a matter of convenience. The reader is referred to the introductory remarks prefixed to the first book.

CHAPTER I.

¹ The solemn offering of Solomon at Gibeon. ⁷ Solomon's choice of wisdom, as blessed by God. ¹³ Solomon's strength and wealth.

AND Solomon the son of David was strengthened in his kingdom,^a and the LORD his God *was* with him,^b and magnified him exceedingly.^c

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds,^d and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon;^e for there was the tabernacle of the congregation of God,^f which Moses the servant of the LORD had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim, to the place which David had prepared for it:^g for he had pitched a tent for it at Jerusalem.

5 Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made,^h he putⁱ before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ^k In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me to reign in his stead.^l

^a 1 Kings 2:10. ^b Gen. 28:20. ^c 1 Chr. 29:25. ^d 1 Chr. 27:1. ^e 1 Kings 2:1. ^f 1 Chr. 16:39. ^g 1 Chr. 18:1. ^h Exod. 38:1, 2. ⁱ Or, was there. ^j 1 Chr. 28:2. ^k Heb. much as the dust of the earth. ^l Prov. 4:7. Jas. 1:5, 6. ^m Num. 27:17. ⁿ Deut. 34:2. ^o Prov. 23:7. ^p Heb.

9 NOW, O LORD God, let thy promise^{A M 289, 290, 291} unto David my father be established: for thou hast made me king over a people like the dust of the earth⁺ in multitude.

10 Give me now wisdom and knowledge,^j that I may go out and come in before this people:^k for who can judge this thy people, *that is so great*?

11 And God said to Solomon, Because this was in thy heart,^l and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee;^m and I will give thee riches, and wealth, and honor,ⁿ such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.^o

13 ^p Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered chariots and horsemen:^p and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And the king made^q silver and gold at Jerusalem *as plenteous* as stones,^q and cedar-trees made he as the sycamore-trees that *are* in the vale for abundance.

16 And Solomon had horses brought^r out of

9:22. ⁺ Eccl. 2:9. ^{A M} 289, 290, 291. ¹ 1 Chr. 27:1. ² 1 Kings 2:1. ³ 1 Chr. 16:39. ⁴ 1 Chr. 18:1. ⁵ Exod. 38:1, 2. ⁶ Or, was there. ⁷ 1 Chr. 28:2. ⁸ Heb. much as the dust of the earth. ⁹ Prov. 4:7. ¹⁰ Jas. 1:5, 6. ¹¹ Num. 27:17. ¹² Deut. 34:2. ¹³ Prov. 23:7. ¹⁴ Heb. the going forth of the horses which was Solomon's.

10. Go out and come in; discharge aright his public duties.

16. Linen yarn; or, as some render, caravans or companies of horses.

INSTRUCTIONS.

1. When the Lord is with his people they will be strong,

CHAPTER I.

3. *There was the tabernacle;* the tabernacle and brazen altar of burnt-offering made under the direction of Moses in the wilderness remained at Gibeon, though the ark had been carried to Jerusalem. See notes to 1 Chron. 16:37; 22:1.

A. M. 2989, B. C. 1015. Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.*

CHAPTER II.

1. 17 Solomon's laborers for the building of the temple. 3 His embassy to Hiram for workmen and provision of stuff. 11 Hiram sendeth him a kind answer.

AND Solomon determined to build a house for the name of the LORD, and a house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to Hiram[†] the king of Tyre,^a saying, As thou didst deal with David my father,^b and didst send him cedars to build him a house to dwell therein, *even so deal with me.*

4 Behold, I build a house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense,^c and for the continual show-bread,^d and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God.^e This is an ordinance for ever to Israel.

5 And the house which I build is great: for great is our God above all gods.^f

6 But who is able^g to build him a house,^h seeing the heaven and heaven of heavens cannot contain him?^h who *am* I then, that I should build him a house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to graveⁱ with the cunning men that are

* Heb. *and*. † Or, *Hiram*. 1 Kings 5:1. † 1 Kings 5:2. ^a Heb. *1 Chr.* 14:1. † Heb. *incense of spices*. † Exod. 30:7. † Exod. 25:39. Lev. 24:5-9. † Num. 28:1, etc. † Ps. 134:5. 1 Tim. 6:15. † Heb. *hath retained, or obtained strength*. † Isa. 64:1, 2. † Job. 6:15. † Heb. *to grave, engravings*.

and by his word, Spirit, and providence be furnished for every good work.

6. Communion with God and supreme devotion to him, are a good preparation for the reception of all needed blessings.

11. When men desire that wisdom which is from above more than they desire wealth, power, or influence, they may expect to receive it; and with it all things necessary for their spiritual and everlasting good.

CHAPTER II.

2. *Threescore and ten thousand men—three thousand and six hundred*; for this passage, and verses 17 and 18 below, see notes to the corresponding narrative, 1 Kings 5:15, 16.

6. *Should build him a house*; that is, a house that he should contain him. *Save only to burn sacrifice before him*; he wishes Hiram to understand that he does not propose to build a house that shall contain God's majesty and glory, according to the notions of the heathen respecting their gods, but only a house that shall serve as a suitable place for his public worship, which the burning of sacrifices and incense here stands to represent.

8. *Algum-trees*; these came in the ships that went to Ophir under the joint management of Hiram's and Solo-

mon's servants, so that Hiram had a share in the work of procuring them. 1 Kings 9:26-28; 10:11, 12; 2 Chron. 8:17, 18; 9:10, 11. They seem to be mentioned here along with the trees of Lebanon, because they were used in common with them in the work of the temple.

11. *Of Hiram my father's*; or, as some propose to render, Hiram Abi; Abi, my father, being an honorary title borne by this artificer, whose name was Hiram or Hiram, 1 Kings 7:13.

14. *Of the daughters of Dan*; in 1 Kings 7:14, this man is called "a widow's son of the tribe of Naphtali." Probably his mother was by birth of the tribe of Dan, but had married into the tribe of Naphtali.

16. *Joppa*; the nearest seaport on the Mediterranean, about forty miles west of Jerusalem.

INSTRUCTIONS.

3. The establishment and support of the worship of God according to his appointment, and the spread of a knowledge of his salvation, is the most honorable and noble work in which the kings of the earth can engage; by it they not only honor God, but promote their own highest good and the good of the people over whom they are placed.

6. The more exalted a good man's views of God, and the

13. And now I have sent a cunning man, endued with understanding, of Hiram my father's,

14. The son of a woman of the daughters of Dan,[†] and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15. Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16. And we will cut wood out of Lebanon, as much as thou shalt need:[†] and we will bring it to thee in floats by sea to Joppa;[‡] and thou shalt carry it up to Jerusalem.

† 1 Chr. 22:15. † Or, *almugum*, 1 Kings 10:11. † Heb. *great and wonderful*. † 1 Kings 10:9. Ps. 72:17. † Ps. 33:6. Jer. 10:10, 11; Acts 14:15; Rev. 10:6. † Heb. *knowing*. † 1 Kings 7:13, 14. † Heb. *according to all thy need*. † Heb. *Japho*, Josh. 19:46; Acts 9:36.

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17 ¶ And Solomon numbered all the strangers¹ that were in the land of Israel,² after the numbering wherewith David his father had numbered them;³ and they were found a hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them to be bearers of burdens, and four-score thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAPTER III.

1 The number of the men that were in the temple. 2 The measure and manner of the house. 3 The measure and manner of the house. 4 The measure and manner of the house.

THEN Solomon began to build the house of the Lord at Jerusalem⁴ in mount Moriah,⁵ where the LORD appeared unto David his father,⁶ in the place that David had prepared in the threshing-floor of Ornan⁷ the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these are the things wherein Solomon was instructed⁸ for the building of the house of God.⁹ The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the house,¹⁰ the length of it was according to the breadth of the house, twenty cubits, and the height was a hundred and twenty; and he overlaid it within with pure gold.

5 And the greater house he ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he garnished¹¹ the house with precious stones for beauty:¹² and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the walls.

8 And he made the most holy house,¹³ the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

¶ He numbered the men that were in the temple. 2 The measure and manner of the house. 3 The measure and manner of the house. 4 The measure and manner of the house. 5 The measure and manner of the house. 6 The measure and manner of the house. 7 The measure and manner of the house. 8 The measure and manner of the house. 9 The measure and manner of the house. 10 The measure and manner of the house. 11 The measure and manner of the house. 12 The measure and manner of the house. 13 The measure and manner of the house. 14 The measure and manner of the house.

more abundant his labors and offerings for Him, the more humble will be his views of himself, and the more entire his sense of dependence on the riches of divine grace.

10. Not only the mutual exchange of kind offices, but the exchange of the labor and productions of different countries, may be of service to all.

17. With a proper division of labor and union of effort, and with the blessing of God on well-directed diligence and perseverance, the most difficult undertakings may in due time be accomplished.

CHAPTER III.

1. Mount Moriah; an elevation in the eastern part of Jerusalem.

6. Parvaim; perhaps a general name for the eastern regions whence the gold came.

14. The veil; between the holy and the most holy place.

15. Thirty and five cubits; in 1 Kings 7:15, and Jer. 52:21, the height of these pillars is stated at eighteen cubits.

9 And the weight of the nails was fifty¹⁴ shekels of gold. And he overlaid the upper chambers with gold.

10 ¶ And in the most holy house he made two cherubim of image work,¹⁵ and overlaid them with gold.

11 And the wings of the cherubim were twenty cubits long; one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.¹⁶

14 ¶ And he made the veil of blue, and purple, and crimson, and fine linen,¹⁷ and wrought¹⁸ cherubim thereon.

15 Also he made before the house two pillars of thirty and five cubits high,¹⁹ and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made a hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin,²⁰ and the name of that on the left Boaz.²¹

CHAPTER IV.

1 The altar of brass. 2 The molten sea upon twelve oxen. 6 The ten lamps, candlesticks, and tables. 9 The courts, and the instruments of brass. 19 The instruments of gold.

MOREOVER he made an altar of brass,¹ twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea of ten cubits from brim to brim,² round in compass,³ and five cubits

1 A movable work. 2 Or, toward the house. 3 Exod. 26:31. 4 He is caused to ascend. 5 Heb. long. 6 1 Kings 7:15-21; Jer. 52:20, 21. 7 That is, He shall establish. 8 That is, In it is strength. 9 Exod. 27:1, 2; 2 Kings 16:14; Ezek. 43:13-17. 10 Heb. from his arm to his brim. 11 1 Kings 7:23, etc.

Some have supposed that the height of each pillar was seventeen cubits and a half, with a base of half a cubit, making eighteen in all; and that here the joint height of both pillars is given. Five cubits; in 1 Kings 7:15, the height of the chapters is given at three cubits. In Jer. 52:22, it is stated at "five cubits, with net-work and pomegranates upon the chapters round about." It has been supposed that, in Kings, only the three cubits below the net-work are reckoned.

INSTRUCTIONS.

1. However great or difficult the work to which God calls men, in his name and strength they should undertake it, with confidence that he will give them all needed aid.

3. To those who are disposed to learn and do their whole duty, God will grant all needful instruction; so that they will see not only what to do, but also how to do it in order to meet his approbation, secure his blessing, and be made benefactors to mankind.

A. M. 2992
B. C. 1012. the height thereof; and a line of thirty cubits did compass it round about.

3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was a handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies;* and it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering† they washed in them;‡ and the sea was for the priests to wash in.

7 And he made ten candlesticks of gold according to their form,§ and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made a hundred basins* of gold.

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Hiram made the pots, and the shovels, and the basins.‡ And Hiram finished¹ the work that he was to make for king Solomon for the house of God;

12 To wit, the two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the² pillars.

14 He made also bases,³ and lavers* made he upon the bases;

15 One sea, and twelve oxen under it.

* Or, like a blue-flower. † Heb. the work of burnt-offering. ‡ Heb. 9:21, 24-31; 25:31-36; 1 Chr. 28:12-19. Heb. 2:5. † Or, lamps. ‡ 1 Kings 6:39; 7:43. Or, basins. Heb. finished to make. ¶ Heb. fire of the. § 1 Kings 7:25, 43. * Or, caldrons. * 1 Kings 7:14, 45. † Heb. made bright, or scoured.

CHAPTER IV.

3. The similitude of oxen; small figures like oxen running around the brim of the sea in two rows. In 1 Kings 7:24, they are called "knops." They must not be confounded with the twelve oxen on which the sea stood.

9. The court of the priests; called, in 1 Kings 6:36, "the inner court," as being next to the sanctuary. The great court was for the Israelitish people.

16. Hiram his father; see note to chap. 2:13.

INSTRUCTIONS.

2. The ordinances of divine appointment have ever been such as to impress upon men a conviction of their moral pollution, and the necessity of being washed in that fountain which Jesus Christ has opened to purify them from sin and all uncleanness.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD,⁶ of bright⁷ brass.

17 In the plain of Jordan did the king cast them, in the clay ground⁸ between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the show-bread was set;⁹

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;¹⁰

21 And the flowers, and the lamps, and the tongs, made he of gold,¹¹ and that perfect gold;¹²

22 And the snuffers, and the basins,¹³ and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

CHAPTER V.

1 The dedicated treasures. 2 The solemn induction of the ark into the oracle. 11 God being praised giveth a visible sign of his favor.

THUS all the work that Solomon made for the house of the LORD was finished:¹ and Solomon brought in all the things that David his father had dedicated;² and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem,³ to bring up the ark of the covenant of the LORD⁴ out of the city of David,⁵ which is Zion.⁶

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.⁷

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

† Heb. thickness of the ground. † Exod. 25:30. ‡ Exod. 27:20, 21. § Exod. 25:31, etc. ¶ Heb. perfectness of gold. † Or, basins. ‡ 1 Kings 7:31. § 1 Chr. 22:14. * 1 Kings 7:1, etc. † Num. 10:33, 36. ‡ 2 Sam. 6:12. § Psa. 2:6; 7:2; 132:13-17. * ch. 7:8-10.

7. Men are naturally in spiritual darkness; and will never view things aright, unless the Holy Spirit shine into their minds and give them the light of the knowledge of his glory in the face of Jesus Christ.

21. Treasures devoted to the service of God are by no means lost, but are safely invested where they will yield thirty, sixty, and a hundred fold.

CHAPTER V.

2. Zion; in the south-west part of Jerusalem, and south-west from Moriah, the site of the temple.

3. The feast which was in the seventh month; the feast of tabernacles, which was celebrated in the month Tishri, corresponding to the last part of September and the first part of October. Lev. 23:34-43.

6 Also King Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place;¹ to the oracle of the house, into the most holy place, even under the wings of the cherubim:²

8 For the cherubim spread forth *their* wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.³

9 And they drew out the staves of *the* ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is⁴ unto this day.

10 *There was* nothing in the ark save the two tables which Moses put therein at Horeb,⁵ when⁶ the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place:⁷ for all the priests that were present⁸ were sanctified, and did not then wait by course:⁹

12 Also the Levites which were the singers,¹⁰ all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets:¹¹

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD;¹² and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying, For he is good; for his mercy endureth for ever:¹³ that then the house was filled with a cloud, even the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.¹⁴

CHAPTER VI.

1 Solomon, having blessed the people, blesseth God. 12 Solomon's prayer in the consecration of the temple, upon the brazen scaffold.

THEN said Solomon, The LORD hath said that he would dwell in the thick darkness.¹⁵

1. Num. 14:28. 2. Exod. 37:7-9. Heb. 9:1, 5. 3. Exod. 37:15. 4. Or, *there* as before. 5. 1 Kings 8:8. 6. Deut. 10:2-5. 7. Or, *where*. 8. Heb. *round about*. 9. 1 Cor. 25:1. 10. 1 Chr. 15:21. Ps. 68:25. 11. Heb. 5:14. 12. 1 Chr. 16:4-11. Ps. 136. 13. 1 Chr. 22:2. Exod. 40:25. Ezek. 10:4. Rev. 15:8. 14. Lev. 16:2; 1 Kings 8:12, etc.; Ps. 18:11; Nah. 1:3; Heb. 12:18.

7. The cherubim; the two cherubim of olive-wood overlaid with gold. Chap. 3:10-13.

9. *Unto this day*; see note to 1 Kings 8:8.

10. *The two tables*; on which were engraved the ten commandments.

INSTRUCTIONS.

2. When a whole people assemble, and with united hearts engage sincerely in the worship of God, they may expect that their service will be acceptable to him and greatly beneficial to themselves.

10. The ten commandments express the will of God, and are the measure and the rule of human duty, under all dispensations, and in all ages.

13. When the ministers of religion heartily unite in praising and adoring God for his mercies, he will accept

2 But I have built a house of habitation ¹⁶ for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel:¹⁷ and all the congregation of Israel stood.¹⁸

4 And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David,¹⁹ saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that my name might be there;²⁰ neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem,²¹ that my name might be there; and have chosen David to be over my people Israel.²²

7 Now it was in the heart of David my father to build a house for the name of the LORD God of Israel.²³

8 But the LORD said to David my father, Forasmuch as it was in thy heart to build a house for my name, thou didst well in that it was in thy heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel,²⁴ as the LORD promised,²⁵ and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark,²⁶ wherein is the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the LORD in the presence of all the congregation of Israel,²⁷ and spread forth his hands:

13 For Solomon had made a brazen scaffold, of five cubits long,²⁸ and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood,²⁹ and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth;³⁰ which keepest covenant,³¹ and shonest mercy unto thy servants, that walk before thee with all their hearts:

1. Num. 6:24-27. 2. Neh. 8:5. 3. Luke 1:68-70. 4. Deut. 12:5, 11. 5. 1 Chr. 12:13. 6. 1 Chr. 28:4. 7. 2 Sam. 7:2, etc. 8. 1 Chr. 28:2, etc. 9. 1 Chr. 29:23. 10. 1 Chr. 17:11. 11. 1 Chr. 5:7, 10. 12. 1 Kings 8:22, etc. 13. Heb. *the length thereof*. 14. Neh. 8:1. 15. Exod. 15:11; Deut. 4:39, 7:9. 16. Neh. 1:3. Dan. 9:4.

their offerings, and give evidence of his approbation by delightful manifestations of his presence and favor.

CHAPTER VI.

2. *Thy dwelling for ever*; the place where he would perpetually manifest his special presence.

5. *Neither chose I any man*; to establish in him and his posterity a hereditary authority, as he chose David.

INSTRUCTIONS.

4. What God promises in his word, he will in his providence and by his Spirit faithfully perform.

8. Those who wish to do good, may in such wishes be accepted of God, when it is not his will that they should accomplish the particular object on which their hearts are set.

A. M. 3000
B. C. 1001. 15 Thou which hast kept with thy servant David my father that which thou hast promised him;^a and spakest with thy mouth, and hast fulfilled it with thy hand,^b as it is this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him,^c saying, There shall not fail thee a man^d in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law,^e as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth?^o Behold, heaven and the heaven of heavens cannot contain thee;^f how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night,^g upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward^h this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall makeⁱ toward this place: hear thou from thy dwelling-place, *even* from heaven;^j and when thou hearest, forgive.

22 ¶ If a man sin against his neighbor, and an oath be laid upon him^k to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head;^l and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be put to the worse^m before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee inⁿ this house;

25 Then hear thou from the heavens,^j and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee;^k yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land,^l which thou hast given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be pestilence,^m if there be blasting or mildew, locusts or caterpillars;ⁿ if their enemies besiege them in the cities of their land;^o whatsoever sore, or whatsoever sickness *there be*,^o

29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief,^p and shall spread forth his hands in^q this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways,^r whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

31 That they may fear thee, to walk in thy ways, so long as^s they live in^t the land which thou gavest unto our fathers.

32 ¶ Moreover concerning the stranger,^u which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name,^v and fear thee,^w as doth thy people Israel, and may know that this house which I have built is called by thy name.^x

34 If thy people go out to war against their enemies by the way that thou shalt send them,^y and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.^z

36 If they sin against thee, (for *there is* no man which sinneth not,^{aa}) and thou be angry with them, and deliver them over before their enemies, and

^a 1 Chr. 22. 9. ^b 1 Chr. 17. 12-16. ^c 2 Sam. 7. 12-16. ^d 1 Kings 2. 4. 6. 12. ^e Heb. a man to sit up. ^f 1 Ps. 133. 2. ^g Exod. 29. 15. 46. ^h 1 Ps. 68. 18. ⁱ Job. 2. 6. ^j 1 Ps. 68. 1. ^k 1 Chr. 7. 49. ^l 1 Ps. 121. 4. ^m 1 Chr. 11. 1. ⁿ Heb. pray. ^o 1 Chr. 30. 27. ^p Heb. he requires an oath of him. ^q 2 Kings 9. 26. ^r 1 Ps. 10. 11. ^s Jer. 28. 16. ^t 17. 31. 35. ^u 1 Chr. 10. 1. ^v 1 Ps. 136. 10-17. ^w 1 Kings 11. 17. ^x 1 Ps. 5. 6. ^y 1 Jer. 3. 21. ^z Ezek. 31. 39. ^{aa} Hos. 2. 21. ^{ab} m. ch. 20. 1-13.

^a Job. 1. 4. 11. 2. 25. ^b Heb. land of their gates. ^c 1 Chr. 32. 24. ^d 1 Ps. 32. 2-6. ^e 12. 1. 2. ^f Or, towards. ^g 1 Ps. 62. 12. ^h 1 Heb. all the days which. ⁱ 1 Heb. upon the face of. ^j 1 Ps. 26. 4. 6. 7. ^k 1 Job. 10. 16. ^l Acts. 8. 27-30. ^m 1 Ps. 2. 12. 13. ⁿ 1 Ps. 46. 10. ^o 1 Jer. 10. 7. ^p 1 Heb. thy name is called upon this house. ^q 1 Ps. 14. 11. 12. 30. 1. ^r Or, right. ^s 1 Ps. 9. 3. 4. ^t Eccl. 7. 30. ^u 1 Jer. 3. 2. ^v 1 John 1:8.

12. When we have finished a work, we should in earnest believing prayer commend it to the blessing of God, without which it will not accomplish any good.

16. The promises of God are often so connected with the faithfulness of his people, that their conditions must be fulfilled, in order to obtain their blessings. Chap. 7: 17-22.

20. Prayer is a chief means of obtaining that forgiveness of sin, without which there can be no deliverance from its power.

24. Sin is the cause of all sorrow; and unless it is confessed and forsaken, it will cause sorrow eternal.

28. Temporal calamities are God's servants; and are sent to remind men of their sins, and lead them to repentance, that they may escape everlasting punishment.

32. God is no respecter of persons; but the prayer of the penitent, of whatever nation, kindred, or tribe, offered in faith, he will hear and answer according to the riches of his grace.

34. The event of wars is in the hands of God: when his people rebel against him, he often suffers the wicked to prevail against them; but if they become penitent, and turn heartily to him, he will deliver them and grant them his salvation. Chap. 7: 14.

they carry them away captives* unto a land far off or near;

37 Yet if they bethink themselves[†] in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly:

38 If they return to thee with all their heart and with all their soul in the land of their captivity,[‡] whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen,[§] and toward the house which I have built for thy name:

39 Then hear thou from the heavens, even from thy dwelling-place,[¶] their prayer and their supplications, and maintain their cause,[‡] and forgive thy people which have sinned against thee.

40 Now, my God, let I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.[§]

41 Now therefore arise,[¶] O Lord God, into thy resting-place,[¶] thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.[¶]

42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.[¶]

CHAPTER VII.

1 And having given thanks to Solomon's prayer by fire from heaven, and given to the people a sign of his love, 2 Solomon's solemn sacrifice. 3 Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon giveth him promises upon condition.

NOW when Solomon had made an end of praying,^h the fire came down from heaven,[†] and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house.[‡]

2 And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever.^k

4 ¶ Then the king and all the people offered sacrifices before the Lord.

5 And king Solomon offered a sacrifice of twenty

and two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of music of the Lord,^l which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry;[†] and the priests sounded trumpets before them,^m and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.ⁿ

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the Lord, and the king's house:^o and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

12 ¶ And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice.^p

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;^q

14 If my people, which are called by my name,^r shall humble themselves,[†] and pray,[‡] and seek my face,[§] and turn from their wicked ways;[¶] then will I hear from heaven,[¶] and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.[¶]

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and my heart shall be there perpetually.

* Heb. they that take them captives carry them away. † Heb. bring back to thee heart. ‡ 1 Chr. 24:12, 14. § Dan. 6:10. ¶ Dan. 9:16, 19. 1 Chr. right. 4:11. 7:36. 12:32. 13:1. 14:1. 18:28. 29. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

41. When the ministers of God faithfully proclaim his salvation, and show its living power in their example, they may expect that many will embrace it, and rejoice in it with exceeding joy.

CHAPTER VII.

1. Fire came down from heaven; this was evidence that Solomon and the people were accepted in their offerings.

8. From the entering in of Hamath unto the river of Egypt; from the north to the south part of the land.

9. The dedication of the altar seven days, and the feast seven days; the feast here referred to is the feast of tabernacles, which began on the fifteenth day of the seventh month, and lasted seven days, Lev. 23:34-36. The seven days of the dedication of the altar preceded the seven days' feast of tabernacles. Compare 1 Kings 8:62.

16. Sanctified this house; devoted it to a holy use.

INSTRUCTIONS.

1. The manner in which God shows his acceptance of his people is such as to fill them with awe of his justice,

A. M. 3000. 17 And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee* a man to be ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;^a

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?^b

22 And it shall be answered, Because they forsok the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAPTER VIII.

1 Solomon's buildings. 7 The Gentiles which were left Solomon made tributaries; but the Israelites rulers. 11 Pharaoh's daughter removed to her house. 12 Solomon's yearly solemn sacrifices. 14 He appointeth the priests and Levites to their places. 17 The navy fetcheth gold from Ophir.

AND it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house;^c

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah,^d and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store-cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether;^e fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Sol-

* Heb. be cut off to thee. ^a Lev. 24:14, etc. ^b Jer. 22:5, 9. ^c 1 Kings 9:10, etc. ^d Num. 34:7; 2 Sam. 8:1. ^e Josh. 10:2, 5. ^f 1 Chr. 7:24.

^f Heb. the desire of Solomon which he. ^g Eccl. 2:4, etc. ^h 1 Kings 7:2; Song 4:5. ⁱ Josh. 16:10; 17:13. ^j 1 Kings 9:23. ^k 1 Kings 3:1, 7, 8.

as well as adoring gratitude for his mercy, and bind them in willing obedience to his service.

6. Praise is the spontaneous expression of truly grateful hearts; and is well-pleasing to God, and most useful to men.

10. True devotion of heart to God, manifested in such acts of public religious worship as he has appointed, is a source of great joy to his people, and prepares them to return to their families and engage in the duties of life with new cheerfulness and success.

13. No evil comes upon individuals or nations without the permission and control of God; and he is able and ready, when they are duly humbled, to remove it and manifest towards them new tokens of his favor.

CHAPTER VIII.

3. Hamath-zobah; Zobah was a country north and east of

omom had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon^f desired to build in Jerusalem,^g and in Lebanon,^h and throughout all the land of his dominion.

7 ¶ As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute unto this day.ⁱ

9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.^j

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her:^k for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy;^l whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch;^k

13 Even after a certain rate every day,^l offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles;^m

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges;ⁿ to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate;^o for so had David the man of God commanded.⁵

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

^g Heb. holiness. ^h John 10:23. ⁱ Exod. 29:38. ^j Exod. 23:14; Deut. 16:17. ^k 1 Chr. 24:25. ^l 1 Chr. 9:17; 26:1. ^m Heb. was the commandment of David the man of God.

Palestine. Hamath was a city on the river Orontes, apparently belonging to Zobah.

4. Tadmor; a city in the great Syrian desert, between Damascus and the Euphrates. It was afterwards called Palmyra, and has long been in ruins.

5. Beth-horon the upper, and—the nether; on the border of Ephraim and Benjamin.

6. Baalath; a city within the territory of the tribe of Dan.

8. Tribute; tribute of bondservice. 1 Kings 9:21. Unto this day; see note to 1 Kings 8:8.

11. The city of David; Zion, the south-western hill of Jerusalem. Shall not dwell in the house of David; he seems to have regarded this as too sacred a place for the residence of one who was a foreigner, not of Israelitish descent.

17 * Then went Solomon to Ezion-geber,^a and to Elath,^b at the seaside in the land of Edom.

18 And Hiram sent him by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir,^c and took thence four hundred and fifty talents of gold, and brought them to king Solomon.^d

CHAPTER IX.

^a Ezion-geber, at the mouth of the Red sea, 13 S. 14. ^b Elath, at the mouth of the Red sea, 13 S. 14. ^c Ophir, a country in the East, 13 S. 14. ^d The weight of gold, 13 S. 14.

AND when the queen of Sheba heard of the fame of Solomon,^e she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions:^f and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers^g also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was a true report^h which I heard in mine own land of thine acts,ⁱ and of thy wisdom:*

6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and behold, the one half of the greatness of thy wisdom was not told me:^j for thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God,^k which delighted in thee to set thee on his throne, *to be king* for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.^l

9 And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and

precious stones:^m neither was there any such spice as the queen of Sheba gave king Solomon.ⁿ

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir,^o brought algum-trees,^p and precious stones.

11 And the king made of the algum-trees terraces^q to the house of the LORD, and to the king's palace, and harps and psalteries for singers:^r and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that* which chapmen and merchants brought. And all the kings of Arabia and governors^s of the country brought gold and silver to Solomon.^t

15 ¶ And king Solomon made two hundred targets of beaten gold:^u six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.^v

17 ¶ Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays^w on each side of the sitting-place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure^x gold: none *were of* silver;^y it was not any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory,^z and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.^{aa}

23 ¶ And all the kings of the earth sought the

^a 1 Kings 9:26, 27. ^b Elath, Deut. 2:8. ^c 2 Kings 14:22. ^d Gen. 24:10, 11. ^e 1 Kings 10:1, etc. ^f Matt. 12:42; Luke 11:31. ^g 1 Kings 18:44. ^h 1 Kings 10:1. ⁱ 1 Kings 10:1. ^j 1 Kings 10:1. ^k 1 Kings 10:1. ^l 1 Kings 10:1. ^m 1 Kings 10:1. ⁿ 1 Kings 10:1. ^o 1 Kings 10:1. ^p 1 Kings 10:1. ^q 1 Kings 10:1. ^r 1 Kings 10:1. ^s 1 Kings 10:1. ^t 1 Kings 10:1. ^u 1 Kings 10:1. ^v 1 Kings 10:1. ^w 1 Kings 10:1. ^x 1 Kings 10:1. ^y 1 Kings 10:1. ^z 1 Kings 10:1. ^{aa} 1 Kings 10:1.

^a 1 Kings 10:1. ^b 1 Kings 10:1. ^c 1 Kings 10:1. ^d 1 Kings 10:1. ^e 1 Kings 10:1. ^f 1 Kings 10:1. ^g 1 Kings 10:1. ^h 1 Kings 10:1. ⁱ 1 Kings 10:1. ^j 1 Kings 10:1. ^k 1 Kings 10:1. ^l 1 Kings 10:1. ^m 1 Kings 10:1. ⁿ 1 Kings 10:1. ^o 1 Kings 10:1. ^p 1 Kings 10:1. ^q 1 Kings 10:1. ^r 1 Kings 10:1. ^s 1 Kings 10:1. ^t 1 Kings 10:1. ^u 1 Kings 10:1. ^v 1 Kings 10:1. ^w 1 Kings 10:1. ^x 1 Kings 10:1. ^y 1 Kings 10:1. ^z 1 Kings 10:1. ^{aa} 1 Kings 10:1.

17. Ezion-geber, and—Elath; on the eastern branch of the Red sea.

18. Ophir; a distant place visited by ships from the Red sea, the location of which is not known with certainty. It is generally supposed to have been in either Arabia or India.

INSTRUCTIONS.

4. So fading and transitory are all earthly things, that the most splendid cities may become a heap of ruins. This should lead all to seek a city that hath foundations, whose builder and maker is God.

11. A man's wife has great influence upon him, and

through him upon others; let him be careful that this influence do not mislead him into sinful practices.

14. The commands of parents, so far as they accord with the commands of God, should be remembered and carefully followed by their children.

CHAPTER IX.

1. Sheba; supposed to have been a country of southern Arabia bordering on the Red sea.

14. Chapmen; sellers, market-men.

21. The king's ships went to Tarshish; see note to 1 Kings 10:22.

A. M. 3012. presence of Solomon, to hear his wisdom,
B. C. about 992. that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings from the river* even unto the land of the Philistines, and to the border of Egypt.^a

27 And the king made^f silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that are in the low plains in abundance.^b

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon,^c first and last, are they not written in the book^d of Nathan the prophet, and in the prophecy of Ahijah the Shilonite,^e and in the visions of Iddo the seer against Jeroboam the son of Nebat?^e

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly. 16 Ten tribes revolting kill Hadoram, and make Rehoboam to flee.

AND Rehoboam went to Shechem:^f for to **A** Shechem were all Israel come to make him king.^g

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt,^h whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counselⁱ with the

old men^j that had stood before Solomon his father while he yet lived,^k saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them,^l they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him,^m that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father putⁿ a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men.ⁿ

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people:^o for the cause was of God,^p that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.^q

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse; every man to your tents, O Israel:^r and now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

* That is, Euphrates. ^a Gen. 15:18. ^b 1 Kings 4:21. ^c Ps. 72:8. ^d Heb. *gears*. ^e 1 Kings 11:35. ^f 1 Kings 10:27, etc. ^g 1 Kings 11:41-43. ^h Heb. *roads*. ⁱ 1 Kings 11:35. ^j 2 Ch. 12:13; 13:22. ^k Gen. 37:12, 13; Judg. 9:1. ^l 1 Kings 12:1, etc. ^m 1 Kings 11:26, 30. ⁿ Prov. 12:15; 19:30. ^o Job 12:12.

24. *Harness*; that is, armor.

29. *Book of Nathan—of Ahijah—of Iddo*; books of Jewish history, not now extant.

INSTRUCTIONS.

1. Those who know the value of true wisdom will seek to obtain it; and one means of this is, familiar intercourse with those who possess it. He that walketh with wise men shall be wise.

8. All true wisdom comes from God, and habitual communion with him is the best means of obtaining it.

12. A truly wise man will delight not only in receiving, but in imparting knowledge; and by doing it will become a benefactor to those around him.

20. Silver and gold are a blessing or a curse according to the use that is made of them. A wise man, therefore, will not be so anxious to obtain more, as he will be to use what he has to the glory of the Giver.

CHAPTER X.

17. *Rehoboam reigned over them*; and also over the tribe of Benjamin, which was joined to that of Judah.

INSTRUCTIONS.

4. Expensive undertakings of rulers necessarily bring heavy burdens on the people, under which they become uneasy, and from which they wish to be delivered.

A. M. 3033.
B. C. 971. 3 With twelve hundred chariots, and three-score thousand horsemen: and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians.^a

4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam,^b and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me,^c and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves;^d and they said, The LORD is righteous.^e

7 And when the LORD saw that they humbled themselves,^f the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them,^g but I will grant them some^h deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants;ⁱ that they may know my service, and the service of the kingdoms of the countries.^j

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.^k

10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard,^l that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched him, and brought them again into the guard-chamber.

12 And when he humbled himself,^m the wrath of the LORD turned from him, that he would not destroy him altogether; and also in Judah things went well.ⁿ

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

^a Ch. 16:8. ^b ch. 11:2. ^c ch. 15:2. ^d Jer. 13:15, 18. ^e Jas. 4:6, 10. ^f Ezek. 9:27. ^g 1 Kings 20:28, 29. ^h Lev. 26:41, 42. ⁱ Or, a little while. ^j Neh. 9:36, 37. ^k Isa. 23:10. ^l Deut. 2:47. ^m Jer. 9:15, 16. ⁿ 2 Sam. 1:1. ^o 1 Ch. 24:12, 13. ^p 1 Ch. 24:13, 14. ^q 1 Ch. 24:15, 16. ^r 1 Ch. 24:17, 18. ^s 1 Ch. 24:19, 20. ^t 1 Ch. 24:21, 22. ^u 1 Ch. 24:23, 24. ^v 1 Ch. 24:25, 26. ^w 1 Ch. 24:27, 28. ^x 1 Ch. 24:29, 30. ^y 1 Ch. 24:31, 32. ^z 1 Ch. 24:33, 34. ^{aa} 1 Ch. 24:35, 36. ^{ab} 1 Ch. 24:37, 38. ^{ac} 1 Ch. 24:39, 40. ^{ad} 1 Ch. 24:41, 42. ^{ae} 1 Ch. 24:43, 44. ^{af} 1 Ch. 24:45, 46. ^{ag} 1 Ch. 24:47, 48. ^{ah} 1 Ch. 24:49, 50. ^{ai} 1 Ch. 24:51, 52. ^{aj} 1 Ch. 24:53, 54. ^{ak} 1 Ch. 24:55, 56. ^{al} 1 Ch. 24:57, 58. ^{am} 1 Ch. 24:59, 60. ^{an} 1 Ch. 24:61, 62. ^{ao} 1 Ch. 24:63, 64. ^{ap} 1 Ch. 24:65, 66. ^{aq} 1 Ch. 24:67, 68. ^{ar} 1 Ch. 24:69, 70. ^{as} 1 Ch. 24:71, 72. ^{at} 1 Ch. 24:73, 74. ^{au} 1 Ch. 24:75, 76. ^{av} 1 Ch. 24:77, 78. ^{aw} 1 Ch. 24:79, 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you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.

10 But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business:

11 And they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense:^a the shew-bread also set they in order upon the pure table;^b and the candlestick of gold with the lamps thereof, to burn every evening:^c for we keep the charge of the LORD our God; but ye have forsaken him.

12 And behold, God himself is with us^d for our captain,^e and his priests with sounding trumpets to cry alarm against you.^f O children of Israel, fight ye not against the LORD God of your fathers;^g for ye shall not prosper.

13 ^h But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.^h

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.ⁱ

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

^a Heb. *he has heard*, Levit. 26:1; Lev. 8:2. ^b Ch. 2:4. ^c Lev. 24:5-9. ^d Exod. 27:21; Lev. 24:2. ^e 1 Sam. 10:10. ^f Num. 10:8. ^g Jer. 4:14; 1 Jer. 20:21. ^h Jer. 5:39. ⁱ Ch. 11:12. ^j 1 Sam. 26:5. Dan. 3:25. Nah. 1:7. ^k 1 Sam. 26:5.

of the perpetuity of God's covenant with men, and "a covenant of salt" is a covenant that can never be changed or destroyed.

22. Story; or, as in the margin, commentary, that is, in the Latin sense, book of memoirs.

INSTRUCTIONS.

3. The frequency, prevalence, and devastation of war, show the wickedness of the human heart and the power of the great adversary in leading men in such vast numbers to murder one another.

9. When men cast off the true ministers of religion, and choose those who connive at and encourage them in their sins, they are ripening for ruin.

13. None can contend against God and prosper. However numerous or thoroughly disciplined their armies, and however skillfully devised their plans, they will be broken in pieces and flee before those who have the Lord for their helper and trust in him for defence.

20. Life and death are in the hand of the Lord: and

20. Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him,^k and he died.

21 ^l But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story^m of the prophet Iddo.ⁿ

CHAPTER XIV.

1. Asa, a good and true prophet of the Lord. 2. He was a powerful and strong man, and he was a good and true prophet of the Lord. 3. He was a good and true prophet of the Lord.

SO Abijah slept with his fathers, and they buried him in the city of David:^m and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did that which was good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange gods, and the high places,ⁿ and brake down the images,^o and cut down the groves:^p

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images:^q and the kingdom was quiet before him.

6 ^r And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.^p

7 Therefore he said unto Judah, Let us build these cities, and make about them walls and towers, gates and bars, while the land is yet before us; because we have sought the LORD our God,^q we have sought him, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor.

9 ^r And there came out against them Zerah the Ethiopian with a host of a thousand thousand, and

¹ Ch. commentary. ² Ch. 12:15. ³ 1 Kings 15:2. ⁴ Ch. 15:17. ⁵ 1 Kings 15:2. ⁶ Exod. 34:13. ⁷ Heb. *sun images*. ⁸ 1 Jer. 23:1. ⁹ Psa. 105:3; 4 Jer. 23:13.

when he smites, the most mighty fall before him. However numerous their attendants, they can give them no respite and afford them no relief.

CHAPTER XIV.

3. The groves; or images of Astarte. See note to Deut. 16:21.

9. Zerah the Ethiopian; in the Hebrew, Zerah the Cushite. It has been doubted whether he was a king of the Arabian Cushites, or of the African Cushites, that is, the Ethiopians properly so called in Africa, south of Egypt. But since he came from the direction of Egypt and fled towards Egypt—see the annexed notes on Mare-shah and Gerar—and had moreover the Lubim, that is, Libyans, in his service, chap. 16:8, it seems more probable that he was an Egyptian king of an Ethiopian dynasty, and had also Ethiopians, as well as Egyptians and Libyans in his service. Mare-shah; in the south-western part of Judah, near the Philistines.

A. M. 3963.
B. C. 911. three hundred chariots;^a and came unto Mareshah.^b

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God,^c and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power:^d help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude.^e O LORD, thou art our God; let not man^f prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah;^g and the Ethiopians fled.

13 And Asa and the people that were with him pursued them unto Gerar;^h and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyedⁱ before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them:^j and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XV.

1 Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Obed, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicated things into the house of God, and enjoyeth a long peace.

AND the Spirit of God came upon Azariah the son of Obed:^k

2 And he went out to meet^l Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The LORD *is* with you, while ye be with him;^m and if ye seek him, he will be found of you;ⁿ but if ye forsake him, he will forsake you.^o

3 Now for a long season Israel hath been without the true God,^p and without a teaching priest,^q and without law.

4 But when they in their trouble did turn unto

the LORD God of Israel, and sought him, he was found of them.^r

5 And in those times *there was* no peace to him that went out, nor to him that came in,^s but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed^t of nation,^u and city of city: for God did vex them with all adversity.^v

7 Be ye strong therefore,^w and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols^x out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim,^y and renewed the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon:^z for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time,^{aa} of the spoil which they had brought, seven hundred oxen and seven thousand sheep.^{ab}

12 And they entered into a covenant^{ac} to seek the LORD God of their fathers with all their heart and with all their soul;^{ad}

13 That whosoever would not seek the LORD God of Israel should be put to death,^{ae} whether small or great, whether man or woman.

14 And they swear unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire;^{af} and he was found of them: and the LORD gave them rest round about.

16 ¶ And also concerning Maachah the mother^{ag} of Asa the king, he removed her from being queen,^{ah} because she had made an idol^{ai} in a grove: and

^a Ch. 16:8. ^b Josh. 15:41. ^c Ch. 13:14. ^d Exod. 14:10. ^e Ps. 124:8. ^f 129:1. ^g 1 Sam. 14:6. ^h 1 Sam. 17:45. ⁱ Prov. 18:10. ^j Or, mortal man. ^k Ch. 13:15. ^l Gen. 20:1. ^m Heb. broken. ⁿ Josh. 17:10. ^o Gen. 30:3. ^p Josh. 2:9, 24. ^q Isa. 31:9. ^r Gen. 20:11, 24:20. ^s Num. 24:2. ^t Judg. 3:10. ^u Heb. before. ^v Jas. 4:8. ^w ver. 4, 15. ^x Ch. 33:12, 13; 1 Chr. 28:9; Jer. 29:12, 13; Matt. 7:7, 8. ^y Gen. 21:20. ^z Heb. 10:38. ^{aa} Heb. 3:4. ^{ab} Lev. 16:11; Mai. 2:7. ^{ac} Deut.

4:24. ^{ad} Ps. 106:11. ^{ae} Judg. 9:6. ^{af} 1 Sam. 13:6. ^{ag} Heb. beaten in pieces. ^{ah} Matt. 24:7. ^{ai} Amos 3:6. ^{aj} Asa. 1:7, 9. ^{ak} 1 Chr. 28:20. ^{al} Heb. abominations. ^{am} Ch. 13:19. ^{an} Ch. 11:16. ^{ao} Heb. in that day. ^{ap} Ch. 14:13, 15. ^{aq} 1 Sam. 34:4. ^{ar} 2 Kings 23:4. ^{as} Num. 10:20. ^{at} Acts 21:14. ^{au} Exod. 22:20; Deut. 17:1-13. ^{av} 25:7. ^{aw} 12:1. ^{ax} That is, grandmother; 1 Kings 15:3, 10. ^{ay} 4 Kings 15:13, etc. ^{az} Heb. Aazar.

13. Gerar; a city of the Philistines near the southern border of Palestine.

14. They smote all the cities round about Gerar; probably as being confederates with Zerah, as would naturally be the case if he was an Egyptian king.

INSTRUCTIONS.

2. Pious rulers are a great blessing to a nation; and by their efforts to reform the people and lead them to obey God, they prepare the way for him to bless them with all needed earthly good.

9. Although it is our duty in times of trouble to use all suitable means to help ourselves, yet our dependence for deliverance should be upon God. He can save by few or by many, and is ready to help all who truly trust in him.

CHAPTER XV.

3. Israel hath been without the true God; the exact reference of this verse and the three following is doubtful.

Some suppose that the prophet is giving a general description of the unsettled times of the judges: "Now for a long season Israel was without the true God," etc. According to this interpretation, the third verse would describe the general ignorance of the people. The mass of them were without the true knowledge of God and his law; and, though there were regular priests, few resorted to them for instruction. Others suppose the reference to be to the kingdom of Israel after its separation from that of Judah: "Now for a long season Israel hath been without the true God," etc. The fourth verse will then refer to the pious remnant among the ten tribes. Compare ver. 9.

7. Be ye strong therefore; he applies the past history of God's people to the case of Asa and his kingdom. If they will believe in God and serve him steadfastly they shall be delivered, as their fathers have been.

8. Oded the prophet; or, as in ver. 1, Azariah the son of Obed.

16. Because she had made an idol in a grove; rather, Be-

Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18. ^a And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

11 A man was taken to his bed, and he sought not to God, but to the physicians. 13 His death and burial.

IN the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah,^b to the intent that he might let none go out or come in to Asa king of Judah.^c

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus,* saying,

3 *There* is a league between me and thee, as *there* was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies[†] against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah,^d and said unto him, Because

^aCh. 14:3, 5; 3:1 King; 13:17, etc. ^bGen. 15:5. ^cHol. *Tharmesek*. ^dHol. *armies were a man's*. ^eGen. 19:2; 1 King; 16:1. ^fP. 14:16:3, 6, 14; 11:1, 14; 17:1. ^gHol. *in abundance*. ^hGen. 12:1, 14:9. ⁱJob 31:21.

cause she had made an image of Astarte. *Kidron*; a torrent-bed between Jerusalem and the mount of Olives, which ran through the valley of Jehoshaphat into the Dead sea.

17. But the high places were not taken away; see note to 1 Kings 15:14.

19. *Unto the five and thirtieth year of the reign of Asa; see note to chap. 16: 1.*

INSTRUCTIONS.

2. The Lord encourages those who seek him, with special manifestations of his presence and favor; while he warns those who forsake him, that he will forsake them, and leave them to that ruin which they deserve.

7. The certainty that if men engage and persevere in well-doing they shall be graciously and abundantly rewarded, should make them steadfast, immovable, always abounding in the work of the Lord.

9. Evidence of the presence and favor of God will draw together multitudes, of all classes who love him, to acknowledge his goodness and render united thanks to his holy name.

16. No natural affection, or regard to relatives and friends, should lead us to connive at their sins, or pre-

thou hast relied on the king of Syria, and ^{A. M. 3063} ^{R. S. 391} not relied on the Lord thy God,^e therefore is the host of the king of Syria escaped out of thy hand.

8 Were not the Ethiopians and the Lubim a huge host,^f with very many chariots and horsemen?^g yet, because thou didst rely on the LORD, he delivered them into thy hand.

9 For the eyes of the LORD run to and fro throughout the whole earth,* to show himself strong in the behalf of *them*^b whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.^h

10 Then Asa was wroth with the seer, and put him in a prison-house;¹ for *he was* in a rage with him because of this *thing*. And Asa oppressed¹ *some* of the people the same time.

11 ¶ And behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was exceeding great*: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made^d for himself in the city of David, and laid him in the bed which was filled with sweet odors and divers kinds of *spices* prepared by the apothecaries' art: and they made a very great burning for him.

CHAPTER XVII.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He
 sendeth Levites with the princes to teach Judah. 10 His enemies
 being terrified by God, some of them bring him presents and tribute.
 12 His greatness, captains, and armies.

AND Jehoshaphat his son reigned in his stead,¹ and strengthened himself against Israel.

2 And he placed forces in all the fenced cities

Pr. 5-21, 1-1, Jer. 16-17, 32-19, Ze. 11-14. 5 Or, *strongly to hold*
with them. 6 1 Kings 15-32. 7 1-26, Jer. 20-2. 8 Heb. *crushed*.
9 Heb. *digged*. 10 1 Kings 15-21.

vent us from taking decided measures to resist their evil influence.

CHAPTER XVI.

1. In the six and thirtieth year of the reign of Asa; Baasha began to reign in the third year of Asa, and he reigned twenty-four years. 1 Kings 15:33. Thus he died in the twenty-seventh year of Asa's reign. It has been supposed that an error has occurred in the number here given. Numbers were anciently indicated by letters, whence mistakes in transcribing them might more readily occur. *Baasha—built Ramah*: see note on 1 Kings 15:17.

14. *A very great burning; of sweet spices.*

INSTRUCTIONS.

2. When men in trouble rely upon their own efforts merely, or look for help to their fellow-men instead of trusting in the Lord, they dishonor him, and may expect that he will visit them with tokens of his displeasure.

10. Men, when reminded of their sins, instead of forsaking them, are sometimes angry with him who reminds them, and persecute him for his fidelity. But this increases their guilt, and ripens them for the just judgments of God.

A. M. 3999.
B. C. 914. of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.^a

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David,^b and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.^b

5 Therefore the LORD established the kingdom in his hand; and all Judah brought^c to Jehoshaphat presents; and he had riches and honor in abundance.

6 And his heart was lifted up^d in the ways of the LORD:^e moreover he took away the high places and groves out of Judah.^d

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nathaneel, and to Michai-ah, to teach in the cities of Judah.^g

8 And with them *he sent* Levites,^f *even* Shemai-ah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.^g

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell^h upon all the kingdoms of the lands that *were* round about Judah,ⁱ so that they made no war against Jehoshaphat.^h

11 Also *some* of the Philistines brought Jehoshaphat presents,^j and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles,^k and cities of store.

13 And he had much business in the cities of Judah:^k and the men of war, mighty men of valor, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valor three hundred thousand.

15 And next to him^l *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD;^m and with him two hundred thousand mighty men of valor.

17 And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him a hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.ⁿ

CHAPTER XVIII.

1 Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead. 4 Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.

NOW Jehoshaphat had riches and honor in abundance,^a and joined affinity with Ahab.^a

2 And after *certain* years^b he went down to Ahab to Samaria.^c And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, *I am* as thou art, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day.^d

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up;^e for God will deliver it into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD besides,^f that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is yet* one man, by whom we may inquire of the LORD: but I hate him;^g for he never proph-

^a Ch. 15:8. ^b Or, of his father and of David. ^c 1 Kings 12:30. ^d Heb. *gate*. ^e That is, was encouraged. ^f Psa. 18:21, 22. ^g ch. 19:3; 20:33. ^h ch. 15:4. ⁱ ch. 35:3; Neh. 8:7. ^j 1 Mch. 2:7. ^k Heb. *mans*. ^l ch. 14:14. ^m 1 Esdr. 7:24. Prov. 16:7. ⁿ 1 Jer. 5:2; 2 Sam. 2:2. ^o 1 Cor. 10:10. ^p ch. 29:10. ^q 1 Chr. 27:35-37. ^r Heb. *at his hand*. ^s 1 Judg. 5:2, 9; 2 Cor. 8:5. ^t *over*.

² a ch. 17:5. ³ 2 Kings 18:1; 24:9. ⁴ 1 Chr. 21:1. ⁵ Heb. *to the end of years*. ⁶ 1 Kings 22:2 etc. ⁷ 1 Sam. 29:2, 4, 9; 2 Sam. 2:1. ⁸ Jer. 23:14; 28:1, etc. ⁹ Heb. *inquire, or more*. ¹⁰ Isa. 34:21; Jo 3; 69:14; Prov. 29:10. ¹¹ Amos 5:10; Luke 6:22.

CHAPTER XVII.

6. Lifted up; encouraged, strengthened.

7. To teach; teach the people the will of God.

10. The fear of the Lord; a great dread, so that they did not dare to war against his servant.

19. Fenced; fortified.

INSTRUCTIONS.

3. A succession of pious rulers is a great blessing to a people, and opens the way for permanent peace and prosperity.

7. The teaching of the word and will of God to all the people, is the grand means of leading them to obey him, and thus securing his favor.

10. When a man's ways please the Lord, he maketh his enemies to be at peace with him; and they who seek Jehovah as their chief good, will not want any good thing.

CHAPTER XVIII.

For this chapter see notes to 1 Kings 22:1-36.

INSTRUCTIONS.

1. Great wealth is a source of great temptations, and among them is that of forming intimate connections with the rich and great, though they are enemies to the truth and will of God.

3. When good men yield to the enticements of the wicked, and unite in their plans, without inquiring as to the will of God, or in opposition to it when known, they are preparing for trouble.

5. False teachers are numerous; and those who reject the testimony of God, are suffered to be deceived by them to their ruin.

7. Faithful ministers promise no good to the wicked,

sied good unto me, but always evil: the same is Micaiah the son of Iadai. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers,^a and said, Fetch quickly Micaiah the son of Iadai.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place:^b at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.^c

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent;^d let thy word therefore, I pray thee, be like one of theirs, and speak thou good.^e

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.^f

14 And when he came to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that had no shepherd:^g and the LORD said, These have no master:^h let them return therefore every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?ⁱ

18 Again he said, Therefore hear the word of the LORD: I saw the LORD sitting upon his throne,^j and all the host of heaven standing on his right hand and on his left.^k

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a spirit,^l and stood before the LORD, and said, I will entice him.^m And the LORD said unto him, Wherewith?

21 And he said, I will go out and be a ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets,¹ and the LORD hath spoken evil against thee.²

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek,³ and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber⁴ to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this fellow in the prison,⁵ and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace,⁶ then hath not the LORD spoken by me.⁷ And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself;⁸ and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him;⁹ and God moved them to depart from him.

32 For it came to pass, that, from the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing¹⁰ him.

33 And a certain man drew a bow at a venture,¹¹ and smote the king of Israel between the joints of the harness;¹² therefore he said to his chariot man, Turn thy hand, that thou mayest carry me out of the host; for I am wounded.¹³

34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

^a Heb. chamber. ^b Heb. Hatten. ^c Or, floor. ^d Heb. thou consume them. ^e Jer. 28:10, 11. ^f Heb. mouth. ^g Isa. 50:10. ^h Mic. 2:6. ⁱ Num. 22:15-20. ^j Jer. 20:2. ^k Mark 14:65. ^l Acts 23:2. ^m Or, from chamber to chamber; Heb. a chamber in a chamber. ⁿ 1 Kings 20:30. ^o Job 16:10. ^p Amos 9:10. ^q Num. 16:29. ^r Job 35:22-23. ^s Job 31:7. ^t Heb. after. ^u Heb. in his company. ^v 2 Sam. 15:11. ^w Heb. and between the breastplate. ^x Heb. made sick.

and on this account are often hated and rejected by them; while the friends of God desire to know his will.

12. Worldly minded men think those the best preachers who best please their hearers; and that no message can be good which they dislike and reject.

20. Satan is the father of lies, and will, if suffered, be a lying spirit in the mouth of all false teachers, and deceive those who follow them to their destruction. Gen. 2:17; 3:4, 5; John 8:44.

27. Though men may by falsehood be deceived for a

time, the final event, as all faithful teachers know, will effectually undeceive them.

31. Though good men by their own folly and wickedness may bring themselves into great trouble, yet if they turn heartily to God he will so order events in his providence that they shall escape.

33. A bow drawn at a venture, and an arrow sent at random, so far as the agency of man is concerned, may be so guided by God as to fulfil his predictions and manifest to all the truth of his word.

A. M. 3108.
B. C. 896.

CHAPTER XIX.

1 Jehoshaphat, reproved by Jehu, visiteth his kingdom. 5 His instructions to the judges, & to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him,^a and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the LORD?^b therefore is wrath upon thee from before the LORD.^c

3 Nevertheless, there are good things found in thee,^d in that thou hast taken away the groves out of the land, and hast prepared thy heart to seek God.^e

4 And Jehoshaphat dwelt at Jerusalem: and he went out again^f through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah,^g city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD,^h who is with you in the judgment.^h

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God,ⁱ nor respect of persons, nor taking of gifts.^j

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel,^k for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD,^l faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD,^m and so wrath come upon you, and upon your brethren:ⁿ this do, and ye shall not trespass.

11 And behold, Amariah the chief priest is over you in all matters of the LORD,^o and Zebadiah the son of Ishmael, the ruler of the house of Ju-

dah, for all the king's matters: also the Levites shall be officers before you. Deal courageously,^p and the LORD shall be with the good.^p

CHAPTER XX.

1 Jehoshaphat in his fear proclaimeth a fast. 5 His prayer. 11 The prophecy of Jahaziel. 20 Jehoshaphat exhorteth the people, and setteth singers to praise the Lord. 22 The great overthrow of the enemies. 26 The people, having blessed God at Beersheba, return in triumph. 31 Jehoshaphat's reign. 35 His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.

IT came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they be in Hazazon-tamar,^a which is Engedi.^a

3 And Jehoshaphat feared, and set himself^b to seek the LORD,^c and proclaimed a fast throughout all Judah.^d

4 And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, art not thou God in heaven?^e and rulest not thou over all the kingdoms of the heathen?^f and in thy hand is there not power and might, so that none is able to withstand thee?

7 Art not thou our God, who^g didst drive out the inhabitants of this land before thy people Israel,^h and gavest it to the seed of Abrahamⁱ thy friend for ever?^j

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine,^k we stand before this house, and in thy presence,^l (for thy name is in this house,^m) and cry unto thee in our affliction, then thou wilt hear and help.

^a Ch. 16 7. ^b Psa. 139 21. ^c Gen. 32 25. ^d Ch. 12 12; 17 4, 6. ^e Ch. 30 19; Ezra 7 10. ^f Heb. returned and went out. ^g Deut. 16 18. ^h Deut. 1 17. ⁱ Heb. matter of judgment. ^j Psa. 82 1; Eccl. 5 5. ^k Deut. 32 4; Rom. 3 5, 6. ^l 9 14. ^m Deut. 10 17; Job 34 19; Acts 10 34; Rom. 2 11; Eph. 6 9; 1 Pet. 1 17. ⁿ Deut. 17 8. ^o 2 Sam. 23 3. ^p Ezek. 18. ^q Num.

16 46. ^a 1 Chr. 26 30. ^b Heb. Take courage and do. ^c Gen. 12 2; Eccl. 2 26. ^d Gen. 11 7. ^e Josh. 15 62. ^f Heb. his power. ^g Gen. 19 3. ^h Ezra 8 21. ⁱ Jer. 36 9; Dan. 9 3; Josh. 2 15, etc.; Jonah 3 5. ^j Deut. 4 39; Josh. 2 11. ^k Psa. 115 3. ^l Dan. 1 17, 25. ^m Heb. thou. ⁿ Psa. 11 2. ^o Isa. 41 8. ^p Jas. 2 23. ^q Ch. 6 12-14. ^r Matt. 13 20. ^s Gen. 6 20.

CHAPTER XIX.

3. The groves; or, images of Astarte.
4. He went out again through the people; the reference is to chap. 17:7-9, where it is related how Jehoshaphat sent teachers throughout his kingdom. As these teachers went under his direction, he may be said to have gone forth on this mission, whether he personally accompanied them or not.

6. But for the Lord; because judges are appointed to administer justice in God's name, and must render an account to him of the manner in which they fulfil the duties of their office.

7. Gifts; bribes to pervert judgment.
10. Between blood and blood; where the question is who is guilty of shedding blood. Between law and commandment—judgments; where the question is as to the right understanding or application of any of the Mosaic ordinances.

11. Matters of the Lord; pertaining to the service of the Lord; and so, "the judgment of the Lord," ver. 8. The king's matters; pertaining to the civil administration of the government under the king.

INSTRUCTIONS.

2. Intimate connections with the openly ungodly are displeasing to God, and dangerous to men.

6. Magistrates are God's ministers, and should by impartial and just decisions approve themselves to him, and guard the rights of all their fellow-men.

11. True courage is essential to obedience to God; and none who do not regard him more than men, will ever be accepted of him.

CHAPTER XX.

2. The sea; the Dead sea. Engedi; on the western shore of the Dead sea.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldst not let Israel invade;^a when they came out of the land of Egypt,^b but they turned from them,^c and destroyed them not;

11 *Behold I say, how* they reward us, to come to cast us out of thy possession,^e which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.^d

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation:^e

15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude;^f for the battle is not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff^g of Ziz; and ye shall find them at the end of the brook,^h before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still,ⁱ and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD will be with you.^j

18 And Jehoshaphat bowed his head with his face to the ground:^k and all Judah and the inhabitants of Jerusalem fell before the LORD,^l worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel^m with a loud voice on high.ⁿ

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.^o

21 And when he had consulted with the people, he appointed singers unto the LORD,^p and that should praise^q the beauty of holiness,^r as they went

out before the army, and to say, Praise the LORD:^s for his mercy endureth for ever.^t

22 ¶ And when^u they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.^v

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them;^w and when they had made an end of the inhabitants of Seir, every one helped to destroy another.^x

24 And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and behold, they were dead bodies fallen to the earth,^y and none escaped.^z

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.^{aa}

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah;^{ab} for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the fore-front^{ac} of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.^{ad}

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of those countries,^{ae} when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.^{af}

31 ¶ And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem.^{ag} And his mother's name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the LORD.

33 Howbeit the high places were not taken away:^{ah} for as yet the people had not prepared their hearts unto the God of their fathers.^{ai}

^a Deut. 2:1, 9, 19. ^b Num. 20:21. ^c Isa. 48:12. ^d Ps. 124:1, 2. ^e Job 15:1, 2. 21:29. Num. 11:25, 26, 21:2. Isa. 63:24. Jer. 9:29, 21. ^f Job 32:7. ^g Gen. 14:13, 14. ^h Deut. 1:29, 30, 31:6. ⁱ Job 41:1, 2. ^j Heb. ^k *arose*. ^l *For many*. ^m Ex. 15:1, 16:7, 15. ⁿ 1 Sam. 18:46. ^o Num. 14:9. ^p Rom. 15:1. ^q Exod. 1:1. ^r 1 Sam. 18:46. ^s Job 12:43. ^t 1 Pet. 1:1. ^u 1 Pet. 1:1. ^v 1 Pet. 1:1. ^w 1 Pet. 1:1. ^x 1 Pet. 1:1. ^y 1 Pet. 1:1. ^z 1 Pet. 1:1. ^{aa} 1 Pet. 1:1. ^{ab} 1 Pet. 1:1. ^{ac} 1 Pet. 1:1. ^{ad} 1 Pet. 1:1. ^{ae} 1 Pet. 1:1. ^{af} 1 Pet. 1:1. ^{ag} 1 Pet. 1:1. ^{ah} 1 Pet. 1:1. ^{ai} 1 Pet. 1:1.

^a Deut. 2:1, 9, 19. ^b Num. 20:21. ^c Isa. 48:12. ^d Ps. 124:1, 2. ^e Job 15:1, 2. 21:29. Num. 11:25, 26, 21:2. Isa. 63:24. Jer. 9:29, 21. ^f Job 32:7. ^g Gen. 14:13, 14. ^h Deut. 1:29, 30, 31:6. ⁱ Job 41:1, 2. ^j Heb. ^k *arose*. ^l *For many*. ^m Ex. 15:1, 16:7, 15. ⁿ 1 Sam. 18:46. ^o Num. 14:9. ^p Rom. 15:1. ^q Exod. 1:1. ^r 1 Sam. 18:46. ^s Job 12:43. ^t 1 Pet. 1:1. ^u 1 Pet. 1:1. ^v 1 Pet. 1:1. ^w 1 Pet. 1:1. ^x 1 Pet. 1:1. ^y 1 Pet. 1:1. ^z 1 Pet. 1:1. ^{aa} 1 Pet. 1:1. ^{ab} 1 Pet. 1:1. ^{ac} 1 Pet. 1:1. ^{ad} 1 Pet. 1:1. ^{ae} 1 Pet. 1:1. ^{af} 1 Pet. 1:1. ^{ag} 1 Pet. 1:1. ^{ah} 1 Pet. 1:1. ^{ai} 1 Pet. 1:1.

10. Mount Seir; a mountainous country south of the Dead sea, inhabited by the Edomites.

16. Ziz: a pass at Engedi, by which the enemy would go up to the interior of Judah. Brook; or ravine.

20. Tekoa; a place south of Bethlehem, on the border of the desert. It lay on the route from Jerusalem to Engedi, and appears to have been connected with "the wilderness of Jeruel," ver. 16.

22. The Lord set ambushments; the nature of these am-

bushments cannot be clearly determined. Some have supposed that they consisted of bands of angels; others, that through the influence of a spirit of jealousy and discord, one portion of the allied forces set ambushments against the rest; others still, that, by a delusion sent upon them from God, the ambushments which they had set for Judah fell upon their own allies. *Were smitten*; rather, as in the margin, "smote one another."

26. Berachah; that is, blessing.

A. M. 3108.
B. C. 886

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book* of Jehu the son of Hanani, who is mentioned[†] in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish:^a and they made the ships in Ezion-geber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works.^b And the ships were broken, that they were not able to go to Tarshish.^c

CHAPTER XXI.

1 Jehoram, succeeding Jehoshaphat, slayeth his brethren. 5 His wicked reign. 8 Eoim and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 Philistines and Arabians oppress him. 18 His incurable disease, infamous death, and burial.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David.^d And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram;^e because he was the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

* Heb. words. 1 Heb. was made to go. a 1 Kings 22:18, 19. b J. n. 7:11, 12; Prov. 13:20. c ch. 9:21. d 1 Kings 22:39. e 2 Kings 8:16, etc. f ch. 22:2. 1 Heb. ships, or cattle. g 2 Sam. 7:12, 13; 1 Kings 11:36.

34. Who is mentioned; or, who is brought into; that is, whose writings are inserted.

36. Ships to go to Tarshish; in 1 Kings 22:48, it is said that Jehoshaphat "made ships of Tarshish to go to Ophir for gold." The ships were made at Ezion-geber, on the eastern arm of the Red sea, which was the port for Ophir. It has been supposed that by "ships of Tarshish" are meant ships of a particular construction fitted for navigating the open sea, such as those originally employed in the trade with Tarshish; and that in process of time all ships of this form and size were called "ships of Tarshish," without regard to their destination. But in the present passage the ships are made "to go to Tarshish." How this statement is to be reconciled with that in Kings is not agreed. Some have assumed the existence of a second Tarshish in the direction of Ophir; others, that the fleet was expected to circumnavigate Africa, taking Ophir on its way, and returning by Tarshish in Spain. It is possible, however, that, in the days of the author of the Chronicles, "Tarshish" had come to be an indefinite term for remote regions that must be approached by sea.

INSTRUCTIONS.

3. This is a world of trials, and none in passing through it can escape them; but if they, in despair of all human help, look to the Lord and depend upon him, he will in due time appear for them and grant them relief.

7. The past mercies of God should be remembered with gratitude, and may be pleaded as reasons for the continuance of his favors and for the bestowment of future blessings.

5 ¶ Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife:^f and he wrought that which was evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light^g to him and to his sons for ever.^h

8 ¶ In his days the Edomites revolted from under the dominionⁱ of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication,^j and compelled Judah thereto.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring,^k like to the whoredoms of the house of Ahab,^l and also hast slain

2 Kings 8:19. 3 Heb. hand. 4 1 Kings 13; Lev. 20:3, Rev. 2:20-22. 5 Exod. 34:15; Deut. 31:16; Jer. 3:8, 9. 6 1 Kings 16:31-33; 2 Kings 9:22.

12. The less we depend upon ourselves or creatures, and the more entire our dependence is on God, the more certainly will help come from him.

15. When God undertakes to fight for his people, however numerous or powerful their foes, he will give his people the victory, and in such a manner as to manifest his own glory.

20. Faith in God is an earnest of success, and prepares the soul to hail his interposition with gladness and joy.

23. God can grant deliverance to his people, by leaving their enemies to fight against and destroy one another; so that while his people stand still, they see the salvation of God.

29. The fear of the Lord is the best security of his people, and when he gives them rest and quietness none shall make them afraid.

35. Good men who unite with the wicked, dishonor God, injure his cause, and bring disappointment, trouble, and distress upon themselves.

CHAPTER XXI.

1. The city of David; the hill of Zion, chap. 5:2.

4. Slew all his brethren; lest they should rebel against his authority.

10. Libnah; in the south-western part of Judah.

12. A writing; it is commonly supposed that Elijah prepared this awful message before his death by God's direction, and left it to be communicated to Jehoram at the proper time; just as he fulfilled the command to anoint Jehu king over Israel and Hazael king over Syria, not in his own person, but by the ministry of others.

A. M. 3126.
B. C. 878.

CHAPTER XXIII.

1 Jehoiada, having set things in order, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

AND in the seventh year Jehoiada strengthened himself,^a and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God.^b And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.^c

4 This is the thing that ye shall do: A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors;^d

5 And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites:^e they shall go in, for they are holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death:^f but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.^g

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.^h

10 And he set all the people, every man having his weapon in his hand, from the right sideⁱ of the temple^j to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and

put upon him the crown, and gave him the testimony,^k and made him king. And Jehoiada and his sons anointed him, and said, God save the king.^l

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king:^m and all the people of the land rejoiced,ⁿ and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise.^o Then Athaliah rent her clothes,^p and said, Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges:^q and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse-gate by the king's house,^r they slew her there.^s

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king,^t that they should be the LORD's people.^u

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.^v

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD,^w as it is written in the law of Moses,^x with rejoicing and with singing, as it was ordained by^y David.

19 And he set the porters at the gates of the house of the LORD,^z that none which was unclean in any thing should enter in.

20 And he took the captains of hundreds,^{aa} and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced:^{ab} and the city was quiet, after that they had slain Athaliah with the sword.

^a 2 Kings 11, 4, etc. ^b 2 Sam. 5, 1. ^c Gen. 21, 7; 2 Sam. 7, 12, 16. ^d 1 Kings 9, 5. ^e Isa. 58, 20. ^f Heb. tapestries. ^g 1 Chr. 23, 28, 29. ^h Num. 3, 10, 38. ⁱ 1 Chr. 24, 35. ^j 2 Sam. 5, 7. ^k Heb. shoulder. ^l Heb. house. ^m Deut. 17, 18-20. ⁿ Heb. Let the king see. ^o Isa. 44, 35. ^p Prov. 11, 10. ^q 1 Chr.

25, 6, 7. ^r 1 Esd. 9, 12. ^s Heb. Conspiracy. ^t Ex. 31, 14. ^u Neh. 3, 28. ^v Ps. 5, 6; 55, 23; Jas. 2, 13. ^w Deut. 26, 1-5. ^x 1 Pt. 1, 26, 17-19. ^y Deut. 13, 9. ^z 1 Chr. 24, 24, 24. ^{aa} Num. 31, 28. ^{ab} Heb. by the mouth of. ^{ac} 1 Chr. 28, 1, etc. ^{ad} 2 Kings 11, 19. ^{ae} Ps. 57-10, 11. ^{af} Rev. 18, 20, 19, 1, 2.

CHAPTER XXIII.

For this chapter compare 2 Kings 11.

3. *The king's son*: Joash the son of Ahaziah.

14. *Ranges*: ranks of guards around the temple.

INSTRUCTIONS.

1. Revolutions in human governments are sometimes needful; and those who are most distinguished by wisdom, integrity, and influence, are the best fitted to take the direction of them, and to conduct them to successful results.

8. Power to select rulers is with the people, and in doing it they should regard the word and will of God; selecting

such persons and conducting in such a manner as will meet his approbation.

13. Usurpers and those who have been guilty of treason themselves, are among the first to cry out against it in others. But not every revolution is wrong, nor should the cry of "Treason!" hinder those who have power, from placing the government in the hands of such as will use it for the glory of God and the good of mankind.

18. Whatever be the form of government, and whoever is called to administer it, it should be carried on in accordance with the revealed will of God; and should protect all in their just rights, especially the right to worship their Maker according to the dictates of conscience.

CHAPTER XXIV.

JOASH was seven years old when he began to reign, and he reigned forty years in Jerusalem.^a His mother's name also was Zibiah of Beersheba.

2 And Joash did *that which was right* in the sight of the LORD all the days of Jehoiada the priest.^b

3 And Jehoiada took for him two wives; and he had sons and daughters.

4 And it came to pass after this, *that Joash was minded to repair the house of the LORD.*

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment of Moses the servant of the LORD,*^c and of the congregation of Israel, for the tabernacle of witness?^d

7 For the sons of Athaliah, that wicked woman, had broken up the house of God:^e and also all the dedicated things of the house of the LORD did they bestow upon Baalim.^f

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation^g through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God *laid* upon Israel in the wilderness.^h

10 And all the princes and all the people rejoiced,ⁱ and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was much money*, the king's scribe and the high-priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day,^j and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected^k by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even vessels to minister, and to offer^l withal, and spoons, and vessels of gold and silver.* And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king.^m Then the king hearkened unto them.ⁿ

18 And they left the house of the LORD God of their fathers, and served groves and idols:^o and wrath came upon Judah and Jerusalem for this their trespass.^p

19 Yet he sent prophets to them,^q to bring them again unto the LORD; and they testified against them: but they would not give ear.^r

20 And the Spirit of God came upon^s Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD,^t that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.^u

21 And they conspired against him,^v and stoned him with stones^w at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son.^x And when he died, he said, The LORD look upon it, and require it.^y

23 And it came to pass at the end of^z the year, *that the host of Syria came up against him:*^{aa} and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.^{ab}

24 For the army of the Syrians came with a small company of men,^{ac} and the LORD delivered a very great host into their hand,^{ad} because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.^{ae}

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest,^{af} and slew him on his bed, and he died: and they buried him in the city of Da-

^a 2 Sam. 11: 21. ^b 24: 1. ^c 2 Sam. 24: 9. ^d Isa. 29: 13. ^e Heb. *revere*. ^f 1 Sam. 6: 14. ^g Num. 1: 30. ^h 2 Sam. 7: 11. ⁱ 2 Sam. 19: 15. ^j 1 Sam. 16: 17. ^k 1 Sam. 16: 17. ^l 2 Sam. 14: 1. ^m Heb. *revere*. ⁿ 2 Sam. 6: 1. ^o 2 Sam. 7: 11. ^p 1 Sam. 16: 17. ^q 2 Sam. 14: 1. ^r 2 Sam. 14: 1. ^s 2 Sam. 14: 1. ^t 2 Sam. 14: 1. ^u 2 Sam. 14: 1. ^v 2 Sam. 14: 1. ^w 2 Sam. 14: 1. ^x 2 Sam. 14: 1. ^y 2 Sam. 14: 1. ^z 2 Sam. 14: 1. ^{aa} 2 Sam. 14: 1. ^{ab} 2 Sam. 14: 1. ^{ac} 2 Sam. 14: 1. ^{ad} 2 Sam. 14: 1. ^{ae} 2 Sam. 14: 1. ^{af} 2 Sam. 14: 1.

²⁵ 1 Sam. 14: 1. ²⁶ 1 Sam. 14: 1. ²⁷ 1 Sam. 14: 1. ²⁸ 1 Sam. 14: 1. ²⁹ 1 Sam. 14: 1. ³⁰ 1 Sam. 14: 1. ³¹ 1 Sam. 14: 1. ³² 1 Sam. 14: 1. ³³ 1 Sam. 14: 1. ³⁴ 1 Sam. 14: 1. ³⁵ 1 Sam. 14: 1. ³⁶ 1 Sam. 14: 1. ³⁷ 1 Sam. 14: 1. ³⁸ 1 Sam. 14: 1. ³⁹ 1 Sam. 14: 1. ⁴⁰ 1 Sam. 14: 1. ⁴¹ 1 Sam. 14: 1. ⁴² 1 Sam. 14: 1. ⁴³ 1 Sam. 14: 1. ⁴⁴ 1 Sam. 14: 1. ⁴⁵ 1 Sam. 14: 1. ⁴⁶ 1 Sam. 14: 1. ⁴⁷ 1 Sam. 14: 1. ⁴⁸ 1 Sam. 14: 1. ⁴⁹ 1 Sam. 14: 1. ⁵⁰ 1 Sam. 14: 1.

CHAPTER XXIV.

6. The commandment of Moses; Exod. 30: 12-16.
14. Continually; the daily burnt-offering prescribed in the law of Moses is referred to.

17. Made obeisance to the king; rendered him homage.

and made entreaty unto him for the restoration of idolatry in Judah.

18. Groves; or images of Astarte.

22. Require; that is, punish it.

24. Executed judgment; the just judgments of God against Joash for his sins.

A.M. 3165.
B.C. 839. vid, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him: Zabab^a the son of Shimeath an Ammonitess, and Jehozabad the son of Shimirith^a a Moabitess.

27 ¶ Now concerning his sons, and the greatness of the burdens laid upon him, and the repairingⁱ of the house of God, behold, they are written in the story^o of the book of the kings. And Amaziah his son reigned in his stead.

CHAPTER XXV.

1 Amaziah beginneth to reign well. 3 He executeth justice on the traitors. 5 Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them. 11 He overthroweth the Edomites. 10, 13 The Israelites, discontented with their dismissal, spoil as they return home. 14 Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet. 17 He provoketh Joash to his overthrow. 25 His reign. 27. He is slain by conspiracy.

AMAZIAH was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem.^a And his mother's name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the LORD, but not with a perfect heart.^b

3 ¶ Now it came to pass, when the kingdom was established to him,ⁱ that he slew his servants that had killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of Moses,^e where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.^d

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above,^e and found them three hundred choice men,

able to go forth to war, that could handle spear and shield.

6 He hired also a hundred thousand mighty men of valor out of Israel for a hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.^f

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army^g of Israel? And the man of God answered, The LORD is able to give thee much more than this.^h

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again:ⁱ wherefore their anger was greatly kindled against Judah, and they returned home in great anger.^j

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But the soldiers of the army^k which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir,^l and set them up to be his gods, and bowed down himself before them,^m and burned incense unto them.

15 Wherefore the anger of the LORD was kindled

^a Or, *Josabab*. 2 Kings 12:21. ^b Or, *Shomer*. ^c Heb. *pounding*. ^d Or, *commentary*. ^e 2 Kings 11:1, etc. ^f Psal. 78:37; Isa. 29:13; Hos. 10:2, Jas. 1:8; 4:8. ^g Heb. *conferred upon him*. ^h Deut. 21:16. ⁱ Jer. 31:39; Ezek.

1:29. ^j Num. 1:3. ^k Gen. 20:6; Psal. 62:11; Eccl. 9:11. ^l Heb. *land*. ^m Psal. 21:1; Prov. 10:22; Psal. 4:19. ⁿ Heb. *to their pace*. ^o Heb. *heat of anger*. ^p Heb. *sons of the land*. ^q Gen. 28:23. ^r Eccl. 20:3, 5; Isa. 44:19.

27. Burdens; either burdens in the sense of heavy judgments from God, or as the same word is rendered in chap. 17:11, burdens of tribute imposed on him by the conquerors.

INSTRUCTIONS.

2. It is a great blessing for men, especially when young, to be surrounded with wise and pious counsellors; and in following their advice they will find the ways of wisdom to be ways of pleasantness and her paths to be paths of peace.

4. Many are zealous in the externals of religion who have no real piety; and who, when left to the flattery of the wicked, will cast off the appearance of religion and be guilty of the most abominable iniquity.

7. Wicked rulers, by their profane treatment of sacred things, corrupt the hearts of the people and bring down upon them the just judgments of God.

10. When rulers and those in authority set the example of outward respect for divine things, multitudes are ready to follow; and many will give of their substance to repair and decorate houses of worship, who will not give their hearts to God.

17. When pious persons who have been instrumental in keeping up public worship are removed by death, survivors who have no love for it often renege, and show

by their conduct that their appearance of religion sprung from regard to men, not to God.

19. Apostates who have cast off the fear of the Lord, are exceedingly averse to being reprov'd for their sins, and often hate, persecute, and even kill those who reprove them.

22. Though God sometimes suffers the wicked to kill his servants, and their punishment may be for a while delayed, it will, unless they repent, in due time overtake them.

24. With a very small company God can easily overcome and desolate the country of those who rebel against him, and show them, by their punishment, his wrath against their iniquity.

CHAPTER XXV.

2. He did that which was right; externally, and for a time. 6. He hired also a hundred thousand mighty men; to assist him in a war which he proposed against the Edomites.

11. Children of Seir: Edomites.

12. Unto the top of the rock; the word in the original for rock is *Sela*, the same as that used in 2 Kings 14:7. *Sela* is generally considered to have been the same as *Petra*, (rock,) a celebrated city of Edom lying in a valley surrounded by precipices of rock, from which it received its name.

died, against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver thee, own people out of thy hand?³

16 And it came to pass, as he talked with him, that the Angel said unto him, Art thou made of the king's sons?—17 To bear; why shouldst thou be slain? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.⁹

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoiadab, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.⁵

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle[†] that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast[‡] that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites: and thy heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee?

20 But Amaziah would not hear; for it came of God,⁶ that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoiadab,⁶ at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner-gate, four hundred cubits.¹

24 And he took all the gold and the silver, and all the vessels that were found in the house of

God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoiadab king of Israel fifteen years.⁸

26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.⁷

CHAPTER XXVI.

1 Uzziah succeeded him, and reigned well in the days of Zechariah, prophet. 14 Working great, he availed the priest's office, and resurrection with leprosy. 24 He died, and Joatham succeedeth him.

THEN all the people of Judah took Uzziah,[†] who was sixteen years old, and made him king in the room of his father Amaziah.¹

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah,² who had understanding in the visions³ of God: and as long as he sought the Lord, God made him to prosper.⁴

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod,¹ and among the Philistines.

7 And God helped him against the Philistines,¹ and against the Arabians that dwell in Gur-baal,^m and the Meluhim.

¹ 2 Kings 14: 22. ² 2 Kings 14: 22. ³ 2 Kings 14: 22. ⁴ 2 Kings 14: 22. ⁵ 2 Kings 14: 22. ⁶ 2 Kings 14: 22. ⁷ 2 Kings 14: 22.

17. *Let us see one another*; let us try our strength together in battle. On this whole narrative, Verses 17-24, see 2 Kings 14: 8-14, and the notes upon that passage.

INSTRUCTIONS.

2. Many for a time do that externally which is right, who have no supreme regard to God, and whose services for this reason are not accepted of him.

5. When men engage in projects without asking counsel of the Lord, they may expect them to be sources of trouble, if not of ruin.

7. Men, out of regard to their own interests merely, sometimes do externally as the Lord directs, and thus save themselves from many of the evils which would otherwise come upon them.

9. Men are often very reluctant to do what is right, on account of the pecuniary sacrifice it may involve; but whatever be the sacrifice which obedience to God may occasion, it is wise to make it, for God can give us much more than we lose for his sake.

12. Apostasy and cruelty are often united. War tends

to the production and increase of both, and is a source of innumerable evils to mankind.

14. That men who know the true God and have received special blessings from him, should renounce his service, bow down to idols, and expect to be gainers by it, shows that the heart is deceitful above all things, and desperately wicked.

16. When men persevere in rejecting the counsel of God, it is evidence that he intends to destroy them.

17. As a punishment for their sins, God often suffers the wicked, in gratification of their pride, to engage in projects which occasion their ruin.

27. Turning away from the Lord is often followed by great troubles from men, who, though they mean not so, neither does their heart think so, are yet instrumental in executing the wrath of God upon those who rebel against him.

CHAPTER XXVI.

7. *Meluhim*: a people in Arabia.

A. M. 3194.
B. C. 706. 8 And the Ammonites gave gifts to Uz-
ziah:^a and his name spread^b abroad *even* to the
entering in of Egypt: for he strengthened *himself*
exceedingly.

9 Moreover Uzziah built towers in Jerusalem at
the corner-gate,^c and at the valley-gate, and at the
turning *of the wall*, and fortified^d them.

10 Also he built towers in the desert, and dig-
ged many wells:^e for he had much cattle, both in
the low country, and in the plains; husbandmen
a/so, and vine-dressers in the mountains, and in
Carmel:^f for he loved husbandry.^g

11 Moreover Uzziah had a host of fighting men,
that went out to war by bands, according to the
number of their account by the hand of Jeiel the
scribe and Maaseiah the ruler, under the hand of
Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers
of the mighty men of valor *were* two thousand and
six hundred.

13 And under their hand *was* an army,^h three
hundred thousand and seven thousand and five
hundred, that made war with mighty power, to
help the king against the enemy.

14 And Uzziah prepared for them throughout all
the host shields, and spears, and helmets, and ha-
bergeons, and bows, and slings, *to cast stones.*ⁱ

15 And he made in Jerusalem engines, invented
by cunning men, to be on the towers and upon the
bulwarks, to shoot arrows and great stones withal.
And his name spread^j far abroad; for he was mar-
vellously helped, till he was strong.

16 ¶ But when he was strong,^k his heart was lifted
up *to his destruction*:^l for he transgressed against
the LORD his God, and went into the temple of the
LORD to burn incense upon the altar of incense.^m

17 And Azariah the priest went in after him,ⁿ
and with him fourscore priests of the LORD, *that*
were valiant men:

18 And they withstood Uzziah the king, and said
unto him, *It appertaineth* not unto thee, Uzziah, to
burn incense unto the LORD,^o but to the priests the
sons of Aaron, that are consecrated to burn in-
cense:^p go out of the sanctuary;^q for thou hast tres-

passed; neither *shall it be* for thine honor from the
LORD God.^r

19 Then Uzziah was wroth,^s and *had* a censer in
his hand *about* to burn incense: and while he was wroth
with the priests, the leprosy even rose up in his
forehead before the priests in the house of the
LORD, from beside the incense-altar.^t

20 And Azariah the chief priest, and all the
priests, looked upon him, and behold, he *was* lep-
rous in his forehead, and they thrust him out from
thence; yea, himself hastened also to go out,^u be-
cause the LORD had smitten him.

21 And Uzziah the king was a leper unto the
day of his death,^v and dwelt in a several^w house,
being a leper;^x for he was cut off from the house of
the LORD: and Jotham his son *was* over the king's
house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and
last, did Isaiah the prophet, the son of Amoz, write.^y

23 So Uzziah slept with his fathers,^z and they
buried him with his fathers in the field of the
burial which *belonged* to the kings; for they said,
He is a leper: and Jotham his son reigned in his
stead.

CHAPTER XXVII.

1 Jotham reigning well prospereth. 5 He smideth the Ammonites.
7 His reign. 9 Ahaz succeedeth him.

JOTHAM *was* twenty and five years old when
he began to reign, and he reigned sixteen
years in Jerusalem.^a His mother's name also *was*
Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight
of the LORD, according to all that his father Uzziah
did: howbeit he entered not into the temple of the
LORD. And the people did yet corruptly.

3 He built the high gate of the house of the LORD,
and on the wall of Ophel^b he built much.

4 Moreover he built cities in the mountains of
Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammon-
ites, and prevailed against them. And the chil-
dren of Ammon gave him the same year a hundred

^a Ch. 17. 11. ^b Heb. *went*. ^c Heb. 25. 24; Neh. 3. 13, 32. ^d Zech. 11. 10. ^e Or, *repaired*. ^f Or, *cut out many rivers*. ^g Or, *fruitful fields*. ^h Heb. *ground*. ⁱ Heb. *the power of an army*. ^j Heb. *stones of slings*. ^k Heb. *went forth*. ^l Ch. 25. 19; Deut. 32. 14. ^m Prov. 16. 1. ⁿ 2 Kings 16. 12, 13. ^o 1 Cor. 6. 10. ^p Num. 16. 40; 1 Sam. 7. ^q Exod. 30. 7; 8; Heb. 5. 4. ^r 1 Cor. 5. 5.

^s 1 Sam. 2. 30. ^t k. ch. 25. 16. ^u Num. 12. 10. ^v 2 Kings 5. 27. ^w E. ch. 6. 12. ^x 2 Kings 13. 5. ^y 1 Heb. *free*. ^z Lev. 13. 16; Num. 5. 2; 12. 15. ^a 2 Kings 7. 3. ^b 1 Sa. 1. 1. ^c 1 Sa. 6. 1. ^d 2 Kings 15. 32. etc. ^e Or, *The tower*, ch. 33. 14; Neh. 3. 26, 27.

and are angry at just rebukes, may expect to be visited
with the sore judgments of heaven.

21. Sin is a source of great calamities here, and if not
repented of, will cause endless misery hereafter.

CHAPTER XXVII.

2. *He entered not into the temple*; as Uzziah rashly did to
burn incense. Chap. 26: 16.

3. *Ophel*; a ridge on the eastern side of Jerusalem run-
ning in a southern direction from Moriah, and terminating
at the junction of the valley of Hinnom with the valley of
Jehoshaphat.

INSTRUCTIONS.

2. Men who imitate the virtues and avoid the vices of
those who have gone before them, may expect the bless-
ing of God.

6. Those who in all their ways acknowledge God, and
whatever they do, do it heartily from love to his name
and service, will rise to great eminence in spiritual life.
be blessed in death, and glorious to eternity.

14. *Habergeons*; armor covering the neck and breast.

21. *Several house*; one separate from all others.

INSTRUCTIONS.

5. Those who rightly seek the Lord will not want any
good thing, but may expect to prosper both for this life
and the life to come.

7. Help from God is needful in all human undertakings,
and those who receive it may hope to triumph over all
their foes.

10. Husbandry is a most healthful, honorable, and use-
ful employment; and one which has engaged the attention
and the labors of some of the wisest and best of mankind.

14. Dependence on God, when rightly viewed, will not
prevent the diligent use of means, or hinder one from
making all proper efforts to accomplish his ends.

16. When men are greatly prospered, unless kept hum-
ble by divine grace they will be lifted up with pride, and
in the gratification of it work out their ruin.

19. Men who refuse to hearken to friendly warnings.

talents of olive, and ten thousand measures of wheat, and thirty thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Judah became mighty, because he prepared his ways in the name of the Lord his God.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, by they are written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1 Ahaz the son of Jotham, who was king of Judah, began to reign when he was six years old, and he reigned sixteen years in Jerusalem. He was a man who was not good, and he did not do right in the eyes of the Lord. He was a man who was not good, and he did not do right in the eyes of the Lord. He was a man who was not good, and he did not do right in the eyes of the Lord.

AHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was right* in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images^a for Baalim.^b

3 Moreover he burnt incense^c in the valley of the son of Hinnom,^d and burnt his children in the fire,^e after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria;^h and they smote him, and carried away a great multitude of them captives, and brought them to Damascus.ⁱ And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day,^j which were all valiant men;^k because they had forsaken the LORD God of their fathers.^l

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was next*^m to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand,ⁿ

9 And he was a man who was not good, and he did not do right in the eyes of the Lord. He was a man who was not good, and he did not do right in the eyes of the Lord. He was a man who was not good, and he did not do right in the eyes of the Lord.

CHAPTER XXVIII.

3. Valley of the son of Hinnom: a valley commencing on the western side of Jerusalem, sweeping round it to the south, and so entering the valley of Jehoshaphat, which runs on the eastern side.

5. The king of Syria: who was confederate with Pekah king of Israel. 2 Kings 16:5; Isa. 7:1, 2. Of the three different accounts which we have of this war—2 Kings 16:5-9, Isa. 7:1-9, and the present passage—no one con-

women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth up unto heaven*.¹

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you:^m *but are there not with you, even with you, sins against the LORD your God?*ⁿ

11 Now hear me therefore, and deliver the captives again,^o which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.^p

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehiskiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up,^q and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink,^r and anointed them, and carried all the feeble of them upon asses,^s and brought them to Jericho, the city of palm-trees,^t to their brethren: then they returned to Samaria.

16 At that time did king Ahaz send unto the kings of Assyria to help him.^u

17 For again the Edomites had come and smitten Judah,^v and carried away captives.^w

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Aijalon, and Gederoth, and Socoth with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof:^x and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel;^y for he made Judah naked,^z and transgressed sore against the LORD.

19. 16:27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

tains a full history of all the events that took place. Each writer gives those incidents which he was guided by the divine Spirit to record, and the order in which they happened cannot be certainly determined. It is probable, however, that the great slaughter recorded in verse 6 of this chapter took place before the attempt to besiege Jerusalem mentioned in Kings and Isaiah.

18. Cities of the low country: towns of Judah lying in the eastern part of the plain that borders on the Mediterranean.

19. Naked: weak and defenceless.

A. M. 3254.
B. C. 740. 20 And Tilgath-pilneser king of Assyria came unto him, and distressed him,^a but strengthened him not.

21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.

23 For he sacrificed unto the gods of Damascus,^a which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me.^b But they were the ruin of him, and of all Israel.^c

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD,^d and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn^e incense unto other gods,^f and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him not in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites. 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

HEZEKIAH began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem.^f And his mother's name was Abijah, the daughter of Zechariah.^g

2 And he did that which was right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign,^h in the first month, opened the doors of the house of the LORD,ⁱ and repaired them.

4 And he brought in the priests and the Le-

vites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves,^j and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.^k

6 For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God,^l and have forsaken him, and have turned away their faces from the habitation of the LORD,^m and turned their backs.ⁿ

7 Also they have shut up the doors of the porch,^o and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem,^p and he hath delivered them to trouble,^q to astonishment, and to hissing,^r as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword,^s and our sons and our daughters and our wives are in captivity for this.

10 Now it is in my heart to make a covenant with the LORD God of Israel,^t that his fierce wrath may turn away from us.

11 My sons, be not now negligent:^u for the LORD hath chosen you to stand before him,^v to serve him, and that ye should minister unto him, and burn incense.^w

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites:^x and of the sons of Merari: Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimnah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves,^y and came, according to the commandment of the king, by the words^z of the LORD, to cleanse the house of the LORD.^{aa}

16 And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the tem-

^a 2 Kings 15: 29; 16: 7-9. ^b Heb. Darneseh. ^c Jer. 10: 5, 11 17-25. ^d Isa. 1: 28; Hos. 13: 9. ^e ch. 29: 3, 7. ^f Or, offer. ^g Jer. 11: 13. ^h 2 Kings 1: 1, etc. ⁱ ch. 29: 5. ^j Psal. 101: 3. ^k Gal. 1: 16. ^l ver. 7. ^m ch. 33: 9, 1 Chr. 15: 12. ⁿ Ezekiel 8: 3, etc. ^o 1 Neh. 9: 16. ^p Jer. 2: 27; Ezekiel 8: 16. ^q 1 Heb. given the neck. ^r ch. 28: 14; ver. 3; Mal. 1: 10. ^s ch. 24: 14. ^t 1 Heb. com-

motion, Deut. 28: 25. ^u 1 Kings 9: 8. ^v Jer. 1: 15, 16, 25 9: 18. ^w ch. 28: 5, 8, etc.; Lam. 3: 7. ^x ch. 15: 12. ^y Or, devoted. ^z Num. 3: 6, 7, 1: 2-6. ^{aa} Or, offer sacrifice. ^{ab} Num. 4: 2, etc. ^{ac} ver. 5. ^{ad} Or, in the business. ^{ae} 1 Chr. 23: 29.

20. Distressed him; by the heavy tribute which he exacted of him.

INSTRUCTIONS.

3. The frequency with which God's ancient people forsook him and imitated the heathen, showed that they did not like to retain him in their knowledge, and were therefore often given up to their own hearts' lusts, to work all uncleanness with greediness.

5. When rulers and people imitate the heathen in their practices, they may expect the heathen to become instruments of their punishment, and executioners of divine vengeance upon them for their sins.

16. No application to the wicked and no dependence on creatures will help those who have God for their enemy, or deliver them from the effects of his wrath against their sins.

22. Distresses which come upon men on account of their

sins, instead of leading them to repentance, will, if they are left to themselves, lead them to trespass more and more, till they being often reproved, and hardening their hearts, are suddenly destroyed, and that without remedy.

CHAPTER XXIX.

5. Sanctify now yourselves; they sanctified themselves and the temple by performing the purifications and cleansings required by the law of Moses, all which represented that inward purity of heart without which no outward worship or service is acceptable to God.

6. The habitation of the Lord; the temple, where the Lord manifested his presence.

16. The brook Kidron; a deep valley on the east of Jerusalem, through which, as in the case of many other valleys of Palestine, water flows only in the rainy season.

ple of the LORD into the court of the house of the LORD.^a And the Levites took it, to carry it out abroad into the Brook Kidron.

17 Now they began on the first day of the first month to sanctify; and on the eighth day of the month came they to the porch of the LORD;^b so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression,^c have we prepared and sanctified, and behold, they are before the altar of the LORD.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah.^d And he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar;^e likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth^f the he-goats for the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David,^g and of Gad the king's seer,^h and Nathan the prophet: for so was the commandment of the LORD byⁱ his prophets.^j

26 And the Levites stood with the instruments of David,^k and the priests with the trumpets.^l

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when^m the burnt-offering began, the song of the LORD began also

with the trumpets,ⁿ and with the instru- A.M. 2826
B.C. 726
ments^o ordained by David king of Israel.

28 And all the congregation worshipped, and the singers^p sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all that were present^q with him bowed themselves; and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness,^r and they bowed their heads and worshipped.^s

31 Then Hezekiah answered and said, Now ye have consecrated yourselves^t unto the LORD, come near and bring sacrifices and thank-offerings into the house of the LORD.^u And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, a hundred rams, and two hundred lambs: all these were for a burnt-offering to the LORD.

33 And the consecrated things were six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help^v them,^w till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.^x

35 And also the burnt-offerings were in abundance, with the fat of the peace-offerings,^y and the drink-offerings for every burnt-offering.^z So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced,^{aa} and all the people, that God had prepared the people:^{ab} for the thing was done suddenly.

CHAPTER XXX.

1 Hezekiah proclaimed a solemn passover on the second month for Judah and Israel. 13 The assembly, having destroyed the altars of idolatry, kept the feast fourteen days. 27 The priests and Levites bless the people.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

found 1 ch. 20:18. psa 72:11. m Psa 100:2. n Psa 95:6. o Or, filled your hands. ch. 13:9. p Lev 7:12. q Heb. strengthened. p ch. 35:11. q ch. 30:2. Psa 95:6-9. r Lev. 3:16. s Num. 15:5-10. t Ezra 6:22. u Psa. 10:17. Prov 16:1.

8. All troubles are the consequences of sin, and should lead men to repentance and to newness of life.

15. In reformation, ministers of the gospel and civil rulers should take the lead, go before the people in every good work, and set examples which all may safely and usefully follow.

25. Hearty turning unto the Lord is a source of gladness and joy; and as it comes from God, and is the fruit of his Spirit, it should be acknowledged with adoring gratitude and praise.

17. Began—to sanctify; they began apparently with the courts of the temple, and came to the temple proper on the eighth day, occupying eight days more in cleansing it. The first month; Nisan, part of March and April.

INSTRUCTIONS.

3. In entering on a new situation, it is of great importance to begin right; for the first actions may have a leading influence upon all which follow.

5. Ministers of religion must themselves be holy, to be instrumental of promoting holiness in others.

A. M. 3278.
B. C. 726. 2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.^a

3 For they could not keep it at that time,^b because the priests had not sanctified themselves sufficiently,^c neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased^d the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.^d

6 So the posts went with the letters from^e the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel,^e and he will return to the remnant of you,^f that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers,^g and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation,^h as ye see.

8 Now be ye not stiff-necked,ⁱ as your fathers were, but yield yourselves^j unto the LORD,^j and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.^k

9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive,^l so that they shall come again into this land: for the LORD your God is gracious and merciful,^m and will not turn away his face from you, if ye return unto him.ⁿ

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.^o

11 Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves,^p and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes,^q by the word of the LORD.^r

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.^s

14 And they arose and took away the altars that were in Jerusalem,^t and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves,^u and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their place^v after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun,^w had not cleansed themselves,^x yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one.

19 That prepareth his heart to seek God, the LORD God of his fathers,^y though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.^z

21 And the children of Israel that were present^{aa} at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments^{ab} unto the LORD.

^a Num. 9:10, 11. ^b Exod. 12:6, 17. ^c ch. 29:31. ^d Heb. was right in the eyes of. ^e Deut. 12:32; 1 Cor. 11:2. ^f Heb. from the hand of. ^g Jer. 4:1; Lam. 5:21; Joel 2:13, 14. ^h Isa. 6:13. ⁱ Ezek. 20:13, etc.; Heb. 3:7-11. ^j ch. 29:5. ^k Heb. harden not your necks. ^l Deut. 10:16; Rom. 10:21. ^m Heb. give the hand; 1 Chr. 29:24; Ezra 10:19. ⁿ Rom. 6:13-19. ^o ch.

29:10. ^p Ps. 106:16. ^q Exod. 24:6. ^r Neh. 9:17, 31; Ps. 114:1. ^s Jerem. 4:2. ^t Prov. 25:13. ^u Isa. 55:7. ^v ch. 30:16. ^w Josh. 11:16; ver. 18, 21. ^x Jer. 24:7; Ezek. 36:26; Phil. 2:13. ^y ch. 29:25. ^z Ps. 64:7. ^{aa} ch. 28:24. ^{ab} ch. 29:31. ^{ac} Heb. standing. ^{ad} ver. 11. ^{ae} Num. 9:10, etc. ^{af} ch. 19:3. ^{ag} Jas. 5:13. ^{ah} Heb. found. ^{ai} Heb. instruments of strength.

CHAPTER XXX.

2. To keep the passover in the second month, in accordance with the provision of the law, Num. 9:10, 11.

5. As it was written; written and required in the law of Moses.

6. Kings of Assyria; Pul and Tiglath-pileser. Hezekiah came to the throne in the reign of Hoshea the last king of Israel, 2 Kings 18:1, when the Assyrians had already wasted the kingdom of Israel and carried captive many of its inhabitants, and were preparing to make its overthrow complete.

14. The altars; idolatrous altars which they had caused to be erected.

15. Were ashamed; to see the people go before them in the good work of reformation.

17. Not sanctified; by the performance of those ceremonies which were required by the law of Moses.

20. Healed the people; pardoned and accepted them, because they were sincere in his service, notwithstanding their ceremonial uncleanness.

INSTRUCTIONS.

1. The true friends of God are exceedingly desirous that all, brethren and strangers, friends and foes, should unite in worshipping him and attending, according to his requirements, on his ordinances.

6. If those who are suffering for their sins heartily forsake them and turn unto the Lord, he will have mercy upon them, turn from the fierceness of his anger, and do them good according to the riches of his grace.

10. When the offers of mercy are made to men, some treat them with scorn and contempt; others who feel their need of mercy, joyfully accept them, humble themselves before God, and devote their bodies and souls to his service.

18. The proper preparation of the heart is more important in the sight of God, when attending on his ordinances, than any mere outward observance; and inability to attend on what is external, should not lead to the neglect of the heart.

22. They who attend on ordinances sincerely and are

22 And Hezekiah spoke comfortably unto all the Levites that sought the good knowledge of the LORD: and they did eat *from the fat* the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.^a

23 And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place,^b even unto heaven.

CHAPTER XXXI.

^a The purpose is forwarded in denouncing idolatry. ^b Hezekiah ordered the priests to post and lay out, and provide for their work and maintenance. ^c The purpose is forwarded in offering and times. ^d Hezekiah appointed officers to dispose of the tithes. ^e The sin.

NOW when all this was finished, all Israel that were present^a went out to the cities of Judah, and brake the images^b in pieces, and cut down the groves,^c and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh,^d until they had utterly destroyed them all.^e Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses,^f every man according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.^g

3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.^h

^a Heb. 11. ^b Heb. 12. ^c Heb. 13. ^d Heb. 14. ^e Heb. 15. ^f Heb. 16. ^g Heb. 17. ^h Heb. 18.

accepted of God, nevertheless need further instruction as to his character and will: and ministers should continue to give such instruction, that their hearers may understand the whole will of God.

CHAPTER XXXI.

1. In Ephraim also and Manasseh; in the weak and ruinous condition of the kingdom of Israel, the patrons of idolatry were able to oppose no effectual resistance to the destruction of their images and high places.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priest— and the Levites,^a that they might be encouraged in the law of the LORD.^b

5 ¶ And as soon as the commandment came abroad,^c the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey,^d and of all the increase of the field;^e and the tithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep,^f and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.^g

7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.^h

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD,ⁱ and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty:^j for the LORD hath blessed his people; and that which is left is this great store.

11 ¶ Then Hezekiah commanded to prepare chambers^k in the house of the LORD; and they prepared them,

12 And brought in the offerings and the tithes and the dedicated things faithfully:^l over which Cononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under^m the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill-offerings of God, to distribute the oblations of the LORD,ⁿ and the most holy things.

15 And next him^o were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests,^p in their set office,^q to give to their brethren by courses, as well to the great as to the small:

16 Besides their genealogy of males, from three years old and upward, even unto every one that en-

ued forth. ^a Or, dates. ^b Exod. 28:29. ^c Lev. 27:30. ^d Deut. 14:22. ^e Heb. 11:16. ^f Lev. 27:30. ^g Lev. 27:30. ^h Lev. 27:30. ⁱ Lev. 27:30. ^j Lev. 27:30. ^k Heb. 11:16. ^l Lev. 27:30. ^m Lev. 27:30. ⁿ Lev. 27:30. ^o Lev. 27:30. ^p Lev. 27:30. ^q Lev. 27:30.

7. The third month; Sivan, part of May and June. The seventh month; Tishri, part of September and October.

16. From three years old and upward; the male children of the priests, between the ages of three and twenty years, seem to have been permitted to enter the temple under the care of the priests their parents, and to have a share in the provision made for them.

INSTRUCTIONS.

1. The finishing of one duty should be a preparation for

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart,^e and prospered.^f

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran^s through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

15. *How much less; as if Jehovah were less powerful than idols.*

17 He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of my hand, so shall not the God of Hoseanah deliver his people out of my hand!¹⁸

18 Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that ^{dwelt} on the wall, to affright them,¹ and to trouble them; that they might take the city.

19 And they spake against the God of Jerusa-
 lem,^c as against the gods of the people of the
 earth, *which were* the work of the hands of man.

20 And for this cause Hezekiah the king,^d and the prophet Isaiah the son of Amoz, prayed and cried to heaven:

21. ⁴ "And the Lord sent an angel," which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria.⁵ So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria,^h and from the hand of all others, and guided them on every side.ⁱ

23 And many brought gifts unto the LORD to Jerusalem, and presents^t to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD:^j and he spake unto him, and he gave him a sign:^k

25 But Hezekiah rendered not again according to the benefit *done* unto him;^k for his heart was lifted up:^l therefore there was wrath upon him, and upon Judah and Jerusalem.^m

26 Notwithstanding, *Hezekiah* humbled himself for the pride^d of his heart, *both* he and the inhabitants of Jerusalem,^e so that the wrath of the Lord came not upon them in the days of *Hezekiah*.^o

27 And Hezekiah had exceeding much riches and honor:^p and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels:¹

28 Storehouses also for the increase of $\frac{A}{B} = \frac{M}{1.15}$ corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance:^a for God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of Gihon,^r and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31. Howbeit, in *the business* of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was *done* in the land,^a God left him, to try him, that he might know all *that was* in his heart.¹

32 ¶ Now the rest of the acts of Hezekiah, and his goodness,* behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz,^u and in the book of the kings of Judah and Israel.^v

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death.^w And Manassch his son reigned in his stead.

CHAPTER XXXIII.

1 Manasseh's wicked reign. 3 He setteth up idolatry, and would not be circumcised. 11 He sacrificeth unto Baalim. 12 Uphon his prayer to God, he is repented, and putteth down idolatry. 18 He setteth up a high altar. 20 He dying, Ammon succeedeth him. 21 Ammon reigning wickedly is slain by his servants. 25 The murderers being slain, Josiah succeedeth him.

MANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:^x

2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen,^y whom the LORD had cast out before the children of Israel.

3 ¶ For he built again[†] the high places which Hezekiah his father had broken down,^z and he reared up altars for Baalim, and made groves,^a and worshipped all the host of heaven,^b and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

1. 2 Kgs 22: 19, etc. 1. Neh. 6: 9. 2. 4 Sam 17: 36. Job 15: 25, 26. Ps.
 11: 41. 77: 11. 119: 19. 138: 37. 1. etc. 2. Ps. 50: 15, 91: 11, 15:
 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 81

24. *He gave him a sign*; 2 Kings 20:4-11.
30. *Gihon*: a fountain on the west side of Jerusalem.
See note to ver. 3.

31. *The business of the ambassadors*; 2 Kings 20:12, 13.

INSTRUCTIONS.

7. Those who have God for their helper have more for them than can ever be against them.

10. Implicit confidence in God often appears to worldly men foolish and absurd; and they expect no more from him, than they do from the idols of the heathen.

16. Speaking against the Lord is a preparation for experiencing his wrath.

20. Prayer to God in trouble is the never-failing resource of his people.

21:19. p Prov 10:22. ^a Heb. *instruments of decay*. q Job 1:3, 9; 42:11.
r Isa 22:9, 11. ^s Heb. *interpreters*. ^t 2 Kings 20:12, etc.; 1 Sa. 39:1, etc.
u Job 9:2, 16; Jas 1:13. ^v Heb. *kindnesses*. ^w Isa. ch. 36-39. ^x 2 Kings
ch. 18-20. ^y Or, *against*. ^z Prov 11:7. ^a 2 Kings 21:1, etc. ^b y ch. 25:3;
Isa. 18:9, 12. ^c Heb. *returned and built*. ^d ch. 30:14; 31:1; 32:12.
^e Deut 16:21. ^f Deut 17:3.

25. Even good men, if left to themselves when greatly blessed of God, instead of rendering to him gratitude and praise, will be lifted up with pride, and thus draw down upon themselves his chastisements.

29. As all earthly substance comes from God, men should receive it as his gift, view it as his property, and use it according to his will.

31. God often leaves men to themselves to try them, that they and others may know what is in their hearts, and to lead them to trust in him. They will then be as mount Zion that cannot be moved, and in seeking him as their portion they will not want any good thing.

CHAPTER XXXIII.

3. *Groves*; images of Astarte. See chap. 34:4.

A. M. 3296.
B. C. 698. 6 And he caused his children to pass through the fire in the valley of the son of Hinnom:^a also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards:^b he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the host of the king^c of Assyria, which took Manasseh among the thorns,^d and bound him with fetters,^e and carried him to Babylon.^d

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers.^e

13 And prayed unto him: and he was entreated of him,^f and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.^g

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel,^h and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD,^h and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings,ⁱ and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places,^j yet unto the LORD their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

19 His prayer also, and how God was entreated of him,^k and all his sins; and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled:^m behold, they are written among the sayings of the seers.^l

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.ⁿ

22 But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;^o

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.^p

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon;^q and the people of the land made Josiah his son king in his stead.

CHAPTER XXXIV.

1 Josiah's good reign. 3 He destroyeth idolatry. 5 He taketh order for the repair of the temple. 11 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, renews the covenant with God.

JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.^r

2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.^s

3 ¶ For in the eighth year of his reign, while he was yet young,^t he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places,^u

5 16 m Psal. 119:67, 71, 75. v 4 Or, Husai. n 2 Kings 21:19, etc. o Isa. 41:13, etc. 1 Heb. multiplied trespass. p Jer. 7:36. q Gen. 9:6; Num. 35:31, 34. r 2 Kings 22:1, etc. s Deut. 5:32, 17, 11, 20; 28:14; Josh. 1:7. t Prov. 8:17; Eccl. 12:1. u ch. 33:17, 22.

16. The true penitent will endeavor, as far as possible, to undo the mischiefs which in his days of impotence he has occasioned, and to reclaim to the love and service of God those whom his former vices had led astray.

22. Many imitate their parents and superiors in wickedness, who do not imitate them in their repentance; and though they may be their successors in this world, they will have no connection or fellowship with them in the world to come.

CHAPTER XXXIV.

3. He began to purge Judah and Jerusalem; the work was not completed till the eighteenth year of his reign. Compare verses 8 and 33. It is this final purging that is recorded in 2 Kings 23.

and the groves, and the carved images, and the molten images.^a

4 And they brake down the altars of Baalim in his presence, and the images that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed upon them.

5 And to burn the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder,^b and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high-priest, they delivered the money that was brought into the house of God,^c which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor^d the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully:^e and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari: and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service:^f and of the Levites there were scribes, and officers, and porters.^h

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given byⁱ Moses.^j

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king,^k and brought the king word back again, saying, All

that was committed to^l thy servants, they do it.

17 And they have gathered^l together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it^m before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.ⁿ

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon^o the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me,^p and for them that are left in Israel and in Judah,^q concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.^r

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah,^s keeper of the wardrobe;^t now she dwelt in Jerusalem in the college;^u and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place,^v and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place,^w and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

27 Because thy heart was tender,^x and thou didst humble thyself before God,^y when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes and weep before me; I have even heard thee also,^z saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same.^{aa} So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.^{ab}

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabi-

^a 1. 25. 26. 27. ^b Or, and images. ch. 11. 5. ^c 2 Kings 24. 1. ^d Heb. face of the ground. ^e 1 Kings 1. 2. ^f Or, made. ^g Heb. to make powder. ^h 1 Kings 24. 1. ⁱ Or, after. ^j ch. 31. 12. Neh. 7. 2. 1. ^k 1. 2. ^l Or, a. 2. 1. ^m Neh. 1. 10. ⁿ 1. 2. ^o Heb. by the hand of. ^p 1. 2. ^q Heb. 17. 1. 19. ^r Heb. 1. 2. ^s Heb. 20. 21. ^t Heb. to the hand of. ^u Heb. 22. 12. ^v Or, 22. 12. ^w Ezek. 11. 4. etc. ^x 20. 1. etc. ^y Isa. 37. 3. ^z Lev. 26. 14. etc.

etc.; Deut. 28. 15. etc.; 29. 18-25; 30. 17-19; 31. 16-22; 32. 15-25; Rom. 1. 18; 2. 12. ^{aa} In *Harvey*, 2 Kings 22. 14. ^{ab} Heb. garments. ^{ac} Or, school, or second part. ^{ad} For 1. 19, 19. 3. 15; 35. 17. ^{ae} 1. 2. 25; Jer. 7. 20. ^{af} Lam. 2. 4; 4. 11. ^{ag} ch. 33. 12, 13; Psa. 34. 18; 51. 17; Isa. 57. 15; 66. 2; Ezek. 5. 1. ^{ah} 1. 2. 10. ^{ai} 1. 2. 10. ^{aj} 1. 2. 10. ^{ak} 1. 2. 10. ^{al} 1. 2. 10. ^{am} 1. 2. 10. ^{an} 1. 2. 10. ^{ao} 1. 2. 10. ^{ap} 1. 2. 10. ^{aq} 1. 2. 10. ^{ar} 1. 2. 10. ^{as} 1. 2. 10. ^{at} 1. 2. 10. ^{au} 1. 2. 10. ^{av} 1. 2. 10. ^{aw} 1. 2. 10. ^{ax} 1. 2. 10. ^{ay} 1. 2. 10. ^{az} 1. 2. 10. ^{ba} 1. 2. 10. ^{bb} 1. 2. 10. ^{bc} 1. 2. 10. ^{bd} 1. 2. 10. ^{be} 1. 2. 10. ^{bf} 1. 2. 10. ^{bg} 1. 2. 10. ^{bh} 1. 2. 10. ^{bi} 1. 2. 10. ^{bj} 1. 2. 10. ^{bk} 1. 2. 10. ^{bl} 1. 2. 10. ^{bm} 1. 2. 10. ^{bn} 1. 2. 10. ^{bo} 1. 2. 10. ^{bp} 1. 2. 10. ^{bq} 1. 2. 10. ^{br} 1. 2. 10. ^{bs} 1. 2. 10. ^{bt} 1. 2. 10. ^{bu} 1. 2. 10. ^{bv} 1. 2. 10. 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A. M. 3380. B. C. 624. tants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place,^a and made a covenant before the LORD,^b to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul,^c to perform the words of the covenant which are written in this book.^d

32 And he caused all that were present^e in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel,^f and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following^g the LORD, the God of their fathers.^h

CHAPTER XXXV.

1 Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah.

MOREOVER, Josiah kept a passover unto the LORD in Jerusalem:ⁱ and they killed the passover on the fourteenth day of the first month.^h

2 And he set the priests in their charges,ⁱ and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel,^j which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall not be a burden upon your shoulders;*^k serve now the LORD your God, and his people Israel,

4 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel,^l and according to the writing of Solomon his son:^m

5 And stand in the holy place according to the divisions of the familiesⁿ of the fathers of your brethren the people,^o and after the division of the families of the Levites.^p

6 So kill the passover, and sanctify yourselves,^q and prepare your brethren, that *they* may do ac-

cording to the word of the LORD by the hand of Moses.

7 And Josiah gave^r to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.^s

8 And his princes gave^t willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred small cattle, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave^u unto the Levites for passover-offerings five thousand small cattle, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses,^v according to the king's commandment.

11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.^w

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses.^x And so did they with the oxen.

13 And they roasted the passover with fire according to the ordinance:^y but the other holy offerings sod they in pots, and in caldrons, and in pans,^z and divided them^{aa} speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph were in their place,^{ab} according to the commandment of David,^{ac} and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate;^{ad} they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer

^a Heb. from great even to small. ^b 1 Ch. 35:13. ^c 2 Kings 23:14. ^d Jer. 35:5. ^e 1 Ch. 35:14. ^f 1 Ch. 35:15. ^g 1 Ch. 35:16. ^h 1 Ch. 35:17. ⁱ 1 Ch. 35:18. ^j 1 Ch. 35:19. ^k 1 Ch. 35:20. ^l 1 Ch. 35:21. ^m 1 Ch. 35:22. ⁿ 1 Ch. 35:23. ^o 1 Ch. 35:24. ^p 1 Ch. 35:25. ^q 1 Ch. 35:26. ^r 1 Ch. 35:27. ^s 1 Ch. 35:28. ^t 1 Ch. 35:29. ^u 1 Ch. 35:30. ^v 1 Ch. 35:31. ^w 1 Ch. 35:32. ^x 1 Ch. 35:33. ^y 1 Ch. 35:34. ^z 1 Ch. 35:35. ^{aa} 1 Ch. 35:36. ^{ab} 1 Ch. 35:37. ^{ac} 1 Ch. 35:38. ^{ad} 1 Ch. 35:39. ^{ae} 1 Ch. 35:40. ^{af} 1 Ch. 35:41. ^{ag} 1 Ch. 35:42. ^{ah} 1 Ch. 35:43. ^{ai} 1 Ch. 35:44. ^{aj} 1 Ch. 35:45. ^{ak} 1 Ch. 35:46. ^{al} 1 Ch. 35:47. ^{am} 1 Ch. 35:48. ^{an} 1 Ch. 35:49. ^{ao} 1 Ch. 35:50. ^{ap} 1 Ch. 35:51. ^{aq} 1 Ch. 35:52. ^{ar} 1 Ch. 35:53. ^{as} 1 Ch. 35:54. ^{at} 1 Ch. 35:55. ^{au} 1 Ch. 35:56. ^{av} 1 Ch. 35:57. ^{aw} 1 Ch. 35:58. ^{ax} 1 Ch. 35:59. ^{ay} 1 Ch. 35:60. ^{az} 1 Ch. 35:61. ^{ba} 1 Ch. 35:62. ^{bb} 1 Ch. 35:63. ^{bc} 1 Ch. 35:64. ^{bd} 1 Ch. 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burnt offerings upon the altar of the Lord, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.^a

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come not against thee this day, but against the house wherewith I have war;*² for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.³

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of the sepulchres*⁴ of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah;⁵ and all the singing-men and the singing-women spake of Josiah in their lamentations to this day,⁶ and made them an ordinance in Israel:⁷ and behold, they are written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness,⁸ according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

^a Heb. found. ¹ Heb. now. ² 2 Kings 23:29, etc.; Jer. 46:2, etc. ³ Heb. among the sepulchres. ⁴ Heb. made. ⁵ 1 King. 22:41. ⁶ Or, among the sepulchres. ⁷ 2 Kings 23:29. ⁸ Heb. kindnesses. ⁹ 2 Kings 23:30, etc. ¹⁰ Heb. removed him. ¹¹ Heb. mutilated.

20. *Prepared the temple*; for the observance of divine worship, according to the law of Moses and the commandments of David and Solomon. *Charchemish*; a strongly fortified city on the river Euphrates.

22. *Valley of Megiddo*; near the river Kishon, in the tribe of Manasseh; it formed a part of the great plain of Esdraelon.

INSTRUCTIONS.

2. Rulers should ever encourage good works; and labor to unite all classes, especially ministers of religion, in the regular and habitual worship of God.

6. Due preparation is necessary to acceptable worship. 10. When those in authority set the example, and ministers of religion faithfully do their duty, many may be expected to engage in the service of God.

CHAPTER XXXVI.

A. M. 3594.
B. C. 606.

1. Jehoahaz was twenty years old when he began to reign, and he reigned three months and ten days in Jerusalem. 2. Jehoahaz was twenty years old when he began to reign, and he reigned three months and ten days in Jerusalem. 3. Jehoahaz was twenty years old when he began to reign, and he reigned three months and ten days in Jerusalem. 4. Jehoahaz was twenty years old when he began to reign, and he reigned three months and ten days in Jerusalem. 5. Jehoahaz was twenty years old when he began to reign, and he reigned three months and ten days in Jerusalem. 6. Jehoahaz was twenty years old when he began to reign, and he reigned three months and ten days in Jerusalem. 7. Jehoahaz was twenty years old when he began to reign, and he reigned three months and ten days in Jerusalem. 8. Jehoahaz was twenty years old when he began to reign, and he reigned three months and ten days in Jerusalem. 9. 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WHEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.^a

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down^b at Jerusalem, and condemned^c the land in a hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that *which was* evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon,^d and bound him in fetters,^e to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah. And Jehoiachin^f his son reigned in his stead.

9 ¶ Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem:^g and he did that *which was* evil in the sight of the LORD.

10 And when the year was expired,^h king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vesselsⁱ of the house of the LORD,^h and made Zedekiah his brother^j king over Judah and Jerusalem.ⁱ

11 ¶ Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.^j

12 And he did that *which was* evil in the sight of the LORD his God, and humbled not himself be-

¹ 2 Kings 24:1, etc. ² Or, chains; foretold, Hab. 1:6, etc. ³ Or, Jerusalem. ⁴ Chr. 3:16, or, Carthage, Jer. 22:24. ⁵ 2 Kings 24:8, etc. ⁶ Heb. at the return of the year. ⁷ Heb. vessels of desire. ⁸ Dan. 1:1, 2; 5:2. ⁹ Or, Mattaniah, his father's brother, 2 Kings 24:17. ¹⁰ Jer. 37:1. ¹¹ Jer. 52:1, etc.

22. It is hazardous to engage in any enterprise, without first asking counsel of God and obtaining his approbation.

25. Many lament the removal of great and good men, who have not given heed to their instructions while they were living, nor imitated their example after they were dead.

CHAPTER XXXVI.

6. *To carry him to Babylon*; either Nebuchadnezzar did not carry out his purpose of transporting Jehoiakim to Babylon, or he restored him again to Jerusalem, and permitted him to reign there as his tributary. See 2 Kings 24:6.

9. *Eight years old*; in 2 Kings 24:8, he is said to have been eighteen years old. This latter is generally thought to be the true reading.

A. M. 3411. fore Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar,^a who had made him swear by God: but he stiffened his neck,^b and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by^c his messengers, rising up betimes,^d and sending;^e because he had compassion on his people, and on his dwelling-place:

16 But they mocked the messengers of God,^f and despised his words,^g and misused his prophets, until the wrath of the LORD arose against his people, till *there was no remedy.*^h

17 Therefore he brought upon them the king of the Chaldees,ⁱ who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of

the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God,^j and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword^k carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of Jeremiah,^l until the land had enjoyed her sabbaths:^m for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia,ⁿ that he made a proclamation throughout all his kingdom, and *put* it also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him a house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

a Jer. 52:3; Ezek. 17:15, 18. b 2 Kings 17:14. c Heb. *by the hand of*. d Jer. 25:13, 14; Isa. 28:22. e Prov. 1:24-30. f Heb. *healing*. g Deut. 28:19; 2 Kings 25:1, etc.; Ezra

9:7. h Jer. 25:9-12, 26:6, 7, 29:10. i Lev. 26:34, 43; Dan. 9:2. j Ezra 1:1, etc. k Isa. 44:28; 45:1, etc.

13. *Made him swear*; swear allegiance to the king of Babylon.

15. *Betimes*; often, seasonably, continually.

17. *The Chaldees*; the Babylonians.

20. *Until the reign of the kingdom of Persia*; about seventy years.

21. *The word of the Lord*; Jer. 25:9-11. *Until the land had enjoyed her sabbaths*; the sabbatical year occurred every seventh year. Lev. 25:2-7. In four hundred and ninety years there were seventy sabbatical years. It has been supposed that the observance of the sabbatical year had been omitted for about that space of time before the Babylonish captivity; that is, from about the time of the establishment of the monarchy.

INSTRUCTIONS.

1. When wise and pious rulers are removed and are

succeeded by those who are foolish and wicked, it is a punishment of the people for their sins; and where it does not produce reformation, it forebodes approaching destruction.

7. God sometimes suffers the wicked to obtain great power, that they may be scourges of his people on account of their sins.

12. No trials, without the grace of God, will humble and purify the human heart, or lead men to forsake their sins and turn to the Lord.

16. When men mock the messengers whom God sends to reclaim them, and despise their words of mercy and love, they are ripening for wrath against which there will be no remedy.

21. The providence of God manifests the truth of his word; and shows that when a declaration has once gone out of his mouth, it will in due time be accomplished.

In respect to the Persian monarchs mentioned in this and the two following books, there is not an entire agreement among learned men. The following table, formed in accordance with the view that seems to be best supported, will be useful to the reader. It contains, arranged in three parallel columns, first, the names of the Persian kings in their order of succession, as given by profane historians; secondly, their scriptural names; thirdly, the dates of their accession to the throne, according to the received chronology.

* H. and K. are not distributed in the present.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus restoreth the vessels of the temple. 8 Cyrus restoreth the temple.

4 And whosoever remaineth in any place where

2. *He hath charged me*; Cyrus may have said this in consequence of a prophecy uttered concerning him, more than a hundred years before he was born. Isa. 44:26-28: 45:1-6, 12, 13.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

8. *Sheshbazzar*; afterwards called Zerubbabel, chap. 2:2. He was the grandson of Jehoiachin king of Judah.

A. M. 3488.
B. C. 536. 9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred.^a All these did Sheshbazzar bring up with *them* of the captivity^b that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 The number that return, of the people, 36 of the priests, 40 of the Levites, 13 of the Nethumim, 55 of Solomon's servants, 62 of the priests which could not show their pedigree. 64 The whole number of them, with their substance. 68 Their oblations.

NOW these are the children of the province that went up out of the captivity,^b of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon,^c and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel:^d Jeshua, Nehemiah, Seraiah,^e Reelaiah,^f Mordecai, Bilshan, Mizpar,^g Bigvai, Rehum,^h Baanah.ⁱ The number of the men of the people of Israel:

3 The children of Parosh, two thousand a hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah,^f seven hundred seventy and five.

6 The children of Pahath-moab, of the children of Jeshua and Joab,^g two thousand eight hundred and twelve.

7 The children of Elam,^h a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani,ⁱ six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah,^a a hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of Gibbar,[†] ninety and five.

21 The children of Beth-lehem, a hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, a hundred twenty and eight.

24 The children of Azmaveth,[‡] forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, a hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, a hundred fifty and six.

31 The children of the other Elam,[†] a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid,[§] and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of Jedaiah,[‡] of the house of Jeshua, nine hundred seventy and three.

37 The children of Immer,[‡] a thousand fifty and two.

38 The children of Pashur,[†] a thousand two hundred forty and seven.

^a 2 Tim. 2:20, 21. ^b *Heb. transportation*; Matt. 1:11, 12. ^c Neh. 7:6, etc. ^d 2 Kings 23:14-16; 2 Chr. 35:20; Levit. 1:3, 5, 4:22; Zeph. 2:7. ^e H12. ^f 1:1, etc. ^g *Or. Azarah*; Neh. 7:7. ^h *Or. Razman*. ⁱ *Or. Misparoth*. [†] *Or. Nehum*. [‡] *Or. 1:8*. [§] *Or. 7:10*. ^{||} *Or. 7:11*. [¶] *Or. 31*. ^{||} *Or. 31*.

Neh. 7:15. ^a *Or. Hariph*; Neh. 7:21. [†] *Or. Gibeon*; Neh. 7:25. [‡] *Or. Beth-azmaveth*; Neh. 7:25. [§] *Or. 7*. ^{||} *Or. Harid*, as it is in some copies. [¶] 1 Chr. 24:7. ^{||} 1 Chr. 24:14. ^{||} 1 Chr. 9:12.

INSTRUCTIONS.

1. The hearts of kings and all others are in the hand of the Lord, and he turneth them whithersoever he will; and whatever difficulties may, to human view, stand in the way of the fulfilment of his declarations, they will in due time all be accomplished.

5. Though the offers of mercy are freely made to all, none will accept them and thus avail themselves of the benefits, except those whose spirit God stirs up for that purpose.

CHAPTER II.

1. The children of the province; those who had been carried away from Judaea—here spoken of as a province of the Persian empire—and their descendants, who now returned. This catalogue is repeated in Neh. 7:6-69, with various differences, however, in respect to names and num-

bers. The differences of names may be easily explained from the fact that it was common for men to bear different titles, particularly if they were persons of distinction; as, for example, Daniel and Belteshazzar, Zerubbabel and Sheshbazzar. It is not certain upon what principle the differences in numbers are to be explained. The sum total of both catalogues is the same, namely, forty-two thousand three hundred and sixty; from which it is plain that the lists are in both cases partial, since neither of them amounts to this sum. "The sum of the numbers, as separately detailed, will correspond, if to the twenty-nine thousand eight hundred and eighteen specified by Ezra, we add the seventeen hundred and sixty-five persons reckoned by Nehemiah which Ezra has omitted; and, on the other hand, to the thirty-one thousand and eighty-nine enumerated by Nehemiah, add the four hundred and ninety-four, which is an overplus in Ezra, not noticed by Nehemiah;

39 The children of Harma, a thousand and seven-

40 * The Levites, the children of Joshua and Kadaiel, of the children of Hodaviah, seventy and four.

41 The singers: the children of Asaph, a hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all a hundred thirty and nine.

43 * The Nethinim:^b the children of Ziha, the children of Hasupha, the children of Tabbaoth.

44 The children of Keros, the children of Siaha,^c the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai,^d the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Meshunim, the children of Nephusim,^e

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth,^f the children of Melchida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 * The children of Solomon's servants:^g the children of Sotai, the children of Sophereth, the children of Peruda,^h

56 The children of Jaalah, the children of Daron, the children of Giddel,

57 The children of Shephatiah, the children of Hattai, the children of Pochereth of Zebaim, the children of Ami.ⁱ

58 All the Nethinim,^d and the children of Solo-

mon's servants, were three hundred ninety and two.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could not show their father's house, and their seed,^j whether they were of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 * And of the children of the priests: the children of Ithabai, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite,^k and was called after their name:

62 These sought their register among those that were reckoned by genealogy, but they were not found:^l therefore were they, as polluted, put from the priesthood.^m

63 And the Tirshathaⁿ said unto them, that they should not eat of the most holy things,^o till there stood up a priest with Urim and with Thummim.^p

64 * The whole congregation together was forty and two thousand three hundred and threescore,^q

65 Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing-men and singing-women.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 * And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place.^r

69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.^s

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

* 1 Chr. 24: 31. ^a Or, *Indan*. ^b 3: 9. ^c Or, *Hodaviah*. ^d Neh. 7: 44. ^e Or, *Sotai*. ^f Or, *Sophereth*. ^g Or, *Nephusim*. ^h 1 Chr. 24: 31. ⁱ Or, *Peruda*. ^j Neh. 7: 57. ^k Or, *Ami*. ^l Neh. 7: 50. ^m 1 Chr. 9: 21. ⁿ 1 Chr. 9: 22. ^o 3: 26. ^p Or, *Addan*. ^q Neh. 7: 61.

1 Or, *polygamy*. ² 2 Sam. 17: 27. ³ Num. 3: 10. ⁴ Heb. *they were polluted from the priesthood*. ⁵ 1 Chr. 9: 21. ⁶ Lev. 22: 10, 11. ⁷ Exod. 28: 30. ⁸ Lev. 21: 8. ⁹ Num. 27: 1. ¹⁰ Dent. 33: 9. ¹¹ Neh. 7: 66, etc. ¹² 1 Chr. 26: 20.

both writers including in the sum total ten thousand seven hundred and seventy-seven of the mixed multitude, not particularized in the individual detail." Grey's Key, as quoted by Scott.

41, 42. *The singers—children of the porters*; see the arrangement of the Levites, 1 Chron. 25, and 26: 1-19.

43. *The Nethinim*; the word Nethinim means *given*; that is, *devoted or consecrated*. It is a term applied to the servants of the sanctuary. These seem to have consisted originally of the Gibeonites, Josh. 9: 27. At a later period it is probable that other persons were included in their number.

55. *Solomon's servants*; from gentile nations, whom he had subdued and brought into bondage. 1 Kings 9: 20, 21.

59. *They could not show their father's house, and their seed*; their names were not found in the genealogies or records of Israel.

62. *Put from the priesthood*; because there was nothing to show that they were descendants of Aaron.

63. *Tirshatha*; governor. *A priest with Urim and with Thummim*; one who by revelation from God could decide their case.

69. *Drams of gold*; see note to 1 Chron. 29: 7. *Pounds*; see note to 1 Kings 10: 17.

70. *Their cities*; Jerusalem and the cities round about it.

INSTRUCTIONS.

1. Those who accept the offers of mercy and give up all for the service of Christ, will be enrolled in an imperishable record, and be mentioned with honor for ever.

59. Cases from time to time occur in which we cannot with confidence determine the true character of individuals, but must leave it to Him who searches the heart, and will render to all according to their works.

68. Those who are made partakers of the grace of God, will offer willingly of their substance for the establishment and support of his worship, and labor to extend its benefits to all around them.

A. M. 3468.
B. C. about 536.

CHAPTER III.

1 The altar is set up. 3 Offerings frequented. 7 Workmen prepared.
8 The foundations of the temple are laid in great joy and mourning.

AND when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua* the son of Jozadak, and his brethren the priests, and Zerubbabel† the son of Shealtiel,‡ and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.§

3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

4 They kept also the feast of tabernacles,¶ as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day* required;‡

5 And afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated,‡ and of every one that willingly offered a freewill-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.†

7 They gave money also unto the masons, and to the carpenters;*, and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa,‡ according to the grant that they had of Cyrus king of Persia.†

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak,‡ and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward,‡ to set forward the work of the house of the LORD.

* Or, Joshua. Hag. 1:1, 2. Zech. 3:1. † Called Zerubbabel. Matt. 1:12; Luke 3:27. ‡ Called Salathiel. Matt. 1:12; Luke 3:27. § Num. 28:3, etc. ¶ Dent. 12:5, 6. * Neh. 1:11, 17. Zech. 11:16. † Heb. the matter of the day in its day. ‡ Exod. 29:38. § Num. ch. 28, 29. † Heb. the temple of the LORD was not yet found. ‡ Or, workmen. † 1 Kings 5:6, 9. ‡ ch. 6:3. † ver. 2. † 1 Chr. 23:24. ‡ Or, Hothiah. ch. 2:40. † Heb. as one. † Zech.

CHAPTER III.

2. Jeshua; he was grandson of Seraiah, who was high-priest at the taking of Jerusalem.

3. Fear was upon them; and they put themselves under the special protection of the Almighty by establishing among them his worship.

5. A freewill-offering; in addition to what was required in the law.

7. Joppa; a seaport about forty miles west of Jerusalem.

12. Wept; at the remembrance of the glory of the former temple, which was now in ruins.

INSTRUCTIONS.

2. The establishment of the worship and ordinances of God is the surest safeguard against enemies, and the best preparation for all the dispensations of Providence.

9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah,* together,† to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD,‡ they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.†

11 And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel.‡ And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.†

12 But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house,‡ when the foundation of this house was laid before their eyes, wept with a loud voice;‡ and many shouted aloud for joy.‡

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people:‡ for the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

1 The adversaries, being not accepted in the building of the temple with the Jews, endeavor to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindered.

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity† builded the temple unto the LORD God of Israel;‡

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do;‡ and we do sacrifice unto him since the days of Esar-haddon king of Assur,* which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God;‡ but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.‡

4 Then the people of the land weakened the

4-10. † 1 Chr. 6:31, etc.; 16:4, etc.; 25:1, etc.; Neh. 12:24, etc. ‡ 1 Chr. 16:34, 41; Psa. 136; 145:1-11; Jer. 33:11. † Rev. 21:10-14. ‡ Hag. 2:3. † Psa. 126:6. Jer. 31:28, 9. ‡ Psa. 5:11. † Judg. 2:5. † Heb. sons of the transportation. ‡ 4 ver. 7-9. † 2 Kings 17:24, etc. † 2 Kings 19:37. † Neh. 2:20; Acts 8:21; 3 John 9, 10. ‡ ch. 1:1-3.

7. Money given for the establishment and support of divine worship, instead of being lost, as some think, is most profitably used, and invested where it will yield an abundant reward.

11. Success in all good undertakings comes from the Lord, and the glory should be given to him. Compare 1 Chr. 29:11-16; Psa. 126:1.

12. Men are often more affected by what they want, than with what they have; and thus weep and lament, when they ought to rejoice and render praise.

CHAPTER IV.

1. The adversaries of Judah; the Samaritans, composed of persons of various provinces whom the king of Assyria had removed and placed in Samaria. Ver. 7-10.

2. Assur; Assyria.

have of the people of Judah² and troubled them in building.

5 And hired workmen against them,³ to frustrate their journey all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And so the reign of Artaxerxes⁴ in the beginning of his reign wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Artaxerxes wrote Bishlam,⁵ Mithredath, Tabeel, and the rest of their companions unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions;¹ the Dinaites,² the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susaneites, the Delavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over,³ and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.⁴

11 ¶ This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city,⁵ and have set up the walls thereof, and joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay⁶ toll, tribute, and custom,⁷ and so thou shalt endamage the revenue⁸ of the kings.

14 Now because we have maintenance from the king's palace,¹ and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king:

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a

rebellious city, and hurtful unto kings and provinces,² and that they have moved³ sedition within the same⁴ of old time: for which cause was this city destroyed.⁵

16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions¹ that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded,² and search hath been made, and it is found that this city of old time hath made insurrection³ against kings, and that rebellion and sedition have been made therein.⁴

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river;¹ and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment¹ to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force¹ and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER V.

1 Zerubbabel and Joshua, raised by Haggai and Zechariah, set forward the building of the temple. 2 Tattenai and Shethar-bozrai could not hinder the Jews. 6 Their letter to Darius against the Jews.

THEN the prophets, Haggai the prophet,^m and Zechariah the son of Iddo,ⁿ prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

1. Heb. *companion*. 2. Heb. *companion*. 3. Heb. *companion*. 4. Heb. *companion*. 5. Heb. *companion*. 6. Heb. *companion*. 7. Heb. *companion*. 8. Heb. *companion*. 9. Heb. *companion*. 10. Heb. *companion*. 11. Heb. *companion*. 12. Heb. *companion*. 13. Heb. *companion*. 14. Heb. *companion*. 15. Heb. *companion*. 16. Heb. *companion*. 17. Heb. *companion*. 18. Heb. *companion*. 19. Heb. *companion*. 20. Heb. *companion*. 21. Heb. *companion*. 22. Heb. *companion*. 23. Heb. *companion*. 24. Heb. *companion*. 25. Heb. *companion*. 26. Heb. *companion*. 27. Heb. *companion*. 28. Heb. *companion*. 29. Heb. *companion*. 30. Heb. *companion*. 31. Heb. *companion*. 32. Heb. *companion*. 33. Heb. *companion*. 34. Heb. *companion*. 35. Heb. *companion*. 36. Heb. *companion*. 37. Heb. *companion*. 38. Heb. *companion*. 39. Heb. *companion*. 40. Heb. *companion*. 41. Heb. *companion*. 42. Heb. *companion*. 43. Heb. *companion*. 44. Heb. *companion*. 45. Heb. *companion*. 46. Heb. *companion*. 47. Heb. *companion*. 48. Heb. *companion*. 49. Heb. *companion*. 50. Heb. *companion*. 51. Heb. *companion*. 52. Heb. *companion*. 53. Heb. *companion*. 54. Heb. *companion*. 55. Heb. *companion*. 56. Heb. *companion*. 57. Heb. *companion*. 58. Heb. *companion*. 59. Heb. *companion*. 60. Heb. *companion*. 61. Heb. *companion*. 62. Heb. *companion*. 63. Heb. *companion*. 64. Heb. *companion*. 65. Heb. *companion*. 66. Heb. *companion*. 67. Heb. *companion*. 68. Heb. *companion*. 69. Heb. *companion*. 70. Heb. *companion*. 71. Heb. *companion*. 72. Heb. *companion*. 73. Heb. *companion*. 74. Heb. *companion*. 75. Heb. *companion*. 76. Heb. *companion*. 77. Heb. *companion*. 78. Heb. *companion*. 79. Heb. *companion*. 80. Heb. *companion*. 81. Heb. *companion*. 82. Heb. *companion*. 83. Heb. *companion*. 84. Heb. *companion*. 85. Heb. *companion*. 86. Heb. *companion*. 87. Heb. *companion*. 88. Heb. *companion*. 89. Heb. *companion*. 90. Heb. *companion*. 91. Heb. *companion*. 92. Heb. *companion*. 93. Heb. *companion*. 94. Heb. *companion*. 95. Heb. *companion*. 96. Heb. *companion*. 97. Heb. *companion*. 98. Heb. *companion*. 99. Heb. *companion*. 100. Heb. *companion*.

6. *Ahasuerus*; king of Persia, between Cyrus and Darius. 7. *Ahasuerus*; who also reigned between Cyrus and Darius. *Bishlam*, *Mithredath*, *Tabeel*; rulers among the Samaritans.

9. *Dinaites*—*Elamites*; who came into Israel from the different Assyrian provinces.

10. *The river*; the Euphrates.

12. *Building the rebellious and the bad city*; it was only the temple that they were rebuilding. But their adversaries chose to represent this as only the beginning of a plan for rebuilding the whole city, with its walls and towers.

20. *Beyond the river*; west of the Euphrates. 1 Kings 4:21.

24. *Darius*; who had succeeded Artaxerxes as king of Persia.

INSTRUCTIONS.

- Worldly men are often disturbed at the prosperity

1. Heb. *companion*. 2. Heb. *companion*. 3. Heb. *companion*. 4. Heb. *companion*. 5. Heb. *companion*. 6. Heb. *companion*. 7. Heb. *companion*. 8. Heb. *companion*. 9. Heb. *companion*. 10. Heb. *companion*. 11. Heb. *companion*. 12. Heb. *companion*. 13. Heb. *companion*. 14. Heb. *companion*. 15. Heb. *companion*. 16. Heb. *companion*. 17. Heb. *companion*. 18. Heb. *companion*. 19. Heb. *companion*. 20. Heb. *companion*. 21. Heb. *companion*. 22. Heb. *companion*. 23. Heb. *companion*. 24. Heb. *companion*. 25. Heb. *companion*. 26. Heb. *companion*. 27. Heb. *companion*. 28. Heb. *companion*. 29. Heb. *companion*. 30. Heb. *companion*. 31. Heb. *companion*. 32. Heb. *companion*. 33. Heb. *companion*. 34. Heb. *companion*. 35. Heb. *companion*. 36. Heb. *companion*. 37. Heb. *companion*. 38. Heb. *companion*. 39. Heb. *companion*. 40. Heb. *companion*. 41. Heb. *companion*. 42. Heb. *companion*. 43. Heb. *companion*. 44. Heb. *companion*. 45. Heb. *companion*. 46. Heb. *companion*. 47. Heb. *companion*. 48. Heb. *companion*. 49. Heb. *companion*. 50. Heb. *companion*. 51. Heb. *companion*. 52. Heb. *companion*. 53. Heb. *companion*. 54. Heb. *companion*. 55. Heb. *companion*. 56. Heb. *companion*. 57. Heb. *companion*. 58. Heb. *companion*. 59. Heb. *companion*. 60. Heb. *companion*. 61. Heb. *companion*. 62. Heb. *companion*. 63. Heb. *companion*. 64. Heb. *companion*. 65. Heb. *companion*. 66. Heb. *companion*. 67. Heb. *companion*. 68. Heb. *companion*. 69. Heb. *companion*. 70. Heb. *companion*. 71. Heb. *companion*. 72. Heb. *companion*. 73. Heb. *companion*. 74. Heb. *companion*. 75. Heb. *companion*. 76. Heb. *companion*. 77. Heb. *companion*. 78. Heb. *companion*. 79. Heb. *companion*. 80. Heb. *companion*. 81. Heb. *companion*. 82. Heb. *companion*. 83. Heb. *companion*. 84. Heb. *companion*. 85. Heb. *companion*. 86. Heb. *companion*. 87. Heb. *companion*. 88. Heb. *companion*. 89. Heb. *companion*. 90. Heb. *companion*. 91. Heb. *companion*. 92. Heb. *companion*. 93. Heb. *companion*. 94. Heb. *companion*. 95. Heb. *companion*. 96. Heb. *companion*. 97. Heb. *companion*. 98. Heb. *companion*. 99. Heb. *companion*. 100. Heb. *companion*.

of the church; and if it does not promote their own selfish purposes, they endeavor to prevent its progress.

11. One way in which wicked men attempt to hinder the progress of the church, is to represent it as injurious to the interests of the state; and thus to enlist civil rulers against it, and open the way to put it down by force.

14. Opposers of the church often represent themselves as special friends of the state, and express great concern lest the increase of religion should conflict with the interests of civil rulers.

17. Rulers who depend upon the representations of others, are often deceived as to facts; and take such courses as are subversive of the rights, and injurious to the interests of their fellow-men.

CHAPTER V.

1. *Prophesied unto the Jews*; exhorting them to proceed with the building of the temple.

A. M. 3484. 2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews,^a that they could not cause them to cease,^b till the matter came to Darius: and then they returned answer by letter concerning this matter.^c

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein^d was written: Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones,^e and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls?^f

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth,^g and build the house that was builded these many years ago, which a great king of Israel builded and set up.^h

12 But after that our fathers had provoked the God of heaven unto wrath,ⁱ he gave them into the hand of Nebuchadnezzar the king of Babylon,^j the Chaldean, who destroyed this house, and carried the people away into Babylon.

^a Chald. build. ^b ch. 7:6, 28. ^c Ps. 32:5; 33:18; 34:13, 26, 10. ^d Ps. 129:2-5. ^e ch. 6:6. ^f Chald. in the midst whereof. ^g Chald. stones of rolling. ^h 1 Cor. 3:1. ⁱ Dan. 3:26. ^j Acts 27:24. ^k Rom. 6:16. ^l 1 Kings 6:1. ^m 2 Chr. 33:16, 17. ⁿ 2 Kings 24:2, 25:11. ^o ch. 1:1-5. ^p Jer. 52:19.

3. Governor on this side the river; of the Assyrian provinces west of the Euphrates.

4. What are the names; this question it seems was put by Tatnai the governor, to the Jews. Ver. 10.

16. Since that time even until now; that is, in process of building: as much as to say, It was commenced then and is not yet finished.

INSTRUCTIONS.

1. When the people of God needlessly neglect his work, he will reprove them, and by his ministers and his providence convince them of their sin, and lead them to engage anew in the discharge of their duty.

5. Those who attempt, in dependence on God, to do what they can for the promotion of his cause, will find him ready to assist them; and with him for their guide and helper, the efforts of enemies to stop their progress will be in vain.

11. Open and frank acknowledgment of our attachment to God and his cause, of our sins against him, and of his justice in our punishment, is the surest way of securing his continued smiles.

13 But in the first year of Cyrus the king of Babylon,¹ the same king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon,² those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar,³ whom he had made governor;⁴

15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem;⁵ and since that time even until now hath it been in building, and yet it is not finished.⁶

17 Now therefore, if it seem good to the king, let there be search made in the king's treasure-house,⁷ which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER VI.

1 Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the eunuchs, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the passover.

THEN Darius the king made a decree, and search was made in the house of the rolls,¹ where the treasures were laid up² in Babylon.³

2 And there was found at Achmetha,⁴ in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

3 In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem,⁵ Let the house be builded, the place where they offered sacrifices,⁶ and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;

4 With three rows of great stones,⁷ and a row of

^k Hag. 1:14; 2:2, 21. ^l Or, deputy. ^m ch. 3:5, 10. ⁿ ch. 6:15. ^o ch. 6:1. ^p Chald. books. ^q Chald. made to descend. ^r ch. 5:17. ^s Or, Ecbatana, or in a coffer. ^t 2 Chr. 36:22, 24. ^u Ps. 132:4. ^v 1 Kings 6:36.

17. A true statement of facts as they are, will ordinarily show the integrity of the people of God, and that in those transactions in which the wicked have most opposed them, they have acted with fairness, uprightness, and fidelity.

CHAPTER VI.

1. The house of the rolls; the place in which the records of the realm were kept. The king's officers seem to have searched for this record first at Babylon, and afterwards at Achmetha.

2. Achmetha; the same as Ecbatana; a chief city of Media, and the summer residence of the Persian kings.

3. The height thereof; that is, of its porch. This was half the height of the porch of Solomon's temple. 2 Chron. 3:4. Compare Josephus' Antiquities, book 15, chap. 11:1. The breadth thereof; or, as some propose to render the original word here and in Dan. 3:1, extent in depth, reckoning from the front backward; for Solomon's temple was sixty cubits in depth, but only twenty in width; and, even if the chambers on each side be added, it fell far short of sixty cubits in width.

new timber: and let the expenses be given out of the king's house:

5 And also let the golden and silver vessels of the house of God,¹ which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

6 Now therefore, Tatnai,² governor beyond the river, Shethar-boznai, and your companions³ the Apharsachites, which are beyond the river, be ye far from thence:

7 Let the work of this house of God alone;⁴ let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover I make a decree: what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.⁵

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:⁶

10 That they may offer sacrifices of sweet savors unto the God of heaven,⁷ and pray for the life of the king,⁸ and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.⁹

12 And the God that hath caused his name to dwell there¹⁰ destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem.¹¹ I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the

prophet and Zechariah the son of Iddo.¹² And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment¹³ of Cyrus,¹⁴ and Darius,¹⁵ and Artaxerxes king of Persia.¹⁶

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity,¹⁷ kept the dedication of this house of God¹⁸ with joy.¹⁹

17 And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs;²⁰ and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions,²¹ and the Levites in their courses,²² for the service of God, which is at Jerusalem; as it is written²³ in the book of Moses.²⁴

19 And the children of the captivity kept the passover upon the fourteenth day of the first month.²⁵

20 For the priests and the Levites were purified together,²⁶ all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.²⁷

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land,²⁸ to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy:²⁹ for the LORD had made them joyful, and turned the heart of the king of Assyria unto them,³⁰ to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

1 Ezra goeth up to Jerusalem. 11 The gracious commission of Artaxerxes to Ezra. 27 Ezra blesseth God for his favor.

NOW after these things, in the reign of Artaxerxes king of Persia,¹ Ezra the son of Seeraiah,² the son of Azariah, the son of Hilkiyah,

7:3. 1 Chr. 22. Neh. 8:10, 12:13, Psa. 122:1. 1 Chr. 35. 11 Chr. 24:1. 1 Chr. 25:1. 12 Chr. 24:1. 13 Chr. 24:1. 14 Chr. 24:1. 15 Chr. 24:1. 16 Chr. 24:1. 17 Chr. 24:1. 18 Chr. 24:1. 19 Chr. 24:1. 20 Chr. 24:1. 21 Chr. 24:1. 22 Chr. 24:1. 23 Chr. 24:1. 24 Chr. 24:1. 25 Chr. 24:1. 26 Chr. 24:1. 27 Chr. 24:1. 28 Chr. 24:1. 29 Chr. 24:1. 30 Chr. 24:1.

1 Chr. 24:1. 2 Chr. 24:1. 3 Chr. 24:1. 4 Chr. 24:1. 5 Chr. 24:1. 6 Chr. 24:1. 7 Chr. 24:1. 8 Chr. 24:1. 9 Chr. 24:1. 10 Chr. 24:1. 11 Chr. 24:1. 12 Chr. 24:1. 13 Chr. 24:1. 14 Chr. 24:1. 15 Chr. 24:1. 16 Chr. 24:1. 17 Chr. 24:1. 18 Chr. 24:1. 19 Chr. 24:1. 20 Chr. 24:1. 21 Chr. 24:1. 22 Chr. 24:1. 23 Chr. 24:1. 24 Chr. 24:1. 25 Chr. 24:1. 26 Chr. 24:1. 27 Chr. 24:1. 28 Chr. 24:1. 29 Chr. 24:1. 30 Chr. 24:1.

6. Now therefore; this is the direction of Darius to the Samaritans, and others who had sympathized and acted with them.

11. Word; decree.

14. Artaxerxes; one who succeeded Darius as king of Persia.

22. Assyria; Persia, of which Assyria then formed a part.

INSTRUCTIONS.

1. Diligence and fidelity in searching for and obtaining a correct knowledge of facts, will show that opposition to the people of God in the establishment of his worship, is unreasonable and wicked.

6. As the hearts of kings and rulers are in the hand of the Lord, he can lead them to favor his people and use their power and influence to advance his cause.

13. Under the superintending providence of God, those

who have bitterly opposed his cause may be led to unite with his people in promoting it; and thus by the labors of both, great and good works may be speedily accomplished.

20. The holy character and conduct of ministers is intimately connected with the prosperity of religion; and the establishment of the worship and ordinances of God according to his appointment, is, to his people of every country and name, an occasion of joy.

CHAPTER VII.

1. Artaxerxes; Artaxerxes Longimanus, the second king in order after Darius. He must not be confounded with the Artaxerxes mentioned in chap. 4:7, etc. See the introductory remarks. Ezra; he was grandson of the high-priest who was slain at the taking of Jerusalem, 2 Kings 25:18-21, and was a descendant of Aaron.

A. M. 3547.
B. C. 457. 2 The son of Shallum, the son of Zadok,
the son of Ahitub,

3 The son of Amariah, the son of Azariah, the
son of Meraioth,

4 The son of Zerariah, the son of Uzzi, the son
of Bukki,

5 The son of Abishua, the son of Phinehas,^a the
son of Eleazar, the son of Aaron the chief priest;^b

6 This Ezra went up from Babylon; and he was
a ready scribe in the law of Moses,^c which the
LORD God of Israel had given; and the king
granted him all his request, according to the hand
of the LORD his God upon him.^d

7 And there went up *some* of the children of Is-
rael,^e and of the priests, and the Levites, and the
singers, and the porters, and the Nethinim,^f unto
Jerusalem, in the seventh year of Artaxerxes the
king.

8 And he came to Jerusalem in the fifth month,
which was in the seventh year of the king.

9 For upon the first *day* of the first month began
he to go up^g from Babylon, and on the first *day* of
the fifth month came he to Jerusalem, according
to the good hand of his God upon him.^h

10 For Ezra had prepared his heartⁱ to seek the
law of the LORD,^j and to do it;^k and to teach in
Israel statutes and judgments.^l

11 ¶ Now this is the copy of the letter that the
king Artaxerxes gave unto Ezra the priest, the
scribe, *even* a scribe of the words of the command-
ments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings,¹ unto Ezra the
priest, a scribe of the law of the God of heaven,
perfect peace,² and at such a time.

13 I make a decree, that all they of the people
of Israel, and of his priests and Levites, in my
realm, which are minded of their own free will to
go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king,³ and
of his seven counsellors,^m to inquire concerning
Judah and Jerusalem, according to the law of thy
God which is in thy hand;

15 And to carry the silver and gold, which the
king and his counsellors have freely offered unto the
God of Israel,ⁿ whose habitation is in Jerusalem,^o

16 And all the silver and gold that thou canst
find in all the province of Babylon,^p with the free-
will-offering of the people, and of the priests, offer-
ing willingly for the house of their God which is
in Jerusalem;^q

17 That thou mayest buy speedily with this

money bullocks, rams, lambs, with their meat-offer-
ings and their drink-offerings,^r and offer them upon
the altar of the house of your God which is in
Jerusalem.^s

18 And whatsoever shall seem good to thee, and
to thy brethren, to do with the rest of the silver
and the gold, that do after the will of your God.^t

19 The vessels also that are given thee for the
service of the house of thy God, *those* deliver thou
before the God of Jerusalem.

20 And whatsoever men shall be needful for
the house of thy God, which thou shalt have occa-
sion to bestow, bestow it out of the king's treas-
ure-house.

21 And I, *even* I Artaxerxes the king, do make
a decree to all the treasurers which are beyond
the river, that whatsoever Ezra the priest, the
scribe of the law of the God of heaven, shall re-
quire of you, it be done speedily,

22 Unto a hundred talents of silver, and to a
hundred measures^u of wheat, and to a hundred
baths of wine, and to a hundred baths of oil, and
salt without prescribing *how much*.

23 Whatsoever is commanded^v by the God of
heaven,^w let it be diligently done for the house of
the God of heaven:^x for why should there be
wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the
priests and Levites, singers, porters, Nethinim, or
ministers of this house of God, it shall not be law-
ful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God,
that is in thy hand, set magistrates and judges,^y
which may judge all the people that are beyond
the river, all such as know the laws of thy God;
and teach ye them that know *them* not.^z

26 And whosoever will not do the law of thy
God, and the law of the king, let judgment be
executed speedily upon him, whether it be unto
death, or to banishment,^{aa} or to confiscation of
goods, or to imprisonment.

27 ¶ Blessed be the LORD God of our fathers,^{ab}
which hath put *such a thing* as this in the king's
heart, to beautify the house of the LORD which is
in Jerusalem:^{ac}

28 And hath extended mercy unto me before the
king,^{ad} and his counsellors, and before all the king's
mighty princes. And I was strengthened as the
hand of the LORD my God was upon me,^{ae} and I
gathered together out of Israel chief men to go
up with me.

^a Num. 25:11-13. ^b Heb. 5:4. ^c ver. 11, 12, 21. ^d ver. 9; ch. 5:22, 31.
Neh. 2:8, 18; Prov. 3:6. ^e ch. 8:1, 15, etc. ^f ch. 2:14. ^g Heb. was the
foundation of the going-up. ^h ver. 6. ⁱ 2 Chr. 19:11. ^j Ps. 119:45. ^k Deut.
16:12. ^l Dan. 6:5. ^m 2 Deut. 34:10; Mal. 2:7; Titus 2:1, 15. ⁿ Ezek. 26:7.
Dan. 2:37. ^o Or, to Ezra the priest, a perfect scribe of the law of the God of
heaven, peace, etc. ^p Derived from before the king. ^q Esai. 1:14. ^r Ps.

68:29; 76:11. ^s 2 Chr. 6:2; Ps. 9:11; 26:8; 135:21. ^t ch. 8:25. ^u 1 Chr.
29:6, 9. ^v Num. 15:4-10. ^w Deut. 12:5-11. ^x Egi. 5:17. ^y Chail cor.
^z Heb. of the decree. ^{aa} ver. 18. ^{ab} Ps. 119:4. ^{ac} Exod. 18:21, 22; Deut.
16:18. ^{ad} ver. 10. ^{ae} Rom. 10:11-17. ^{af} Chail. rooting out. ^{ag} 1 Chr. 29:10.
^{ah} ch. 6:22. ^{ai} ch. 9:9. ^{aj} ver. 6; ch. 5:1.

6. Scribe in the law; one skilful in writing the law and
in instructing the people in its meaning, ver. 10.

8. In the seventh year of the king; consequently thirteen
years before the mission of Nehemiah. Neh. 2:1.

20. Bestow it out of the king's treasure-house; from the
tribute and customs paid into the king's treasury, by the
people west of the Euphrates. Ver. 25.

27. Blessed be the Lord God; the exclamation of Ezra in
view of what God had done for him and the Jews, espe-
cially in inclining the king to favor them.

INSTRUCTIONS.

6. To be scribes well instructed in the things of the
kingdom of God, and able to teach others, men must devote
themselves to this work, and seek that preparation which
comes from him only.

12. When rulers and those in authority are led to pro-
mote the cause of God, his people should view it as the
fruit of his grace, and render to him their tribute of grati-
tude and praise.

21. Rulers who not only favor the cause of God, but use

CHAPTER VIII.

THESE are now the chief of their fathers, and also the genealogy of them that went up with us from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom; of the sons of Ithamar; Daniel; of the sons of David; Harush.

3 Of the sons of Shechaniah, of the sons of Phares; Zechariah; and with him were reckoned by genealogy of the males a hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerabiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him a hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him a hundred and ten males.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto

Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinim, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen.

19 And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present had offered;

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents, and of gold a hundred talents;

27 Also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a freewill-offering unto the LORD God of your fathers.

29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and

1 Or, 100. 2 Or, 100. 3 Or, 100. 4 Or, 100. 5 Or, 100. 6 Or, 100. 7 Or, 100. 8 Or, 100. 9 Or, 100. 10 Or, 100. 11 Or, 100. 12 Or, 100. 13 Or, 100. 14 Or, 100. 15 Or, 100. 16 Or, 100. 17 Or, 100. 18 Or, 100. 19 Or, 100. 20 Or, 100. 21 Or, 100. 22 Or, 100. 23 Or, 100. 24 Or, 100. 25 Or, 100. 26 Or, 100. 27 Or, 100. 28 Or, 100. 29 Or, 100. 30 Or, 100. 31 Or, 100. 32 Or, 100. 33 Or, 100. 34 Or, 100. 35 Or, 100. 36 Or, 100. 37 Or, 100. 38 Or, 100. 39 Or, 100. 40 Or, 100. 41 Or, 100. 42 Or, 100. 43 Or, 100. 44 Or, 100. 45 Or, 100. 46 Or, 100. 47 Or, 100. 48 Or, 100. 49 Or, 100. 50 Or, 100. 51 Or, 100. 52 Or, 100. 53 Or, 100. 54 Or, 100. 55 Or, 100. 56 Or, 100. 57 Or, 100. 58 Or, 100. 59 Or, 100. 60 Or, 100. 61 Or, 100. 62 Or, 100. 63 Or, 100. 64 Or, 100. 65 Or, 100. 66 Or, 100. 67 Or, 100. 68 Or, 100. 69 Or, 100. 70 Or, 100. 71 Or, 100. 72 Or, 100. 73 Or, 100. 74 Or, 100. 75 Or, 100. 76 Or, 100. 77 Or, 100. 78 Or, 100. 79 Or, 100. 80 Or, 100. 81 Or, 100. 82 Or, 100. 83 Or, 100. 84 Or, 100. 85 Or, 100. 86 Or, 100. 87 Or, 100. 88 Or, 100. 89 Or, 100. 90 Or, 100. 91 Or, 100. 92 Or, 100. 93 Or, 100. 94 Or, 100. 95 Or, 100. 96 Or, 100. 97 Or, 100. 98 Or, 100. 99 Or, 100. 100 Or, 100.

42-16 Jer. 10:23. 43-16 Mark 10:13, 16. 44-16 1 Cor. 9:15. 45-16 2 Cor. 12:15. 46-16 2 Cor. 12:15. 47-16 2 Cor. 12:15. 48-16 2 Cor. 12:15. 49-16 2 Cor. 12:15. 50-16 2 Cor. 12:15. 51-16 2 Cor. 12:15. 52-16 2 Cor. 12:15. 53-16 2 Cor. 12:15. 54-16 2 Cor. 12:15. 55-16 2 Cor. 12:15. 56-16 2 Cor. 12:15. 57-16 2 Cor. 12:15. 58-16 2 Cor. 12:15. 59-16 2 Cor. 12:15. 60-16 2 Cor. 12:15. 61-16 2 Cor. 12:15. 62-16 2 Cor. 12:15. 63-16 2 Cor. 12:15. 64-16 2 Cor. 12:15. 65-16 2 Cor. 12:15. 66-16 2 Cor. 12:15. 67-16 2 Cor. 12:15. 68-16 2 Cor. 12:15. 69-16 2 Cor. 12:15. 70-16 2 Cor. 12:15. 71-16 2 Cor. 12:15. 72-16 2 Cor. 12:15. 73-16 2 Cor. 12:15. 74-16 2 Cor. 12:15. 75-16 2 Cor. 12:15. 76-16 2 Cor. 12:15. 77-16 2 Cor. 12:15. 78-16 2 Cor. 12:15. 79-16 2 Cor. 12:15. 80-16 2 Cor. 12:15. 81-16 2 Cor. 12:15. 82-16 2 Cor. 12:15. 83-16 2 Cor. 12:15. 84-16 2 Cor. 12:15. 85-16 2 Cor. 12:15. 86-16 2 Cor. 12:15. 87-16 2 Cor. 12:15. 88-16 2 Cor. 12:15. 89-16 2 Cor. 12:15. 90-16 2 Cor. 12:15. 91-16 2 Cor. 12:15. 92-16 2 Cor. 12:15. 93-16 2 Cor. 12:15. 94-16 2 Cor. 12:15. 95-16 2 Cor. 12:15. 96-16 2 Cor. 12:15. 97-16 2 Cor. 12:15. 98-16 2 Cor. 12:15. 99-16 2 Cor. 12:15. 100-16 2 Cor. 12:15.

their influence to gain the co-operation of others, may expect a blessing on themselves and their fellow-men.

CHAPTER VIII.

15. *Ahava*; in Assyria, on a river of the same name, which emptied into the Euphrates. Ver. 21.

17. *Casiphia*; supposed to have been not far from Ahava.

INSTRUCTIONS.

15. Ministers are sometimes backward to engage in difficult and perilous services, and need, by the exhortation

of their more zealous brethren, to be stirred up to their duty.

21. We should never undertake a journey, or any enterprise, without first seeking the guidance and blessing of God; which is a better security against evils than any assistance that can be rendered by men.

24. Those should be especially holy, who are intrusted with holy things; and should carefully preserve and faithfully appropriate what is committed to them.

31. Those who secure the protection and blessing of God, may pass through the greatest dangers and prosecute the most difficult enterprises with safety and success.

A. M. 3547. chief of the fathers of Israel, at Jerusalem,
B. C. about in the chambers of the house of the Lord.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.^a

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us,^b and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.^c

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest;^d and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number and by weight of every one: and all the weight was written at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel,^e twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all this was a burnt-offering unto the Lord.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river:^f and they furthered the people, and the house of God.

CHAPTER IX.

1 Ezra mourneth for the affinity of the people with strangers. He prayeth unto God with confession of sins.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands,^g doing according to their abominations,^h even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons:ⁱ so that the holy seed^j have mingled themselves with the people of those lands:^k yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle,^l and plucked off the hair of my head and of my beard,^m and sat down astonished.ⁿ

CHAPTER IX.

3. I rent my garment; a token of great consternation and sorrow at the transgression of the people, in mingling by marriage with the idolatrous nations around them.

5. At the evening sacrifice; when the people assembled for evening worship.

4 Then were assembled unto me every one that trembled at the words of the God of Israel,^o because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.^p

5 ¶ And at the evening sacrifice I arose up from my heaviness;^q and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God,^r

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God:^s for our iniquities are increased over our head,^t and our trespass^u is grown up unto the heavens.^v

7 Since the days of our fathers have we been in a great trespass unto this day;^w and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands,^x to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

8 And now for a little space^y grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail^z in his holy place, that our God may lighten our eyes,^{aa} and give us a little reviving in our bondage.^{ab}

9 For we were bondmen;^{ac} yet our God hath not forsaken us in our bondage;^{ad} but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair^{ae} the desolations thereof, and to give us a wall in Judah and in Jerusalem.^{af}

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by^{ag} thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another^{ah} with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever;^{ai} that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve,^{aj} and hast given us such deliverance as this;^{ak}

14 Should we again break thy commandments,^{al} and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us,^{am} so that there should be no remnant nor escape?

6. Grown up unto the heavens; become exceedingly great.

8. A little space; from the time Zerubbabel with his company arrived at Jerusalem, to the arrival of Ezra. A nail in his holy place; permanently established them at Jerusalem.

9. A wall in Judah; the means of defence from their enemies.

13 O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.^a

CHAPTER X.

1 NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God,^b there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.^c

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.^d

3 Now therefore let us make a covenant with our God^e to put away^f all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.^g

4 Arise; for this matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word.^h And they swear.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited,ⁱ and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem with-

in three days. *It was* the ninth month, ^{A. M. 3547, B. C. 457} on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of *this* matter,^j and for the great rain.^k

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken^l strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the Lord God of your fathers,^m and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is *this* a work of one day or two: for we are many that have transgressedⁿ in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.^o

15 ¶ Only Jonathan the son of Asahel and Jadhaziah the son of Tikvah were employed^p about this matter: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.^q

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: ^r namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives;^s and *being* guilty, they offered a ram of the flock for their trespass.^t

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

1 John 1:9. ^a Or, have greatly offended. ^b Or, be turned from us till this matter be dispensed. ^c Heb. stood. ^d Deut. 13:11, Job 29:16, John 7:51. ^e Deut. 33:11, Mal. 2:8, 9. ^f 2 Kings 10:13, 1 Chr. 29:24, 2 Chr. 30:8; Lam. 5:6. ^g Lev. 5:15, 16; 6:4, 6.

15. Thou art righteous; in the punishment he had inflicted on them for their sins; and their deliverance was all of grace.

INSTRUCTIONS.

1. However great the judgments of God on men for their sins, or his mercy in their deliverance, they are prone to forget him, and even to repeat the sins for which they have been called to suffer.

2. Marriages with the openly wicked have ever been a powerful means of public corruption, and a fruitful source of calamity to both rulers and people.

6. Ingenuous confession of sin, with hearty supplication to God for pardon, is a more sure means of relief than any application which can be made to creatures.

13. However great the calamities which God inflicts on his people, they feel that he is righteous, and that he punishes them less than their sins deserve.

CHAPTER X.

14. Come at appointed times; to have their cases duly investigated and decided according to the truth.

INSTRUCTIONS.

1. Those who would lead others to repentance, must show that they are deeply affected with their sins, and earnestly desire their good.

3. True repentance will always be accompanied with

A. M. 3347.

E. C. 487.

22 And of the sons of Pashur;^a Elioenai, Maaseiah, Ishmael, Nethanceel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and

Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai,* Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives:^b and some of them had wives by whom they had children.

^a Nehemiah 7:41. ^{*} Or, *Machnadebai*, according to some copies. ^b Deuter-

onomy 7:3, 4; Joshua 23:12, 13; Judges 3:5-8; Proverbs 5:20.

thorough reformation; and no sin is repented of, that is not heartily forsaken.

7. Those who undertake public reformations need encouragement from their brethren, and the coöperation of many will effect what no one can accomplish alone.

9. If men would forsake their sins and turn to the Lord,

they must not only resolve to do it, but with his help must carry their resolutions into effect; actually doing what they know and acknowledge to be their duty.

17. Courage, resolution, activity, and perseverance, with dependence on God, will enable his people, for the good of his church, to accomplish objects otherwise impossible.

THE BOOK OF NEHEMIAH.

This book, of which Nehemiah was the author, chap. 1:1, continues the history of the Jewish people from the time when Nehemiah was commissioned by Artaxerxes to go to Jerusalem in the capacity of civil governor, that he might rebuild its walls, and regulate the affairs of the province. The last event that it records is the expulsion from Jerusalem of one of the sons of Joiada, the son of Eliashib the high-priest, because he had married the daughter of Sanballat. This occurred during Nehemiah's second administration, the duration of which is not known.

CHAPTER I.

1 Nehemiah, understanding in Haman, the governor of Jerusalem, many evils, fasteth and prayeth. 5 His prayer.

THE words of Nehemiah the son of Hachaliah.^a And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach;^b the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.^c

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God,^d that keepeth covenant and mercy for them that love him and observe his commandments:^e

6 Let thine ear now be attentive,^f and thine eyes open,^g that thou mayest hear the prayer of thy servant, which I pray before thee now, day

and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee:^h both I and my father's house have sinned.

7 We have dealt very corruptly against thee,ⁱ and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses:^j

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations:*^k

9 But *if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven,*^l yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.^m

10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.ⁿ

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant,^o and to the prayer of thy servants, who desire to fear thy name:^p and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.^q

CHAPTER I.

1. *Chisleu*; the ninth month, answering to a part of November and December. *In the twentieth year*; of Artaxerxes' reign. Chap. 2:1. *Shushan*; a city in Persia, and the winter residence of the kings.

2. *Came*; from Jerusalem.

3. *The place that I have chosen*; Jerusalem.

10. *These are thy servants*; the Israelites who had returned to Judea.

11. *This man*; the king of Persia.

INSTRUCTIONS.

2. True piety is sometimes found among those who are

high in civil office; and it leads them to take a deep interest in the welfare of the people and cause of God, in all parts of the world, especially in the home of their ancestors and brethren.

5. Prayer to the God of heaven forms the best preparation for great and difficult undertakings, and is the surest means of securing complete and final success. Compare ch. 2:4-8; Ezra 7:6.

7. Hearty confession of sin, and an expression of firm confidence in the promises of God, are traits of acceptable prayer, and open the way for answers of peace.

11. As the hearts of all men are in the hand of the Lord, application to him is the surest way of obtaining favors from him.

^a 2 Ch. 36:1. ^b 1 Isa. 137:1-4. ^c Jer. 1:7, 3:6; 5:1. ^d 2 Kings 25:10. ^e 1 Ch. 6:16, 17. ^f 1 Isa. 9:1, etc. ^g 1 Jer. 29:6. ^h 1 Kings 8:28-30, 2 Chr. 6:40. ⁱ 1 Ps. 44:15. ^j 1 Ps. 32:5. ^k 1 Jer. 1:9. ^l 1 Isa. 10:26. ^m 1 Jer. 28:15. ⁿ 1 Lev.

26:13, etc. ^o 1 Jer. 29:6. ^p 1 Ps. 147:2. ^q 1 Jer. 31:12; 56:8; Jer. 12:15; 50:19, 20. ^r 1 Deut. 9:29. ^s 1 Dan. 9:15, etc. ^t 1 Ps. 86:6. ^u 1 Isa. 26:8; Heb. 13:16. ^v ch. 2:1.

A. M. 3559.
B. C. 445.

CHAPTER II.

1 Artaxerxes understanding the cause of Nehemiah's sadness sendeth him with letters and commission to Jerusalem. 9 Nehemiah, to the grief of the enemies, cometh to Jerusalem. 12 He vieweth secretly the ruins of the walls. 17 He inciteth the Jews to build in despite of the enemies.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king,^a that wine was before him: and I took up the wine, and gave it unto the king.^b Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.^c Then I was very sore afraid,

3 And said unto the king, Let the king live for ever:^d why should not my countenance be sad, when the city,^e the place of my fathers' sepulchres,^f lieth waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.^g

5 And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen^h also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.ⁱ

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into.^j And the king granted me, according to the good hand of my God upon me.^k

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

^a Ezra 7:1. ^b ch. 1:11. ^c 1:11. ^d 1:11. ^e 1:11. ^f 1:11. ^g 1:11. ^h 1:11. ⁱ 1:11. ^j 1:11. ^k 1:11. ^l 1:11. ^m 1:11. ⁿ 1:11. ^o 1:11. ^p 1:11. ^q 1:11. ^r 1:11. ^s 1:11. ^t 1:11. ^u 1:11. ^v 1:11. ^w 1:11. ^x 1:11. ^y 1:11. ^z 1:11. ^{aa} 1:11. ^{ab} 1:11. ^{ac} 1:11. ^{ad} 1:11. ^{ae} 1:11. ^{af} 1:11. ^{ag} 1:11. ^{ah} 1:11. ^{ai} 1:11. ^{aj} 1:11. ^{ak} 1:11. ^{al} 1:11. ^{am} 1:11. ^{an} 1:11. ^{ao} 1:11. ^{ap} 1:11. ^{aq} 1:11. ^{ar} 1:11. ^{as} 1:11. ^{at} 1:11. ^{au} 1:11. ^{av} 1:11. ^{aw} 1:11. ^{ax} 1:11. ^{ay} 1:11. ^{az} 1:11. ^{ba} 1:11. ^{bb} 1:11. ^{bc} 1:11. ^{bd} 1:11. ^{be} 1:11. ^{bf} 1:11. ^{bg} 1:11. ^{bh} 1:11. ^{bi} 1:11. ^{bj} 1:11. ^{bk} 1:11. ^{bl} 1:11. ^{bm} 1:11. ^{bn} 1:11. ^{bo} 1:11. ^{bp} 1:11. ^{bq} 1:11. ^{br} 1:11. ^{bs} 1:11. ^{bt} 1:11. ^{bu} 1:11. ^{bv} 1:11. ^{bw} 1:11. ^{bx} 1:11. ^{by} 1:11. ^{bz} 1:11. ^{ca} 1:11. ^{cb} 1:11. ^{cc} 1:11. ^{cd} 1:11. ^{ce} 1:11. ^{cf} 1:11. ^{cg} 1:11. ^{ch} 1:11. ^{ci} 1:11. ^{cj} 1:11. ^{ck} 1:11. 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^{fq} 1:11. ^{fr} 1:11. ^{fs} 1:11. ^{ft} 1:11. ^{fu} 1:11. ^{fv} 1:11. ^{fw} 1:11. ^{fx} 1:11. ^{fy} 1:11. ^{fz} 1:11. ^{ga} 1:11. ^{gb} 1:11. ^{gc} 1:11. ^{gd} 1:11. ^{ge} 1:11. ^{gf} 1:11. ^{gg} 1:11. ^{gh} 1:11. ^{gi} 1:11. ^{gj} 1:11. ^{gk} 1:11. ^{gl} 1:11. ^{gm} 1:11. ^{gn} 1:11. ^{go} 1:11. ^{gp} 1:11. ^{gq} 1:11. ^{gr} 1:11. ^{gs} 1:11. ^{gt} 1:11. ^{gu} 1:11. ^{gv} 1:11. ^{gw} 1:11. ^{gx} 1:11. ^{gy} 1:11. ^{gz} 1:11. ^{ha} 1:11. ^{hb} 1:11. ^{hc} 1:11. ^{hd} 1:11. ^{he} 1:11. ^{hf} 1:11. ^{hg} 1:11. ^{hh} 1:11. ^{hi} 1:11. ^{hj} 1:11. ^{hk} 1:11. ^{hl} 1:11. ^{hm} 1:11. ^{hn} 1:11. ^{ho} 1:11. ^{hp} 1:11. ^{hq} 1:11. ^{hr} 1:11. ^{hs} 1:11. ^{ht} 1:11. ^{hu} 1:11. ^{hv} 1:11. ^{hw} 1:11. ^{hx} 1:11. ^{hy} 1:11. ^{hz} 1:11. ^{ia} 1:11. ^{ib} 1:11. ^{ic} 1:11. ^{id} 1:11. ^{ie} 1:11. ^{if} 1:11. ^{ig} 1:11. ^{ih} 1:11. ⁱⁱ 1:11. ^{ij} 1:11. ^{ik} 1:11. ^{il} 1:11. ^{im} 1:11. ⁱⁿ 1:11. ^{io} 1:11. ^{ip} 1:11. ^{iq} 1:11. ^{ir} 1:11. ^{is} 1:11. ^{it} 1:11. ^{iu} 1:11. ^{iv} 1:11. ^{iw} 1:11. ^{ix} 1:11. ^{iy} 1:11. ^{iz} 1:11. ^{ja} 1:11. ^{jb} 1:11. ^{jc} 1:11. ^{jd} 1:11. ^{je} 1:11. ^{jf} 1:11. ^{jj} 1:11. ^{jk} 1:11. ^{jl} 1:11. ^{jm} 1:11. ^{jn} 1:11. ^{jo} 1:11. ^{jp} 1:11. ^{jq} 1:11. ^{jr} 1:11. ^{js} 1:11. ^{jt} 1:11. ^{ju} 1:11. ^{jv} 1:11. ^{jw} 1:11. ^{jx} 1:11. ^{ky} 1:11. ^{kz} 1:11. ^{la} 1:11. ^{lb} 1:11. ^{lc} 1:11. ^{ld} 1:11. ^{le} 1:11. ^{lf} 1:11. ^{lg} 1:11. ^{lh} 1:11. ^{li} 1:11. ^{lj} 1:11. ^{lk} 1:11. ^{ll} 1:11. ^{lm} 1:11. ^{ln} 1:11. ^{lo} 1:11. ^{lp} 1:11. ^{lq} 1:11. ^{lr} 1:11. ^{ls} 1:11. ^{lt} 1:11. ^{lu} 1:11. ^{lv} 1:11. ^{lw} 1:11. ^{lx} 1:11. ^{ly} 1:11. ^{lz} 1:11. ^{ma} 1:11. ^{mb} 1:11. ^{mc} 1:11. ^{md} 1:11. ^{me} 1:11. ^{mf} 1:11. ^{mg} 1:11. ^{mh} 1:11. ^{mi} 1:11. ^{mj} 1:11. ^{mk} 1:11. ^{ml} 1:11. ^{mn} 1:11. ^{mo} 1:11. ^{mp} 1:11. ^{mq} 1:11. ^{mr} 1:11. ^{ms} 1:11. ^{mt} 1:11. ^{mu} 1:11. ^{mv} 1:11. ^{mw} 1:11. ^{mx} 1:11. ^{my} 1:11. ^{mz} 1:11. ^{na} 1:11. ^{nb} 1:11. ^{nc} 1:11. nd 1:11. ^{ne} 1:11. ^{nf} 1:11. ^{ng} 1:11. ^{nh} 1:11. ⁿⁱ 1:11. ^{nj} 1:11. ^{nk} 1:11. ^{nl} 1:11. ^{nm} 1:11. ^{no} 1:11. ^{np} 1:11. ^{nq} 1:11. ^{nr} 1:11. ^{ns} 1:11. ^{nt} 1:11. ^{nu} 1:11. ^{nv} 1:11. ^{nw} 1:11. ^{nx} 1:11. ^{ny} 1:11. ^{nz} 1:11. ^{oa} 1:11. ^{ob} 1:11. ^{oc} 1:11. ^{od} 1:11. ^{oe} 1:11. ^{of} 1:11. ^{og} 1:11. ^{oh} 1:11. ^{oi} 1:11. ^{oj} 1:11. ^{ok} 1:11. ^{ol} 1:11. ^{om} 1:11. ^{on} 1:11. ^{oo} 1:11. ^{op} 1:11. ^{oq} 1:11. ^{or} 1:11. ^{os} 1:11. ^{ot} 1:11. ^{ou} 1:11. ^{ov} 1:11. ^{ow} 1:11. ^{ox} 1:11. ^{oy} 1:11. ^{oz} 1:11. ^{pa} 1:11. ^{pb} 1:11. ^{pc} 1:11. ^{pd} 1:11. ^{pe} 1:11. ^{pf} 1:11. ^{pg} 1:11. ^{ph} 1:11. ^{pi} 1:11. ^{pj} 1:11. ^{pk} 1:11. ^{pl} 1:11. ^{pm} 1:11. ^{pn} 1:11. ^{po} 1:11. ^{pp} 1:11. ^{pq} 1:11. ^{pr} 1:11. ^{ps} 1:11. ^{pt} 1:11. ^{pu} 1:11. ^{pv} 1:11. ^{pw} 1:11. ^{px} 1:11. ^{py} 1:11. ^{pz} 1:11. ^{qa} 1:11. ^{qb} 1:11. ^{qc} 1:11. ^{qd} 1:11. ^{qe} 1:11. ^{qf} 1:11. ^{qg} 1:11. ^{qh} 1:11. ^{qi} 1:11. ^{qj} 1:11. ^{qk} 1:11. ^{ql} 1:11. ^{qm} 1:11. ^{qn} 1:11. ^{qo} 1:11. ^{qp} 1:11. ^{qq} 1:11. ^{qr} 1:11. ^{qs} 1:11. ^{qt} 1:11. ^{qu} 1:11. ^{qv} 1:11. ^{qw} 1:11. ^{qx} 1:11. ^{qy} 1:11. ^{qz} 1:11. ^{ra} 1:11. ^{rb} 1:11. ^{rc} 1:11. rd 1:11. ^{re} 1:11. ^{rf} 1:11. ^{rg} 1:11. ^{rh} 1:11. ^{ri} 1:11. ^{rj} 1:11. ^{rk} 1:11. ^{rl} 1:11. ^{rm} 1:11. ^{rn} 1:11. ^{ro} 1:11. ^{rp} 1:11. ^{rq} 1:11. ^{rr} 1:11. ^{rs} 1:11. ^{rt} 1:11. ^{ru} 1:11. ^{rv} 1:11. ^{rw} 1:11. ^{rx} 1:11. ^{ry} 1:11. ^{rz} 1:11. ^{sa} 1:11. ^{sb} 1:11. ^{sc} 1:11. ^{sd} 1:11. ^{se} 1:11. ^{sf} 1:11. ^{sg} 1:11. ^{sh} 1:11. ^{si} 1:11. ^{sj} 1:11. ^{sk} 1:11. ^{sl} 1:11. sm 1:11. ^{sn} 1:11. ^{so} 1:11. ^{sp} 1:11. ^{sq} 1:11. ^{sr} 1:11. ^{ss} 1:11. st 1:11. ^{su} 1:11. ^{sv} 1:11. ^{sw} 1:11. ^{sx} 1:11. ^{sy} 1:11. ^{sz} 1:11. ^{ta} 1:11. ^{tb} 1:11. ^{tc} 1:11. ^{td} 1:11. ^{te} 1:11. ^{tf} 1:11. ^{tg} 1:11. th 1:11. ^{ti} 1:11. ^{tj} 1:11. ^{tk} 1:11. ^{tl} 1:11. tm 1:11. ^{tn} 1:11. ^{to} 1:11. ^{tp} 1:11. ^{tr} 1:11. ^{ts} 1:11. ^{tt} 1:11. ^{tu} 1:11. ^{tv} 1:11. ^{tw} 1:11. ^{tx} 1:11. ^{ty} 1:11. ^{tz} 1:11. ^{ua} 1:11. ^{ub} 1:11. ^{uc} 1:11. ^{ud} 1:11. ^{ue} 1:11. ^{uf} 1:11. ^{ug} 1:11. ^{uh} 1:11. ^{ui} 1:11. ^{uj} 1:11. ^{uk} 1:11. ^{ul} 1:11. ^{um} 1:11. ^{un} 1:11. ^{uo} 1:11. ^{up} 1:11. ^{uq} 1:11. ^{ur} 1:11. ^{us} 1:11. ^{ut} 1:11. ^{uu} 1:11. ^{uv} 1:11. ^{uw} 1:11. ^{ux} 1:11. ^{uy} 1:11. ^{uz} 1:11. ^{va} 1:11. ^{vb} 1:11. ^{vc} 1:11. ^{vd} 1:11. ^{ve} 1:11. ^{vf} 1:11. ^{vg} 1:11. ^{vh} 1:11. ^{vi} 1:11. ^{vj} 1:11. ^{vk} 1:11. ^{vl} 1:11. ^{vm} 1:11. ^{vn} 1:11. ^{vo} 1:11. ^{vp} 1:11. ^{vq} 1:11. ^{vr} 1:11. ^{vs} 1:11. ^{vt} 1:11. ^{vu} 1:11. ^{vv} 1:11. ^{vw} 1:11. ^{vx} 1:11. ^{vy} 1:11. ^{vz} 1:11. ^{wa} 1:11. ^{wb} 1:11. ^{wc} 1:11. ^{wd} 1:11. ^{we} 1:11. ^{wf} 1:11. ^{wg} 1:11. ^{wh} 1:11. ^{wi} 1:11. ^{wj} 1:11. ^{wk} 1:11. ^{wl} 1:11. ^{wm} 1:11. ^{wn} 1:11. ^{wo} 1:11. ^{wp} 1:11. ^{wq} 1:11. ^{wr} 1:11. ^{ws} 1:11. ^{wt} 1:11. ^{wu} 1:11. ^{wv} 1:11. ^{ww} 1:11. ^{wx} 1:11. ^{wy} 1:11. ^{wz} 1:11. ^{xa} 1:11. ^{xb} 1:11. ^{xc} 1:11. ^{xd} 1:11. ^{xe} 1:11. ^{xf} 1:11. ^{xg} 1:11. ^{xh} 1:11. ^{xi} 1:11. ^{xj} 1:11. ^{xk} 1:11. ^{xl} 1:11. ^{xm} 1:11. ^{xn} 1:11. ^{xo} 1:11. ^{xp} 1:11. ^{xq} 1:11. ^{xr} 1:11. ^{xs} 1:11. ^{xt} 1:11. ^{xu} 1:11. ^{xv} 1:11. ^{xw} 1:11. ^{xy} 1:11. ^{xz} 1:11. ^{ya} 1:11. ^{yb} 1:11. ^{yc} 1:11. ^{yd} 1:11. ^{ye} 1:11. ^{yf} 1:11. ^{yg} 1:11. ^{yh} 1:11. ^{yi} 1:11. ^{yj} 1:11. ^{yk} 1:11. ^{yl} 1:11. ^{ym} 1:11. ^{yn} 1:11. ^{yo} 1:11. ^{yp} 1:11. ^{yq} 1:11. ^{yr} 1:11. ^{ys} 1:11. ^{yt} 1:11. ^{yu} 1:11. ^{yv} 1:11. ^{yw} 1:11. ^{yx} 1:11. ^{yy} 1:11. ^{yz} 1:11. ^{za} 1:11. ^{zb} 1:11. ^{zc} 1:11. ^{zd} 1:11. ^{ze} 1:11. ^{zf} 1:11. ^{zg} 1:11. ^{zh} 1:11. ^{zi} 1:11. ^{zj} 1:11. ^{zk} 1:11. ^{zl} 1:11. ^{zm} 1:11. ^{zn} 1:11. ^{zo} 1:11. ^{zp} 1:11. ^{zq} 1:11. ^{zr} 1:11. ^{zs} 1:11. ^{zt} 1:11. ^{zu} 1:11. ^{zv} 1:11. ^{zw} 1:11. ^{zx} 1:11. ^{zy} 1:11. ^{zz} 1:11.

CHAPTER II.

1. In the month Nisan; the first month of the Jewish year; consequently about four months after Nehemiah had inquired about the Jews and engaged in special prayer in their behalf. The months Chisleu and Nisan both fell in the twentieth year of Artaxerxes. Chapter 1:1.

4. So I prayed to the God of heaven; in silent prayer that he might be directed, and the king be led to favor him.

17. Jerusalem lieth waste; this was more than ninety years after the decree of Cyrus giving the Jews permission to return to their own land, and about seventy years after the completion of the second temple. The feebleness and poverty of the Jews, and the strong opposition of their enemies, had thus far prevented them from rebuilding the walls of Jerusalem. It is from the decree of Artaxerxes, empowering Nehemiah to perform this long-neglected work, that the seventy years of Daniel, Dan. 9:25, are to

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.^k

11 So I came to Jerusalem, and was there three days.^l

12 ¶ And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem:^m neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley,ⁿ even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.^o

14 Then I went on to the gate of the fountain,^p and to the king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the brook,^q and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire:^r come, and let us build up the wall of Jerusalem, that we be no more a reproach.^s

18 Then I told them of the hand of my God which was good upon me;^t as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.^u

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn,^v and despised us, and said, What is this thing that ye do? will ye rebel against the king?^w

20 Then answered I them, and said unto them, The God of heaven, he will prosper us;^x therefore we his servants will arise and build: but ye have no portion,^y nor right, nor memorial, in Jerusalem.^z

^a 1:11. ^b 1:11. ^c 1:11. ^d 1:11. ^e 1:11. ^f 1:11. ^g 1:11. ^h 1:11. ⁱ 1:11. ^j 1:11. ^k 1:11. ^l 1:11. ^m 1:11. ⁿ 1:11. ^o 1:11. ^p 1:11. ^q 1:11. ^r 1:11. ^s 1:11. ^t 1:11. ^u 1:11. ^v 1:11. ^w 1:11. ^x 1:11. ^y 1:11. ^z 1:11. ^{aa} 1:11. ^{ab} 1:11. ^{ac} 1:11. ^{ad} 1:11. ^{ae} 1:11. ^{af} 1:11. ^{ag} 1:11. ^{ah} 1:11. ^{ai} 1:11. ^{aj} 1:11. ^{ak} 1:11. ^{al} 1:11. ^{am} 1:11. ^{an} 1:11. ^{ao} 1:11. ^{ap} 1:11. ^{aq} 1:11. ^{ar} 1:11. ^{as} 1:11. ^{at} 1:11. ^{au} 1:11. ^{av} 1:11. ^{aw} 1:11. ^{ax} 1:11. ^{ay} 1:11. ^{az} 1:11. ^{ba} 1:11. ^{bb} 1:11. ^{bc} 1:11. ^{bd} 1:11. ^{be} 1:11. ^{bf} 1:11. ^{bg} 1:11. ^{bh} 1:11. ^{bi} 1:11. ^{bj} 1:11. ^{bk} 1:11. ^{bl} 1:11. ^{bm} 1:11. ^{bn} 1:11. ^{bo} 1:11. ^{bp} 1:11. ^{bq} 1:11. ^{br} 1:11. ^{bs} 1:11. ^{bt} 1:11. ^{bu} 1:11. ^{bv} 1:11. ^{bw} 1:11. ^{bx} 1:11. ^{by} 1:11. ^{bz} 1:11. ^{ca} 1:11. ^{cb} 1:11. ^{cc} 1:11. ^{cd} 1:11. ^{ce} 1:11. ^{cf} 1:11. ^{cg} 1:11. ^{ch} 1:11. ^{ci} 1:11. ^{cj} 1:11. ^{ck} 1:11. ^{cl} 1:11. ^{cm} 1:11. ^{cn} 1:11. ^{co} 1:11. ^{cp} 1:11. ^{cq} 1:11. ^{cr} 1

CHAPTER III.

THEN Eliashib the high-priest rose up with his brethren the priests, and they built the sheep-gate; they sanctified it, and set up the doors of it, even unto the tower of Meah they sanctified it, unto the tower of Hananeel.¹

2 And next unto him² builded the men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the fish-gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.⁵

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.⁷

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified⁸ Jerusalem unto the broad wall.⁸

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece,⁹ and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.¹³

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he

built it, and set up the doors thereof, the locks thereof, and the bars thereof. A. M. 3559.
B. C. 445.

15 But the gate of the fountain repaired Shallum the son of Col-hozeh,¹⁵ the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden,¹ and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made,¹⁶ and unto the house of the mighty.

17 After him repaired the Levites, Rehun the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.¹⁸

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory at the turning of the wall.¹⁹

20 After him Baruch the son of Zabbai²⁰ earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high-priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.²²

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall,²⁴ even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison.²⁵ After him Pedaiah the son of Parosh.

26 Moreover the Nethinim²⁶ dwelt in Ophel,¹⁴ unto²⁶ the place over against the water-gate toward the east,²⁶ and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse-gate repaired the priests,²⁸ every one over against his house.

29 After them repaired Zadok the son of Immer

¹ Jer. 12:10. ² Jer. 31:2. ³ Jer. 12:20. ⁴ Jer. 31:35. ⁵ Jer. 11:10. ⁶ Jer. 31:23. ⁷ Jer. 31:23. ⁸ Jer. 31:23. ⁹ Jer. 31:23. ¹⁰ Jer. 31:23. ¹¹ Jer. 31:23. ¹² Jer. 31:23. ¹³ Jer. 31:23. ¹⁴ Jer. 31:23. ¹⁵ Jer. 31:23. ¹⁶ Jer. 31:23. ¹⁷ Jer. 31:23. ¹⁸ Jer. 31:23. ¹⁹ Jer. 31:23. ²⁰ Jer. 31:23. ²¹ Jer. 31:23. ²² Jer. 31:23. ²³ Jer. 31:23. ²⁴ Jer. 31:23. ²⁵ Jer. 31:23. ²⁶ Jer. 31:23.

²⁰ Jer. 31:23. ²¹ Jer. 31:23. ²² Jer. 31:23. ²³ Jer. 31:23. ²⁴ Jer. 31:23. ²⁵ Jer. 31:23. ²⁶ Jer. 31:23. ²⁷ Jer. 31:23. ²⁸ Jer. 31:23. ²⁹ Jer. 31:23. ³⁰ Jer. 31:23. ³¹ Jer. 31:23. ³² Jer. 31:23. ³³ Jer. 31:23. ³⁴ Jer. 31:23. ³⁵ Jer. 31:23. ³⁶ Jer. 31:23. ³⁷ Jer. 31:23. ³⁸ Jer. 31:23. ³⁹ Jer. 31:23. ⁴⁰ Jer. 31:23. ⁴¹ Jer. 31:23. ⁴² Jer. 31:23. ⁴³ Jer. 31:23. ⁴⁴ Jer. 31:23. ⁴⁵ Jer. 31:23. ⁴⁶ Jer. 31:23. ⁴⁷ Jer. 31:23. ⁴⁸ Jer. 31:23. ⁴⁹ Jer. 31:23. ⁵⁰ Jer. 31:23. ⁵¹ Jer. 31:23. ⁵² Jer. 31:23. ⁵³ Jer. 31:23. ⁵⁴ Jer. 31:23. ⁵⁵ Jer. 31:23. ⁵⁶ Jer. 31:23. ⁵⁷ Jer. 31:23. ⁵⁸ Jer. 31:23. ⁵⁹ Jer. 31:23. ⁶⁰ Jer. 31:23. ⁶¹ Jer. 31:23. ⁶² Jer. 31:23. ⁶³ Jer. 31:23. ⁶⁴ Jer. 31:23. ⁶⁵ Jer. 31:23. ⁶⁶ Jer. 31:23. ⁶⁷ Jer. 31:23. ⁶⁸ Jer. 31:23. ⁶⁹ Jer. 31:23. ⁷⁰ Jer. 31:23. ⁷¹ Jer. 31:23. ⁷² Jer. 31:23. ⁷³ Jer. 31:23. ⁷⁴ Jer. 31:23. ⁷⁵ Jer. 31:23. ⁷⁶ Jer. 31:23. ⁷⁷ Jer. 31:23. ⁷⁸ Jer. 31:23. ⁷⁹ Jer. 31:23. ⁸⁰ Jer. 31:23. ⁸¹ Jer. 31:23. ⁸² Jer. 31:23. ⁸³ Jer. 31:23. ⁸⁴ Jer. 31:23. ⁸⁵ Jer. 31:23. ⁸⁶ Jer. 31:23. ⁸⁷ Jer. 31:23. ⁸⁸ Jer. 31:23. ⁸⁹ Jer. 31:23. ⁹⁰ Jer. 31:23. ⁹¹ Jer. 31:23. ⁹² Jer. 31:23. ⁹³ Jer. 31:23. ⁹⁴ Jer. 31:23. ⁹⁵ Jer. 31:23. ⁹⁶ Jer. 31:23. ⁹⁷ Jer. 31:23. ⁹⁸ Jer. 31:23. ⁹⁹ Jer. 31:23. ¹⁰⁰ Jer. 31:23.

18. The history of God's dealings with his people affords them encouragement to engage unitedly and heartily in his work.

CHAPTER III.

1. The sheep-gate; in the eastern part of the city near the temple, where sheep were sold for the sacrifices. Compare ver. 32; ch. 12:39; John 5:2, margin.

5. Put not their necks; did not assist Nehemiah in the building of the wall.

7. The throne of the governor; the place where he administered justice.

14. The dung-gate; on the south-west side.

15. The gate of the fountain; near the pool of Siloam, at the south-east part of the city.

26. Ophel; an elevation with a tower, south of Moriah.

A. M. 3559.
B. C. 445.

over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east-gate.

30 After him repaired Hananiah the son of Shelumiah, and Hanan the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinim,^a and of the merchants, over against the gate Miphkad, and to the going up of the corner.^b

32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.^c

CHAPTER IV.

1 While the enemies scoff, Nehemiah prayeth and continueth the work.
2 Understanding the wrath and secrets of the enemy, he setteth a watch. 13 He armeth the laborers, 19 and giveth military precepts.

BUT it came to pass, that when Sanballat heard that he builded the wall,^e he was wroth, and took great indignation,^d and mocked the Jews.^e

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews?^f will they fortify themselves?^g will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.^h

4 Hear, O our God; for we are despised:^{i,h} and turn their reproach upon their own head,ⁱ and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their

sin be blotted out from before thee:^j for they have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.^k

7 ¶ But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up,^l and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come and to fight against Jerusalem,^l and to hinder it.^l

9 Nevertheless we made our prayer unto our God,^m and set a watch against them day and night,ⁿ because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is much rubbish*; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them,^o and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us^p *they will be upon you*.

13 ¶ Therefore set I in the lower places^q behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them:^r remember the Lord, *which is great and terrible*,^s and fight for your brethren, your sons, and your daughters, your wives, and your houses.^t

^a Ver. 26. * Or, corner chamber. ^b Ver. 1. ^c ch. 2:10, 19. ^d Acts 5:17.
^e Heb. 11:36. ^f Zech. 12:2. ^g Heb. have to themselves. ^h 2 Kings 18:23.
ⁱ Heb. despite. ^j Ps. 123:4. ^k Ps. 79:12; Prov. 3:31. ^l Ps. 69:27.
^m Jer. 18:21; 2 Tim. 4:14. ⁿ 2 Chr. 20:36; Ps. 140:7. ^o Heb. assembled.
^p Ps. 83:5. ^q Heb. make an error to it; Jer. 20:10; Dan. 6:1, 5. ^r Ps.

50:15, 55:16-22. ^s Luke 21:26; Acts 4:24-29. ^t 2 Sam. 17:2; Acts 23:12.
^u Or, That from all places ye must return to us. ^v Heb. from the lower parts of the place. ^w Deut. 1:29, 30; Matt. 10:28. ^x Deut. 10:17; Ps. 60:3, 5; Nahum 1:6, 7. ^y 2 Sam. 10:12.

32. *The sheep-gate*; the place where they began to build. Thus they had surrounded the whole city.

INSTRUCTIONS.

1. In works of public reformation and such as are required for the protection and prosperity of the church, ministers of religion should take the lead, and set an example which may be safely and usefully followed.

5. Men of rank often excuse themselves from the performance of those labors which the public good requires, and in which others are engaged; and thus neglect the talents with which they are intrusted, and set an example mischievous to all within their influence.

8. Persons of all trades and professions may assist in promoting the cause of God, and each should endeavor faithfully to perform that which belongs to him, and which his condition fits him to accomplish.

12. When rulers and people of both sexes engage in works of beneficence, all doing what is appropriate to their condition, the work of the Lord will prosper and the highest good be effectually advanced.

28. Division of labor, and assigning to each one that which peculiarly belongs to him, and which he can most readily perform, prevents confusion, promotes dispatch, and tends to the most speedy and thorough accomplishment of every good work.

CHAPTER IV.

2. *Will they fortify themselves?* or, "Will they leave it to them?" that is, will the Persian governors permit them to go on with the work? *Sacrifice—make an end in a day?*

will they, by worshipping their God through sacrifices, obtain such help from him as to finish the work in a single day? But we may, perhaps, better render, "Shall they sacrifice? shall they at this time make an end?" that is, shall they be allowed to go on sacrificing to their God, and building the walls, till they are completed?

6. *Unto the half thereof*; that is, the half of its intended height.

12. *From all places whence ye shall return unto us*; apparently meaning that the enemy are ready to assail them from all the roads which they employ in returning from Jerusalem to their several homes. The passage is difficult, and has been variously interpreted.

INSTRUCTIONS.

2. Opposers of religion often attempt to hinder its progress by ridicule; but if this excites the people of God to increased prayer, it will further, rather than hinder their work.

6. Where there is a will there is a way. Whenever the people of God are disposed to work for him, he will open a way for them to be employed in his cause with success.

6. Prayer to God, and a diligent use of all appropriate means, will defend his people from the rage of their enemies, and carry them forward in their appropriate work till it be accomplished.

14. It is sometimes right to fight for the protection of our wives, children, property, and religious privileges, rather than to have them taken away by our enemies.

20. When men who are at work for God are called to

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught,^a that we returned all of us to the wall, every one to his work.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers went about all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.^b

18 For the builders, every one had his sword girded by his side,^c and so builded. And he that sounded the trumpet was by me.

19^d And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.^e

21 So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day.

23 So neither I,^f nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.^g

CHAPTER V.

1^a And there was a great cry of the people and of their wives against their brethren the Jews.^b

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.^c

4 There were also that said, We have borrowed

money for the king's tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren,^d our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already:^e neither is it in our power to redeem them; for other men have our lands and vineyards.

6 And I was very angry when I heard their cry and these words.

7 Then I consulted with myself,^f and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury,^g every one of his brother. And I set a great assembly against them.

8 And I said unto them, We, after our ability, have redeemed our brethren the Jews,^h which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our Godⁱ because of the reproach of the heathen our enemies?^j

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them,^k that they should do according to this promise.

13 Also I shook my lap,^l and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus he be shaken out, and emptied.^m And all the congregation said, Amen,ⁿ and praised the LORD. And the people did according to this promise.^o

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king,^p that is, twelve years, I and my brethren have not eaten the bread of the governor.^q

15 From the twentieth year—unto the two and thirtieth year; these twelve years include the period of his first administration. He then returned to the Persian court, and afterwards came back to Jerusalem and assumed the administration of the affairs of the Jews a second time. Chap. 13:6, 7. The bread of the governor; the maintenance which the people whom he governed might, according to established usage, have been required to furnish him. He had not required the people to support him, but had supported himself.

INSTRUCTIONS.

1. The rich, instead of relieving the poor, often take

1. Neh. 5:1-13. 2. Neh. 5:14-15. 3. Neh. 5:16-17. 4. Neh. 5:18-19. 5. Neh. 5:20-21. 6. Neh. 5:22-23. 7. Neh. 5:24-25. 8. Neh. 5:26-27. 9. Neh. 5:28-29. 10. Neh. 5:30-31. 11. Neh. 5:32-33. 12. Neh. 5:34-35. 13. Neh. 5:36-37. 14. Neh. 5:38-39. 15. Neh. 5:40-41. 16. Neh. 5:42-43. 17. Neh. 5:44-45. 18. Neh. 5:46-47. 19. Neh. 5:48-49. 20. Neh. 5:50-51. 21. Neh. 5:52-53. 22. Neh. 5:54-55. 23. Neh. 5:56-57. 24. Neh. 5:58-59. 25. Neh. 5:60-61. 26. Neh. 5:62-63. 27. Neh. 5:64-65. 28. Neh. 5:66-67. 29. Neh. 5:68-69. 30. Neh. 5:70-71. 31. Neh. 5:72-73. 32. Neh. 5:74-75. 33. Neh. 5:76-77. 34. Neh. 5:78-79. 35. Neh. 5:80-81. 36. Neh. 5:82-83. 37. Neh. 5:84-85. 38. Neh. 5:86-87. 39. Neh. 5:88-89. 40. Neh. 5:90-91. 41. Neh. 5:92-93. 42. Neh. 5:94-95. 43. Neh. 5:96-97. 44. Neh. 5:98-99. 45. Neh. 5:100-101. 46. Neh. 5:102-103. 47. Neh. 5:104-105. 48. Neh. 5:106-107. 49. Neh. 5:108-109. 50. Neh. 5:110-111. 51. Neh. 5:112-113. 52. Neh. 5:114-115. 53. Neh. 5:116-117. 54. Neh. 5:118-119. 55. Neh. 5:120-121. 56. Neh. 5:122-123. 57. Neh. 5:124-125. 58. Neh. 5:126-127. 59. Neh. 5:128-129. 60. Neh. 5:130-131. 61. Neh. 5:132-133. 62. Neh. 5:134-135. 63. Neh. 5:136-137. 64. Neh. 5:138-139. 65. Neh. 5:140-141. 66. Neh. 5:142-143. 67. Neh. 5:144-145. 68. Neh. 5:146-147. 69. Neh. 5:148-149. 70. Neh. 5:150-151. 71. Neh. 5:152-153. 72. Neh. 5:154-155. 73. Neh. 5:156-157. 74. Neh. 5:158-159. 75. Neh. 5:160-161. 76. Neh. 5:162-163. 77. Neh. 5:164-165. 78. Neh. 5:166-167. 79. Neh. 5:168-169. 80. Neh. 5:170-171. 81. Neh. 5:172-173. 82. Neh. 5:174-175. 83. Neh. 5:176-177. 84. Neh. 5:178-179. 85. Neh. 5:180-181. 86. Neh. 5:182-183. 87. Neh. 5:184-185. 88. Neh. 5:186-187. 89. Neh. 5:188-189. 90. Neh. 5:190-191. 91. Neh. 5:192-193. 92. Neh. 5:194-195. 93. Neh. 5:196-197. 94. Neh. 5:198-199. 95. Neh. 5:200-201. 96. Neh. 5:202-203. 97. Neh. 5:204-205. 98. Neh. 5:206-207. 99. Neh. 5:208-209. 100. Neh. 5:210-211. 101. Neh. 5:212-213. 102. Neh. 5:214-215. 103. Neh. 5:216-217. 104. Neh. 5:218-219. 105. Neh. 5:220-221. 106. Neh. 5:222-223. 107. Neh. 5:224-225. 108. Neh. 5:226-227. 109. Neh. 5:228-229. 110. Neh. 5:230-231. 111. Neh. 5:232-233. 112. Neh. 5:234-235. 113. Neh. 5:236-237. 114. Neh. 5:238-239. 115. Neh. 5:240-241. 116. Neh. 5:242-243. 117. Neh. 5:244-245. 118. Neh. 5:246-247. 119. Neh. 5:248-249. 120. Neh. 5:250-251. 121. Neh. 5:252-253. 122. Neh. 5:254-255. 123. Neh. 5:256-257. 124. Neh. 5:258-259. 125. Neh. 5:260-261. 126. Neh. 5:262-263. 127. Neh. 5:264-265. 128. Neh. 5:266-267. 129. Neh. 5:268-269. 130. Neh. 5:270-271. 131. Neh. 5:272-273. 132. Neh. 5:274-275. 133. Neh. 5:276-277. 134. Neh. 5:278-279. 135. Neh. 5:280-281. 136. Neh. 5:282-283. 137. Neh. 5:284-285. 138. Neh. 5:286-287. 139. Neh. 5:288-289. 140. Neh. 5:290-291. 141. Neh. 5:292-293. 142. Neh. 5:294-295. 143. Neh. 5:296-297. 144. Neh. 5:298-299. 145. Neh. 5:300-301. 146. Neh. 5:302-303. 147. Neh. 5:304-305. 148. Neh. 5:306-307. 149. Neh. 5:308-309. 150. Neh. 5:310-311. 151. Neh. 5:312-313. 152. Neh. 5:314-315. 153. Neh. 5:316-317. 154. Neh. 5:318-319. 155. Neh. 5:320-321. 156. Neh. 5:322-323. 157. Neh. 5:324-325. 158. Neh. 5:326-327. 159. Neh. 5:328-329. 160. Neh. 5:330-331. 161. Neh. 5:332-333. 162. Neh. 5:334-335. 163. Neh. 5:336-337. 164. Neh. 5:338-339. 165. Neh. 5:340-341. 166. Neh. 5:342-343. 167. Neh. 5:344-345. 168. Neh. 5:346-347. 169. Neh. 5:348-349. 170. Neh. 5:350-351. 171. Neh. 5:352-353. 172. Neh. 5:354-355. 173. Neh. 5:356-357. 174. Neh. 5:358-359. 175. Neh. 5:360-361. 176. Neh. 5:362-363. 177. Neh. 5:364-365. 178. Neh. 5:366-367. 179. Neh. 5:368-369. 180. Neh. 5:370-371. 181. Neh. 5:372-373. 182. Neh. 5:374-375. 183. Neh. 5:376-377. 184. Neh. 5:378-379. 185. Neh. 5:380-381. 186. Neh. 5:382-383. 187. Neh. 5:384-385. 188. Neh. 5:386-387. 189. Neh. 5:388-389. 190. Neh. 5:390-391. 191. Neh. 5:392-393. 192. Neh. 5:394-395. 193. Neh. 5:396-397. 194. Neh. 5:398-399. 195. Neh. 5:400-401. 196. Neh. 5:402-403. 197. Neh. 5:404-405. 198. Neh. 5:406-407. 199. Neh. 5:408-409. 200. Neh. 5:410-411. 201. Neh. 5:412-413. 202. Neh. 5:414-415. 203. Neh. 5:416-417. 204. Neh. 5:418-419. 205. Neh. 5:420-421. 206. Neh. 5:422-423. 207. Neh. 5:424-425. 208. Neh. 5:426-427. 209. Neh. 5:428-429. 210. Neh. 5:430-431. 211. Neh. 5:432-433. 212. Neh. 5:434-435. 213. Neh. 5:436-437. 214. Neh. 5:438-439. 215. Neh. 5:440-441. 216. Neh. 5:442-443. 217. Neh. 5:444-445. 218. Neh. 5:446-447. 219. Neh. 5:448-449. 220. Neh. 5:450-451. 221. Neh. 5:452-453. 222. Neh. 5:454-455. 223. Neh. 5:456-457. 224. Neh. 5:458-459. 225. Neh. 5:460-461. 226. Neh. 5:462-463. 227. Neh. 5:464-465. 228. Neh. 5:466-467. 229. Neh. 5:468-469. 230. Neh. 5:470-471. 231. Neh. 5:472-473. 232. Neh. 5:474-475. 233. Neh. 5:476-477. 234. Neh. 5:478-479. 235. Neh. 5:480-481. 236. Neh. 5:482-483. 237. Neh. 5:484-485. 238. Neh. 5:486-487. 239. Neh. 5:488-489. 240. Neh. 5:490-491. 241. Neh. 5:492-493. 242. Neh. 5:494-495. 243. Neh. 5:496-497. 244. Neh. 5:498-499. 245. Neh. 5:500-501. 246. Neh. 5:502-503. 247. Neh. 5:504-505. 248. Neh. 5:506-507. 249. Neh. 5:508-509. 250. Neh. 5:510-511. 251. Neh. 5:512-513. 252. Neh. 5:514-515. 253. Neh. 5:516-517. 254. Neh. 5:518-519. 255. Neh. 5:520-521. 256. Neh. 5:522-523. 257. Neh. 5:524-525. 258. Neh. 5:526-527. 259. Neh. 5:528-529. 260. Neh. 5:530-531. 261. Neh. 5:532-533. 262. Neh. 5:534-535. 263. Neh. 5:536-537. 264. Neh. 5:538-539. 265. Neh. 5:540-541. 266. Neh. 5:542-543. 267. Neh. 5:544-545. 268. Neh. 5:546-547. 269. Neh. 5:548-549. 270. Neh. 5:550-551. 271. Neh. 5:552-553. 272. Neh. 5:554-555. 273. Neh. 5:556-557. 274. Neh. 5:558-559. 275. Neh. 5:560-561. 276. Neh. 5:562-563. 277. Neh. 5:564-565. 278. Neh. 5:566-567. 279. Neh. 5:568-569. 280. Neh. 5:570-571. 281. Neh. 5:572-573. 282. Neh. 5:574-575. 283. Neh. 5:576-577. 284. Neh. 5:578-579. 285. Neh. 5:580-581. 286. Neh. 5:582-583. 287. Neh. 5:584-585. 288. Neh. 5:586-587. 289. Neh. 5:588-589. 290. Neh. 5:590-591. 291. Neh. 5:592-593. 292. 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Neh. 5:970-971. 481. Neh. 5:972-973. 482. Neh. 5:974-975. 483. Neh. 5:976-977. 484. Neh. 5:978-979. 485. Neh. 5:980-981. 486. Neh. 5:982-983. 487. Neh. 5:984-985. 488. Neh. 5:986-987. 489. Neh. 5:988-989. 490. Neh. 5:990-991. 491. Neh. 5:992-993. 492. Neh. 5:994-995. 493. Neh. 5:996-997. 494. Neh. 5:998-999. 495. Neh. 5:1000-1001. 496. Neh. 5:1002-1003. 497. Neh. 5:1004-1005. 498. Neh. 5:1006-1007. 499. Neh. 5:1008-1009. 500. Neh. 5:1010-1011. 501. Neh. 5:1012-1013. 502. Neh. 5:1014-1015. 503. Neh. 5:1016-1017. 504. Neh. 5:1018-1019. 505. Neh. 5:1020-1021. 506. Neh. 5:1022-1023. 507. Neh. 5:1024-1025. 508. Neh. 5:1026-1027. 509. Neh. 5:1028-1029. 510. Neh. 5:1030-1031. 511. Neh. 5:1032-1033. 512. Neh. 5:1034-1035. 513. Neh. 5:1036-1037. 514. Neh. 5:1038-1039. 515. Neh. 5:1040-1041. 516. Neh. 5:1042-1043. 517. Neh. 5:1044-1045. 518. Neh. 5:1046-1047. 519. Neh. 5:1048-1049. 520. Neh. 5:1050-1051. 521. Neh. 5:1052-1053. 522. Neh. 5:1054-1055. 523. Neh. 5:1056-1057. 524. 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A. M. 3359.
B. C. 415. 15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but so did not I,^a because of the fear of God.^b

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover there were at my table a hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us.

18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.^c

19 Think upon me,^d my God, for good, according to all that I have done for this people.^e

CHAPTER VI.

1 Sanballat practiseth by craft, by rumors, by hired prophecies, to terrify Nehemiah. 15 The work is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Judah.

NOW it came to pass when Sanballat, and Tobiah, and Geshem^a the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein;^b (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together;^c in some one of the villages in the plain of Ono.^d But they thought to do me mischief.^e

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?

4 Yet they sent unto me four times after this sort: and I answered them after the same manner.^f

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein was written, It is reported among the heathen,^g and Gashmu^h saith it, that thou and

the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.ⁱ

10 Afterward I came unto the house of She-maiah the son of Delaiah the son of Mchetaheel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.^m

11 And I said, Should such a man as I flee?ⁿ and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

12 And lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin,^o and that they might have matter for an evil report, that they might reproach me.^p

14 My God, think thou upon Tobiah and Sanballat according to these their works,^q and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.^r

17 ¶ Moreover in those days the nobles of Judah sent many letters unto Tobiah,^s and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah

^a Prov. 16:6; 24:9; 11:9, 12, 13. ^b ver. 9. ^c Psal. 37:21, 25. ^d Psal. 134:17. ^e ver. 13, 22. ^f Matt. 25:40. Mark 9:41. ^g Or, Gashmu, ver. 6. ^h Josh. 2:10, 19; 4:1, 7. ⁱ Prov. 26:24, 25. ^j 1 Chr. 8:12; ch. 11:35. ^k Psal. 37:12, 12a; 1 Psal. 11:15. ^l Jer. 20:10. ^m Or, Geshem, ver. 1. ⁿ 1 Sam. 30:6; Psal.

71:1. ^o Job. 24:16. ^p Psal. 11:1, 112:6, 7; Luke 13:31-33; Acts 20:24; 21:13. ^q Jas. 4:7. ^r Ezek. 13:17, 18. ^s Jer. 13:20; Psal. 66:11, 12. ^t Psal. 126:2; Acts 5:38-39. ^u Hist., multiplied their letters passing to Tobiah.

advantage of their necessities to obtain their property, and sometimes to bring them and their children into bondage; thus violating the duty of doing to others as they should wish others to do to them.

6. "Oppression maketh a wise man mad," and he will without delay, as far as may be in his power, devise and execute means to bring it to a speedy and perpetual end.

8. Those who oppress their brethren will have nothing to answer when God shall call them to account.

11. Those who have wrongfully taken any thing from others are bound to make full restitution, and always to do justly, love mercy, and walk humbly with God.

15. The fear of God will often lead the rich to relinquish what is justly due to them, especially when those from whom it is due are poor, and unable to pay their honest debts without distressing themselves.

19. Those who from love to God and to men have made pecuniary sacrifices for his cause, will not in the end be losers; but will receive from God a gracious and an abundant reward.

CHAPTER VI.

2. The plain of Ono; in the tribe of Benjamin.

6. Gashmu; the same as Geshem.

7. The king; the king of Persia.

9. Made us afraid; attempted to make us afraid.

11. Being as I am; having a good conscience, and being engaged in the work of the Lord.

16. Was wrought of our God; that he was with the people and blessed them in their work.

18. Shechaniah — and — Meshulam; foreigners whose daughters Tobiah and Johanan had married.

the son of Arah, and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my *assail*¹ to him. And Tobiah sent letters to put me in fear.

CHAPTER VII.

1 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man,² and feared God above many.³

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot: and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was large and great: but the people were few therein, and the houses were not builded.

5 And my God put into my heart to gather together the nobles,⁴ and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first: and found written therein,

6 These are the children of the province, that went up out of the captivity: of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away,⁵ and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel,⁶ Jeshua, Nehemiah, Azariah,⁷ Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this:

8 The children of Parosh, two thousand a hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui,⁸ six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph,⁹ a hundred and twelve.

25 The children of Gibeon,⁷ ninety and five.

26 The men of Beth-lehem and Netophah, a hundred fourscore and eight.

27 The men of Anathoth, a hundred twenty and eight.

28 The men of Beth-azmaveth,⁸ forty and two.

29 The men of Kirjath-jearim,⁹ Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, a hundred and twenty and two.

32 The men of Beth-el and Ai, a hundred twenty and three.

33 For he, Hananiah.

34 Let not the gates of Jerusalem be opened; this was designed to guard against enemies.

1. The city was large; the walls, having been built on the old foundations, enclosed more than was inhabited.

5. A register; containing the names of those who came up from Babylon to Judea. For the remainder of this chapter, see notes on Ezra 2.

INSTRUCTIONS.

2. Power and authority should be committed to those who fear God, and will employ their talents for his cause.

3. We should show our trust in God by the proper use of means, and not tempt him by the neglect of them.

5. Every good thought is from above; and while we diligently improve it to the best advantage, God shall

¹ Or, *assail*; Heb. *assail*; ² Or, *assail*; ³ Or, *assail*; ⁴ Or, *assail*; ⁵ Or, *assail*; ⁶ Or, *assail*; ⁷ Or, *assail*; ⁸ Or, *assail*; ⁹ Or, *assail*.

¹ Or, *assail*; ² Or, *assail*; ³ Or, *assail*; ⁴ Or, *assail*; ⁵ Or, *assail*; ⁶ Or, *assail*; ⁷ Or, *assail*; ⁸ Or, *assail*; ⁹ Or, *assail*.

2. When the efforts of wicked men to hinder the work of God are disappointed in one way, they are often tempted to try another.

9. Fear of men is unbecoming in the people of God, and when threatened, they should look up to him for the courage, wisdom, and strength which they need, go forward in duty, and let nothing hinder them from learning and doing his will, committing themselves and their cause to his wise and gracious disposal.

11. Sometimes, if need be, it is proper in a good cause to endanger one's own life, but it is never proper to do wrong in order to save it; for he who thus saves his life shall lose it, and he who loses his life in doing right shall keep it to life eternal.

15. Sometimes God so manifestly appears in support of his cause, that even its enemies see his hand, and are convinced that their efforts to stop it will be unavailing.

A. M. 3168. 33 The men of the other Nebo, fifty and two.

34 The children of the other Elam,^a a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of Jedaiah,^b of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur,^c a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah,^d seventy and four.

44 The singers: the children of Asaph, a hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred thirty and eight.

46 ¶ The Nethinim: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia,^e the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,^f

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Paseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,^g

53 The children of Bakkub, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sise-
ra, the children of Tamah,

56 The children of Nezhiah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,^h

58 The children of Jaala, the children of Daron, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.ⁱ

60 All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two.

61 And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon,^j and Immer:^k but they could not show their father's house, nor their seed,^l whether they were of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai,^m which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register among those that were reckoned by genealogy,ⁿ but it was not found:^o therefore were they, as polluted, put from the priesthood.^p

65 And the Tirshatha^q said unto them, that they should not eat of the most holy things,^r till there stood up a priest with Urim and Thummim.^s

66 ¶ The whole congregation together was forty and two thousand three hundred and threescore,

67 Besides their man-servants and their maid-servants,^t of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And some^u of the chief of the fathers gave unto the work. The Tirshatha^v gave to the treasure a thousand drams of gold, fifty basins, five hundred and thirty priests' garments.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.^w

CHAPTER VIII.

1 The religious manner of reading and hearing the law. 9 They comfort the people. 13 The forwardness of them to hear and be instructed. 16 They keep the feast of tabernacles.

AND all the people gathered themselves together as one man^x into the street that was before the water-gate,^y and they spake unto Ezra the scribe to bring the book of the law of Moses,^z which the LORD had commanded to Israel.

^a Ver. 12. ^b 1 Chr. 24:7. ^c 1 Chr. 9:12. ^d Or, Hadidim, Ezra 2:10. ^e Or, Jachin, Ezra 3:9. ^f Or, Saba. ^g Or, Siam. ^h Or, Negevum. ⁱ Or, Barzilai. ^j Or, Perida. ^k Or, Amon. ^l Or, Addon. ^m Ezra 2:59. ⁿ Or, peduzzo. ^o 2 Sam. 17:27; 19:31-39; 1 Kings 2:7. ^p Matt. 22:11-13. ^q Matt.

25:11, 12. ^r Lev. 4:3. ^s 13:29. ^t Or, governor, 1 Ch. 9. ^u Lev. 7:19, 20. ^v Ezra 2:30. ^w Isa. 11:1, 2. ^x Heb. part. ^y Gen. 8:9. ^z Ezra 3:1. ^a Ezra 3:1. ^b Ezra 3:1. ^c Ezra 3:1. ^d Ezra 3:1. ^e Ezra 3:1. ^f Ezra 3:1. ^g Ezra 3:1. ^h Ezra 3:1. ⁱ Ezra 3:1. ^j Ezra 3:1. ^k Ezra 3:1. ^l Ezra 3:1. ^m Ezra 3:1. ⁿ Ezra 3:1. ^o Ezra 3:1. ^p Ezra 3:1. ^q Ezra 3:1. ^r Ezra 3:1. ^s Ezra 3:1. ^t Ezra 3:1. ^u Ezra 3:1. ^v Ezra 3:1. ^w Ezra 3:1. ^x Ezra 3:1. ^y Ezra 3:1. ^z Ezra 3:1. ^a Ezra 3:1. ^b Ezra 3:1. ^c Ezra 3:1. ^d Ezra 3:1. ^e Ezra 3:1. ^f Ezra 3:1. ^g Ezra 3:1. ^h Ezra 3:1. ⁱ Ezra 3:1. ^j Ezra 3:1. ^k Ezra 3:1. ^l Ezra 3:1. ^m Ezra 3:1. ⁿ Ezra 3:1. ^o Ezra 3:1. ^p Ezra 3:1. ^q Ezra 3:1. ^r Ezra 3:1. ^s Ezra 3:1. ^t Ezra 3:1. ^u Ezra 3:1. ^v Ezra 3:1. ^w Ezra 3:1. ^x Ezra 3:1. ^y Ezra 3:1. ^z Ezra 3:1. ^a Ezra 3:1. ^b Ezra 3:1. ^c Ezra 3:1. ^d Ezra 3:1. ^e Ezra 3:1. ^f Ezra 3:1. ^g Ezra 3:1. ^h Ezra 3:1. ⁱ Ezra 3:1. ^j Ezra 3:1. ^k Ezra 3:1. ^l Ezra 3:1. ^m Ezra 3:1. ⁿ Ezra 3:1. 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2 And Ezra the priest brought the law before the congregation both of men and women: and all that could hear with understanding: upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water-gate from the morning^a until midday, before the men and the women, and those that could understand; and the ears of all the people *were* attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit^b of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pediahah, and Mishael, and Malchiah, and Hashum, and Hashbakhah, Zeshariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people: for he was above all the people; and when he opened it, all the people stood up:^c

6 And Ezra blessed the Lord, the great God: And all the people answered, Amen, Amen,^d with lifting up their hands:^e and they bowed their heads, and worshipped the Lord with *their* faces to the ground.^f

7 Also Joshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law:^g and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.^h

9 ⁱ And Nehemiah, which is the Tirshatha,^j and Ezra the priest scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God;^k mourn not, nor weep.^l For all the people wept, when they heard the words of the law.^m

10 Then he said unto them, Go your way, eat the fat, and drink the sweet,ⁿ and send portions unto them for whom nothing is prepared:^o for *this*

day is holy unto our Lord: neither be ye ^a sorry; for the joy of the Lord is your ^b strength.^c

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth,^d because they had understood the words that were declared unto them.^e

13 ^f And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand^g the words of the law.

14 And they found written in the law which the Lord had commanded by^h Moses, that the children of Israel should dwell in booths in the feast of the seventh month:ⁱ

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it* is written.

16 ^j So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house,^k and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.^l

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.^m

18 Also day by day, from the first day unto the last day, he read in the book of the law of God.ⁿ And they kept the feast seven days; and on the eighth day *was* a solemn^o assembly, according unto the manner.^p

^a 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

CHAPTER VIII.

2. *The seventh month*; Tishri, answering to a part of September and October. On the first day of this month was kept the feast of trumpets. Lev. 23:23-25.

3. *The law*; the law of Moses.

8. *Given the sense*; caused them to understand; this may mean simply that they expounded to the people the meaning of what was read. But as it is certain that soon after the captivity the old Hebrew ceased to be a living language among the Jews, and the Aramaean or Chaldean took its place, it is probable that for this reason all but the better educated among the Jews needed an interpretation of what was read.

9. *Tirshatha*; governor. *The people wept*; in view of their transgressions and the punishment which they deserved.

14. *In the feast of the seventh month*; the feast of tabernacles. Lev. 23:34.

17. *Made booths*; in remembrance of their fathers' having dwelt in tents forty years in the wilderness. *There was very great gladness*; in view of their being settled again in Canaan, as there was in the days of Joshua, when they took possession of it.

18. *According unto the manner*; as prescribed in the law of Moses.

INSTRUCTIONS.

1. The reading and explanation of the Scriptures is one of the most powerful means of reviving true religion; and when men desire to hear, ministers should ever be ready to communicate to them a knowledge of the word and will of God.

6. Proper attention to the word of God will lead a people to bless him for his goodness, and to worship him in the way of his appointment.

9. Sorrow for sin, however great or long continued, should never prevent humble trust in God, or hinder any from using the bounties of Providence with cheerful gratitude, and imparting liberally to those who are destitute, that all may rejoice together.

13. Due attention to the word of God will lead men to have respect to all his commandments; nor will attention to one set of duties prevent them from promptly engaging in and faithfully performing others to which they are called.

17. Readiness to engage in all known duty, and fidelity in the performance of it, fill the soul with gladness; and

A. M. 3859.

B. C. 445.

CHAPTER IX.

1 A solemn fast, and repentance of the people. 4 The Levites make a religious confession of God's goodness, and their wickedness.

NOW in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them.^a

2 And the seed of Israel separated themselves from all strangers,^b and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day;^c and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the stairs,^d of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.^e

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever:^f and blessed be thy glorious name,^g which is exalted above all blessing and praise.^h

6 Thou, *even* thou, *art* LORD alone;^h thou hast made heaven,ⁱ the heaven of heavens, with all their host, the earth, and all *things* that *are* therein,^j the seas, and all that *is* therein, and thou preservest them all;^k and the host of heaven worshippeth thee.^l

7 Thou *art* the LORD the God, who didst choose Abram,^m and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham:ⁿ

8 And foundest his heart faithful before thee,^o and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites,^p to give it, *I say*, to his seed, and hast performed thy words;^q for thou *art* righteous:

9 And didst see the affliction of our fathers in Egypt,^r and heardest their cry by the Red sea;^s

10 And showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land:^t for thou knewest that they dealt proudly against thee.^u So didst thou get thee a name,^v as it is this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land;^w and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire,

to give them light in the way wherein they should go.^x

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws,^y good statutes and commandments:^z

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger,^{aa} and broughtest forth water for them out of the rock for their thirst,^{ab} and promisedst them that they should go in to possess the land which thou hadst sworn^{ac} to give them.

16 But they and our fathers dealt proudly, and hardened their necks,^{ad} and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them;^{ae} but hardened their necks, and in their rebellion appointed a captain to return to their bondage:^{af} but thou *art* a God ready to pardon,^{ag} gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf,^{ah} and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness:^{ai} the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy good Spirit to instruct them,^{aj} and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness,^{ak} so that they lacked nothing; their clothes waxed not old, and their feet swelled not.^{al}

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.^{am}

23 Their children also multiplied thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in and possessed the land,^{an} and thou subduedst before them the inhabitants of the land,^{ao} the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.^{ap}

^a 1 Sam. 4:12. ^b Heb. strange children. Psal. 141:11. ^c 1 Exod. 9:2; 10:11. ^d Gen. 28:10. ^e 1 Chr. 29:13. ^f Psal. 148:2, 160:2. ^g Psal. 86:10. ^h Isa. 43:3. ⁱ 1 Gen. 1:1. ^j Exod. 20:11. ^k Gen. 1:14. ^l Psal. 30:6. ^m Rev. 5:11-14. ⁿ Gen. 15:1. ^o Gen. 17:5. ^p Deut. 1:6, 18. ^q Psal. 105:8. ^r 1 Sam. 24:14. ^s Exod. 13:7, 8. ^t Exod. 14:10. ^u Exod. 7:41. ^v Exod. 15:11. ^w Exod. 14:14. ^x Exod. 13:21-22. ^y Deut. 32:1-4. ^z Exod. 14:31. ^{aa} 1 Sam. 17:34. ^{ab} Deut. 32:13. ^{ac} Deut. 32:44. ^{ad} Deut. 32:17. ^{ae} Deut. 32:18. ^{af} Deut. 32:19. ^{ag} Deut. 32:20. ^{ah} Deut. 32:21. ^{ai} Deut. 32:22. ^{aj} Deut. 32:23. ^{ak} Deut. 32:24. ^{al} Deut. 32:25. ^{am} Deut. 32:26. ^{an} Deut. 32:27. ^{ao} Deut. 32:28. ^{ap} Deut. 32:29.

through grace prepare it to rejoice for ever with joy unspeakable and full of glory.

CHAPTER IX.

1. This month; Tishri, the seventh month

^a 1 Sam. 4:12. ^b Heb. strange children. Psal. 141:11. ^c 1 Exod. 9:2; 10:11. ^d Gen. 28:10. ^e 1 Chr. 29:13. ^f Psal. 148:2, 160:2. ^g Psal. 86:10. ^h Isa. 43:3. ⁱ 1 Gen. 1:1. ^j Exod. 20:11. ^k Gen. 1:14. ^l Psal. 30:6. ^m Rev. 5:11-14. ⁿ Gen. 15:1. ^o Gen. 17:5. ^p Deut. 1:6, 18. ^q Psal. 105:8. ^r 1 Sam. 24:14. ^s Exod. 13:7, 8. ^t Exod. 14:10. ^u Exod. 7:41. ^v Exod. 15:11. ^w Exod. 14:14. ^x Exod. 13:21-22. ^y Deut. 32:1-4. ^z Exod. 14:31. ^{aa} 1 Sam. 17:34. ^{ab} Deut. 32:13. ^{ac} Deut. 32:44. ^{ad} Deut. 32:17. ^{ae} Deut. 32:18. ^{af} Deut. 32:19. ^{ag} Deut. 32:20. ^{ah} Deut. 32:21. ^{ai} Deut. 32:22. ^{aj} Deut. 32:23. ^{ak} Deut. 32:24. ^{al} Deut. 32:25. ^{am} Deut. 32:26. ^{an} Deut. 32:27. ^{ao} Deut. 32:28. ^{ap} Deut. 32:29.

13. Judgments; especially judicial decisions. Statutes; what he ordained.

17. Appointed a captain; resolved to do it. Num. 14:1-4.

20. Thy good Spirit to instruct them; by the mouth of his servants. Ver. 30.

25 And they took strong cities, and a fat land, and houses and houses full of all goods, wells' digged, vineyards, olive trees, and every tree, in abundance: so they did eat, and were filled, and increased, and delighted themselves in the great abundance.

26 Nevertheless they were disobedient, and rebelled against thee,^b and cast thy law behind their backs,^c and slew thy prophets which testified against them to turn them to thee,^d and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies; who vexed them: and in the time of their trouble, when they cried unto thee, thou heardst them from heaven: and according to thy manifold mercies thou gavest them saviors, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again¹ before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies:

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, which if a man do, he shall live in them; and withdrew the shoulder,^b and hardened their neck, and would not hear.

30 Yet many years didst thou forbearⁱ them, and testifiedst against them by thy Spirit in^e thy prophets:^f yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and

mercy, let not all the trouble* seem little A. B. 352, 9.
J. C. 412.
before thee, that hath come upon⁺ us, on our kings,
on our princes, and on our priests, and on our proph-
ets, and on our fathers, and on all thy people, since
the time of the kings of Assyria unto this day.^R

33 Howbeit thou *art* just in all that is brought upon us: for thou hast done right, but we have done wickedly:¹

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies,^j wherewith thou didst testify against them.^k

35 For they have not served thee in thy kingdom,¹ and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them,^m neither turned they from their wicked works.

36 Behold, *we are servants this day,*ⁿ and *for the* land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, *we are servants in it:*

37 And it yieldeth much increase unto the kings
whom thou hast set over us because of our sins: ⁹also
they have dominion over our bodies, and over
our cattle, at their pleasure, and we *are* in great
distress.

38 And because of all this we make a sure *covenant*,^p and write *it*; and our princes, Levites, and priests, seal *unto it*.[†]

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW those that sealed^s *were*, Nehemiah, the Tirshatha,ⁱ the son of Hachaliah,^q and Zidkiah.

2 Seraiah,^r Azariah, Jeremiah.

3 Pashur, Amariah, Malchijah.

4 Hattush, Shebaniah, Malluch.

5 Harim, Meremoth, Obadiah.

* Or, cisterns. * Heb. *to stand at*. * Hb. 12:15. * Job 2:11, 12; 2:25. * Ps. 17. * 1 K. 18:4. * As. 7:52. * Isa. 106:41. * *to stand at*. * Heb. *to hang over a withdrawing shoulder*. * Job. 7. * Hb. *to stand over*. * Hb. *in the end of*. * 2 Chr. 36:15. * Heb. * Hb. *to stand*. * Job 2:15. * 1 K. 11:19-137. 115:17. 100.

27. *Saviors*; men raised up in providence to deliver them.

36. *We are servants; in bondage to the king of Persia.*

37. *Dominion over our bodies*; to employ them in wars and other services, at their pleasure.

38. *We make a sure covenant; a covenant, in all sincerity, w.th the Lord to obey him.*

INSTRUCTIONS.

3. Due attention to the word of God will lead to humble confession of sin, and hearty devotion to his worship and service.

5. Though the Lord is exalted above all human conception, yet he is pleased with the praises of his people, and glorified by all who worship him in spirit and in truth.

8. God is faithful to his promises, and never disappoints the well-grounded hopes of those who trust in him.

13. The laws of Jehovah are all right and good; and suited to promote not only his glory, but the excellence, usefulness, and happiness of all who obey them. Rom. 7:12; Gal. 5:14. 22-23.

16. No mercies are so numerous, great, or long continued as to lead men, without the grace of God, to obey him; but the greater and more constant their mercies.

the greater will be their ingratitude, till they ripen for ruin

20. The Lord, by his Spirit, often admonishes and instructs even the most rebellious; and for a long time waits to be gracious, doing them good and using all suitable means to lead them to repentance and salvation.

24. Children who inherit great blessings through the instrumentality of their parents and others, not unfrequently abuse them to their own destruction.

28. Life often consists much in a contest between the goodness of God and the ingratitude and rebellion of men; and though, in answer to their cries, he often delivers them from their troubles, they as often forget his mercies and trample on his commands.

33. Sin is the cause of all trouble; and God is holy; just, and good in all the judgments he brings upon those who commit it.

CHAPTER X.

1. *Those that sealed*; that set their seal to the covenant mentioned at the close of the last chapter. This list comprises only the chief men of the nation. The rest of the people agreed to this covenant by oath, ver. 28, 29.

A. N. 359 6 Daniel, Ginnethon, Baruch,

B. C. 417 7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh,^a Pabathmoab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileah, Shobek,

25 Rehun, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests,^b the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves^c from the people of the lands unto the law of God,^d their wives, their sons, and their daughters, every one having knowledge, and having understanding;^e

29 They came to their brethren, their nobles, and entered into a curse, and into an oath,^f to walk in God's law,^g which was given by^h Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give our daughters unto the people of the land,ⁱ nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals on the sabbath-day to sell,^j that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year,^k and the exaction of every debt.^l^k

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

^a Ezra 2:36; ^b ch. 7:5, etc. ^c Ezra 2:36. ^d Lev. 20:21, Ezra 10:11-19; ch. 9:2, 13; ^e Rom. 1:1. ^f ch. 8:2, Ps. 47:7. ^g Deut. 29:12, 11, ch. 5:12, 11, Ps. 119:106. ^h 2 Cor. 34:31. ⁱ Heb. by the hand of. ^j Ex. 13:16, Deut. 7:3, Ezra 9:12, 11. ^k Lev. 23:3, Deut. 5:12, ch. 13:15, etc.; Isa. 57:13, 11. ^l Lev. 25:1. ^m Heb. hand. ⁿ Deut. 15:2; ch. 5:1-11.

29. They came to their brethren; consented by an oath to the same covenant into which their chief men had entered to serve the Lord. See note to ver. 1.

37. Might have the tithes; rather, might give the tithes, and so in verse 38; for the Levites gave to the priests a tithe of the tithes which they received from the people. See chap. 12:47.

INSTRUCTIONS.

1. All who know God should covenant to obey him, and having solemnly recognized their obligations to him should be careful to fulfil them. When this is done by ministers of the gospel and leading men among a people, multitudes will be ready to follow their example.

31. Abstinence from traffic and from all kinds of secular

33. For the show-bread,¹ and for the continual meat-offering,^m and for the continual burnt-offering,ⁿ of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin-offerings to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering,^o to bring it into the house of our God, after the houses of our fathers, at times appointed year by year,^p to burn upon the altar of the LORD our God, as it is written in the law:^q

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:^r

36 Also the first-born of our sons, and of our cattle, as it is written in the law,^s and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the first-fruits of our dough,^t and our offerings, and the fruit of all manner of trees,^u of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites,^v that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers into the treasure-house.^w

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary,^x and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.^y

CHAPTER XI.

¹ The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. ³ A catalogue of their names. ³⁹ The residue dwell in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots,² to bring one of ten to dwell in Jerusalem the holy city,³ and nine parts to dwell in other cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.^b

¹ Lev. 21:5. ^m Num. ch. 28, 29. ⁿ Heb. 10:11. ^o ch. 13:31, Isa. 40:16. ^p Heb. 10:2-7. ^q Lev. 6:12. ^r Ex. 3:23-19; Num. 18:2; Deut. 26:2. ^s Ex. 13:2, 12, 13. ^t Lev. 27:26. ^u Num. 15:19; Deut. 18:4. ^v Deut. 26:2. ^w Num. 18:21; Mal. 3:5, 10. ^x 1 Chr. 9:26; 2 Chr. 34:11, 12. ^y Deut. 19:6, 11. ^z ch. 13:10-12. ¹ Josh. 1:10. ² Jer. 4:5; 27:53. ³ Jer. 5:9.

travelling and business on the Sabbath, is essential to a due observance of that holy day; and all who have covenanted to obey God, should remember the Sabbath-day and keep it holy.

31. While each individual should be disposed to bear his part in supporting the ministers, the worship, and the ordinances of the gospel, he should also give to habitual attendance upon them the influence of a conscientious and consistent example.

CHAPTER XI.

1. One of ten to dwell in Jerusalem; Jerusalem at this time was only partially rebuilt, and was especially exposed to the attacks of the enemies of the Jews. For the pro-

3 ¶ Now these *are* the chief of the province that dwell in Jerusalem: but in the cities of Judah dwell every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwell certain of the children of Judah, and of the children of Benjamin.^a Of the children of Judah: Athaiah the son of Uzziab, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaheel, of the children of Perez;^b

5 And Maaseiah the son of Baruch, the son of Colchazob, the son of Hazadiah, the son of Adaiab, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwell at Jerusalem were four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiab, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the priests:^c Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahiab, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two; and Adaiab the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valor, a hundred twenty and eight: and their overseer *was* Zabdiah, the son of one of the great men.^d

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of^e the outward business of the house of God.^f

17 And Mattaniah the son of Micha,^g the son of Zabdi, the son of Asaph, *was* the principal to be-

gin the thanksgiving in prayer:^h and Bakkukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.ⁱ

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates,^j *were* a hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, and the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinim dwell in Ophel:^k and Ziha and Gispah *were* over the Nethinim.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For it *was* the king's commandment concerning them,^l that a certain portion^m should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerabⁿ the son of Judah, *was* at the king's hand in all matters concerning the people.^k

25 And for the villages, with their fields, *some* of the children of Judah dwell at Kirjath-arba,^o and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and in the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba^p unto the valley of Hinnom.^q

31 The children also of Benjamin from^r Geba dwelt at^s Michmash, and Ajia, and Beth-el, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.^o

36 And of the Levites *were* divisions in Judah, and in Benjamin.

^a 1 Chr. 24. 1-15. ^b 1 Chr. 24. 16-20. ^c 1 Chr. 24. 21-24. ^d 1 Chr. 24. 25-26. ^e 1 Chr. 24. 27. ^f 1 Chr. 24. 28. ^g 1 Chr. 24. 29. ^h 1 Chr. 24. 30. ⁱ 1 Chr. 24. 31. ^j 1 Chr. 24. 32. ^k 1 Chr. 24. 33. ^l 1 Chr. 24. 34. ^m 1 Chr. 24. 35. ⁿ 1 Chr. 24. 36. ^o 1 Chr. 24. 37. ^p 1 Chr. 24. 38. ^q 1 Chr. 24. 39. ^r 1 Chr. 24. 40. ^s 1 Chr. 24. 41.

tection of the city, therefore, with its temple and temple services, it *was* necessary to require a certain portion of the people to reside there, who, if left to themselves, would have preferred some other place. It is probable that, after taking the names of those who "willingly offered themselves," ver. 2, they cast lots for the remainder of this tenth part.

16. The outward business of the house of God; providing the sacrifices, and making all needful preparation for the worship which the priests performed in the temple.

24. Zerab—*was* at the king's hand; a commissioner or agent to transact his business with the people.

INSTRUCTIONS.

1. It is a great blessing to dwell where spiritual privileges are enjoyed; and many will commend those that choose such places for their residence, who will not imitate their example.

4. In selecting a place of residence, all should regard primarily the will of God, and seek a place in which they can most honor him, and secure the highest permanent benefit to themselves, their children, and their fellow-men.

20. Wherever people are called to live, the worship of God should be a part of their daily business; and in seek-

A. M. 3468.
B. C. about 536.

CHAPTER XII.

1 The priests, 8 and the Levites, which came up with Zerubbabel. 10 The succession of high-priests. 24 Certain chief Levites. 27 The solemnity of the dedication of the walls. 44 The offices of priests and Levites appointed in the temple.

NOW these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel,^a and Jeshua: Seraiah,^b Jeremiah, Ezra,^c 2 Amariah, Malluch,^d Hattush,^e 3 Shechaniah,^f Rehum,^g Meremoth,^h 4 Iddo, Ginnetho,ⁱ Abijah,^j 5 Miamin,^k Maadiah,^l Bilgah,^m 6 Shemaiah, and Joiarib, Jedaiah, 7 Sallu,ⁿ Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua.^o

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah,^p which was over the thanksgiving,^q he and his brethren.

9 Also Bakkukiah and Unni, their brethren, were over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicun, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, were written in the book of the Chronicles,^a even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God,^b ward over against ward.^c

25 Mattaniah, and Bakkukiah, Obadiah, Meshul-

lam, Talmon, Akkub, were porters keeping the ward at the thresholds^d of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor,^e and of Ezra the priest, the scribe.^f

27 ¶ And at the dedication of the wall of Jerusalem^g they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.^h

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people,ⁱ and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall^j toward the dung-gate:^k

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And certain of the priests' sons with trumpets;^l namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azrael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God,^m and Ezra the scribe before them.

37 And at the fountain-gate,ⁿ which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall,^o from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim,^p and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood still in the prison-gate.^q

^a Ezra 2:1, 2. ^b Neh. 10:2-8. ^c Or, Melkun ver. 14. ^d Or, Shebaniah, ver. 11. ^e Or, Harim, ver. 15. ^f Or, Meremoth, ver. 15. ^g Or, Ginnethon, ver. 16. ^h Or, Luke 1:5. ⁱ Or, Nethaneel, ver. 17. ^j Or, Moadiah, ver. 17. ^k Or, Sallai, ver. 20. ^l Or, Zechariah, Ezra 3:2. Hag. 1:1; Zechar. 3:1. ^m Chr. 11:17. ⁿ That is, the psalms of thanksgiving. ^o 41 Chr. 9:14, etc. ^p 1 Chr.

ch. 23; 25, 26. ^q Ezra 3:11. ^r Or, treasuries, or assemblies. ^s ch. 5:9. ^t Ezra 7:6, 11. ^u Ezra 3:10, 11. ^v 1 Chr. 25:6. ^w 2 Chr. 5:13. ^x Heb. 5:1, 2. ^y ver. 38, 40. ^z ch. 3:13. ^{aa} Num. 10:2, 8. ^{ab} 1 Chr. 23:5. ^{ac} ch. 3:15, etc. ^{ad} ver. 31. ^{ae} 2 Kings 14:13; ch. 5:16. ^{af} Jer. 32:2.

ing first the kingdom of God and his righteousness, all needed blessings will be given them.

CHAPTER XII.

1. That went up; from Babylon to Jerusalem.

11, 22. Jaddua; commonly thought to be the high-priest who, according to Josephus, met Alexander the Great on his march to Jerusalem. Darius the Persian; according to some, Darius Nottus; but the mention of him in connection with Jaddua has led many to think that Darius Codomanus, whom Alexander conquered, is meant. It has

been the opinion of many that this, and verse 11 above, are additions by a later hand after the death of Nehemiah.

27. The dedication of the wall; as Jerusalem was designed to be a holy city, all parts of it were dedicated to the service of God.

31. Two great companies; one company went one way upon the wall with Ezra, and the other went the other way with Nehemiah. They met on the opposite side of the city, and went together to the temple and offered their sacrifices of thanksgiving and praise, for having been enabled to finish the rebuilding and fortifying of the city. Ver. 40-43.

40. So joined the two companies of them that were chosen to the house of God, and I, and the half of the singers with them.

41. And the priests: Eliakim, Maseiah, Minian, Michael, Eliezer, Zethariah, and Hananiah, with the trumpets.

42. And Maseiah, and Shemaiah, and Eleazar, and Ezer, and Jehohanan, and Malehijah, and Elam, and Ezer. And the singers sang loud,^a with Jeremiah their overseer.

43. Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.^b

44. ¶ And at that time were some appointed over the chambers, for the treasures,^c for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law^d for the priests and Levites; for Judah rejoiced^e for the priests and for the Levites that waited.^f

45. And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David,^g and of Solomon his son.

46. For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.^h

47. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion:ⁱ and they sanctified^j holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

CHAPTER XIII.

1. Up on the evening of the law separation made from the mixed multitude. 1. Nehemiah, who set in, caught his characters to be censured.

10. He reformeth the officers in the house of God. 15. The violation of the law, and the marriages with strange wives.

ON that day they read^a in the book of Moses in the audience^b of the people;^c and therein

1. Nehemiah, who set in, caught his characters to be censured. 10. He reformeth the officers in the house of God. 15. The violation of the law, and the marriages with strange wives.

45. *Kept the ward of their God*; discharged the duties assigned to them in God's service. "Ward" is here used in the sense of a charge committed to one to keep. *The ward of the purification*; the charge committed to them in respect to purification. They were to see that nothing unclean entered the sanctuary.

INSTRUCTIONS.

22. When ministers of the gospel are most faithful in the discharge of their appropriate duties, they take the best course, not only to honor God and advance the interests of true religion, but also to secure a comfortable support for themselves and their families.

30. To be made instrumental in purifying others, ministers of the gospel must seek purification themselves, and endeavor in all things to set before the people a safe and useful example.

40. Thanks should be rendered to God at the conclusion of every great and good work; and all the glory of success by all classes should be given to him.

45. The influence of good men is felt long after they are dead; and each one should be careful to set an example which will be useful as long as it shall be remembered,

was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever.^h

2. Because they met not the children of Israel with bread and with water;ⁱ but hired Balaam against them, that he should curse them;^j howbeit our God turned the curse into a blessing.^k

3. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.^l

4. ¶ And before this, Eliashib the priest, having the oversight of^m the chamber of the house of our God, was allied unto Tobiah:

5. And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil,ⁿ which was commanded to be given to the Levites,^o and the singers, and the porters;^p and the offerings of the priests.

6. But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king,^q and after certain days^r obtained I^s leave of the king:

7. And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10. ¶ And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.

11. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.^t

22. 5. Neh. 21:10. Deut. 24:5. Josh. 24:9, 10. Num. 6:5. 1. Sam. 9:2. 1. Heb. being set over. 2. Chr. 31:11, 36. 12:44. 3. Heb. the commandment of the Levites. 4. Num. 18:21, 24. 5. 1. Sam. 5:11. 6. Heb. at the end of days. Or, I earnestly requested. 7. Heb. standing.

and be instrumental when he is in heaven of preparing others for the same exceeding and eternal glory.

CHAPTER XIII.

4. *Tobiah*; the Ammonite, mentioned in chap. 2:10 and elsewhere as an enemy to the Jews.

5. *A great chamber*; in the courts of the temple, contrary to the command of God.

6. *Was not I at Jerusalem*; Nehemiah had left Judea and returned to Persia; and the above-mentioned abuses are supposed to have taken place during his absence. *Came I unto the king*; the king of Persia, who reigned also over Babylon, and is here called the king of Babylon. Nehemiah's return was twelve years after he first left Persia and went to Jerusalem. *Obtained I leave of the king*; leave to go back again to Jerusalem. How long he now continued in Persia is not known, but from the account which he gives of the evil practices that had arisen during his absence, verses 4, 5, 10, 15, etc., it is probable that his absence was prolonged through several years.

10. *Were fled*; because they did not receive their support. It is probable also that they were wanting in zeal for God's service. Compare Mal. 1:10.

A. M. 3570. 12 Then brought all Judah the tithe of
B. C. about the corn and the new wine and the oil unto
434. the treasuries.*

13 And I made treasurers over the treasuries,^a Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them[†] was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful,^b and their office was[‡] to distribute unto their brethren.

14 Remember me, O my God, concerning this,^c and wipe not out my good deeds[§] that I have done for the house of my God, and for the offices[¶] thereof.

15 ¶ In those days saw I in Judah some treading wine-presses on the sabbath,^d and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day:^e and I testified against them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah,^f and said unto them, What evil thing is this that ye do, and profane the sabbath-day?

18 Did not your fathers thus,^g and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath,^h I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should be no burden brought in on the sabbath-day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye aboutⁱ the wall? if ye do so

again, I will lay hands on you. From that time forth came they no more on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves,^j and that they should come and keep the gates, to sanctify the sabbath-day. Remember me, O my God, concerning this also,^k and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews that had married^l wives of Ashdod, of Ammon, and of Moab:^k

24 And their children spake half in the speech of Ashdod, and could not speak^m in the Jews' language, but according to the language of each people.ⁿ

25 And I contended with them,^o and cursed^p them, and smote certain of them, and plucked off their hair, and made them swear by God,^q saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things?^r yet among many nations was there no king like him,^s who was beloved of his God,^t and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And one of the sons of Joiada,^u the son of Eliashib the high-priest, was son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them,^v O my God, because they have defiled^w the priesthood, and the covenant of the priesthood, and of the Levites.^x

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites,^y every one in his business;

31 And for the wood-offering at times appointed, and for the first-fruits. Remember me, O my God, for good.^z

* Or, *treasuries*, *Mt.* 3:10. ^a *ch.* 12:41, *ver.* 5. ^b *Heb.* at *their hand*. ^c *See* 1:1, 17. ^d *1 Tim.* 3:10. ^e *1 Heb.* it was upon them. ^f *See* 12:21-9. ^g *Heb.* 6:10. ^h *Heb.* kindness. ⁱ Or, *observations*. ^j *Exod.* 20:10, *c.* *ch.* 10:31. ^k *ver.* 11; *Prov.* 25:4. ^l *Jer.* 17:21-23. ^m *Lev.* 23:32. ⁿ *Heb.* before. ^o *ch.* 12:30. ^p *ver.* 14, 31. ^q Or, *multitude*. ^r *Heb.* made to dwell with them.

^k *Ezra* 9:2. ^l *Heb.* they discerned not to speak. ^m *Heb.* people and people. ⁿ *ver.* 11, 17. ^o Or, *reverted*. ^p *Psa.* 13:4. ^q *Ezra* 10:5. ^r *ch.* 10:22, 30. ^s *1 Kings* 11:1, etc. ^t *1 Kings* 3:13. ^u *2 Chr.* 9:22. ^v *2 Sam.* 12:24. ^w *q.* *ch.* 12:10, 22. ^x *ch.* 6:14. ^y *Heb.* for the defilements. ^z *Mal.* 2:4, 10. ^{aa} *ch.* 10:31. ^{ab} *Psa.* 26:9.

12. The tithe; a tenth part of their produce, for the support of the ministers of religion.

15. Treading wine-presses; to press the juice out of grapes, which was the usual manner of making wine.

25. Plucked off their hair; a token of disgrace.

26. Outlandish; heathen.

28. Sanballat the Horonite; governor of the Samaritans.

INSTRUCTIONS.

1. The daily reading of a portion of Scripture is one of the most effectual means of communicating a knowledge of the will of God, and leading men to perform it.

4. Alliance with the wicked is one of the causes of increasing human corruption; and when ministers of religion are guilty of it, it tends to spread the evil through the community.

6. When the authority of pious magistrates is suspended, and those who rule encourage or connive at iniquity, it will be greatly increased; all who are disposed will then commit it with impunity and without restraint.

8. Increase of iniquity greatly grieves the friends of God; and if they have the right and the ability, they will attempt speedily to restrain and remove it. In this they may expect the aid of good men and the blessing of God.

10. The withholding of adequate support from the ministers of the gospel, is one of the devices of Satan and his adherents to prevent a continuance of their labors.

15. The selling of food or other commodities, travelling for profit or pleasure, and the transaction of other secular business, on the Sabbath, are highly offensive to God; and tend to bring down upon individuals and the community his curse and wrath.

19. As servile or secular labor on the Sabbath is inconsistent with the temporal welfare of the community, as well as the eternal good of individuals, it is the duty of the government by penal sanctions to prevent it, and if men will violate the law, to visit them with punishment; and when transgressors find the government and the people resolutely set against them, and that they cannot trample on the Sabbath with impunity, they will be likely to abstain from it.

28. Those who set at open defiance the laws of God and man, and whose continued presence is inconsistent with the welfare of the community, should not be permitted to live in it; and in all wise and good efforts to prevent their pestiferous influence, men may expect the aid of the enlightened, patriotic, and good, and the blessing of God.

THE

This book relates the wonderful manner in which the plot of Haman the Agagite, to destroy the Jews throughout the whole empire of Persia, was not only overthrown, but turned to their enlargement and honor. The author, whose name is unknown, manifestly designs to represent this deliverance as effected by the providence of God in answer to the prayers of the Jews, though he refrains throughout from mentioning the name of Jehovah, preferring, as it would seem, to let the facts narrated speak for themselves. For the period in Persian history to which this narrative belongs, see the introductory remarks to the book of Ezra.

CHAPTER I.

1. *Amor* is by the courtesy of Memnon, marketh the degree of man's

NOW it came to pass in the days of Ahasuerus,^a (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces,^b)

2 *That* in those days, when the king Abasuerus sat on the throne of his kingdom, which *was* in Shushan the palace;

3 In the third year of his reign, he made a feast unto all his princes and his servants;^d the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, *even* a hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were present* in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace:

6 Where were white, green, and blue^d hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver,^e upon a pavement of red, and blue, and white, and black marble.^f

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine⁸ in abundance, according to the state¹ of the king.

8 And the drinking *was* according to the law; none did compel:^f for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the

women in the royal house which belonged to king Ahasuerus.

10 ^a On the seventh day, when the heart of the king was merry with wine,^g he commanded Mchu-
man, Biztha, Harbona,^h Bigtha, and Abagtha, Ze-
thar, and Carcas, the seven chamberlainsⁱ that
served in the presence of Ahasuerus the king.

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she *was* fair to look on.*

12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains:¹ therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men,¹ which knew the times,¹ (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, She-
thar, Admatha, Tarshish, Meres, Marsena, *and*
Memucan, the seven princes of Persia and Media,^k
which saw the king's face,^l *and* which sat the first
in the kingdom.)

15 What shall we do^t unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad
unto all women, so that they shall despise their
husbands in their eyes, when it shall be reported,
The king Ahasuerus commanded Vashti the queen
to be brought in before him, but she came not.

CHAPTER I.

1. *Ahasuerus*; see introduction to the book of Ezra.

8. *None did compel*; none were compelled to drink, but each one drank, or refrained, as he pleased.

12. *Vashti refused to come*; it was felt by her to be an indignity to be summoned thus into the presence of men.

to gratify the caprice and vanity of the king; and this the king himself would have seen, had not his mind been clouded by the influence of wine.

13. *Which knew the times*; were acquainted with the history and customs of the kingdom.

16. *Done wrong*—to all the people; by setting, as they alleged, a bad example.

A. M. 3483. 18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

19 If it please^a the king, let there go a royal commandment from him,[†] and let it be written among the laws of the Persians and the Medes, that it be not altered;[‡] That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another[§] that is better than she.

20 And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honor,^a both to great and small.

21 And the saying pleased[¶] the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces,^b into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house,^c and that it should be published according to the language of every people.[‡]

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing the king, is made queen. 21 Mordecai discovering a treason, is recorded in the chronicles.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.^d

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody^e of Hegai[†] the king's chamberlain, keeper of the women; and let their things for purification be given them:

4 And let the maiden which pleaseth the king be queen instead of Vashti.[¶] And the thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjaminite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah[‡] king of Judah,[†] whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up[§] Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful;[¶] whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai,[¶] that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him;^h and he speedily gave her her things for purification,ⁱ with such things[‡] as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred[¶] her and her maids unto the best place of the house of the women.

10 Esther had not showed her people nor her kindred: for Mordecai had charged her that she should not show it.^j

11 And Mordecai walked every day before the court of the women's house, to know how Esther did,[‡] and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh,^k and six months with sweet odors, and with other things for the purifying of the women,) 13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her,^l and that she were called by name.^m

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the

king's house, she was not called by name, as the other maidens were: for she had been carried away with Jeconiah[‡] king of Judah,[†] whom Nebuchadnezzar the king of Babylon had carried away.

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8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai,[¶] that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him;^h and he speedily gave her her things for purification,ⁱ with such things[‡] as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred[¶] her and her maids unto the best place of the house of the women.

10 Esther had not showed her people nor her kindred: for Mordecai had charged her that she should not show it.^j

11 And Mordecai walked every day before the court of the women's house, to know how Esther did,[‡] and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh,^k and six months with sweet odors, and with other things for the purifying of the women,) 13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

CHAPTER II.

7. Hadassah; her Hebrew name, signifying, Myrtle. Esther; the Persian name given her upon her advancement to the dignity of queen. It signifies, Star.

know, she required nothing; but what Hecai the king's chamberlain, the lover of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her.^a

16 So Esther was taken into king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.^b

17 And the king loved Esther above all the women, and she obtained grace and favor^c in his sight^d more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants,^e even Esther's feast; and he made a release^f to the provinces, and gave gifts,^g according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.^h

20 Esther had not yet showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai,ⁱ like as when she was brought up with him.

21 ^a In these days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan^j and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

^a Gen. 39:21. ^b 1 Sam. 26:16. ^c 1 Sam. 26:16. ^d 1 Sam. 26:16. ^e 1 Sam. 26:16. ^f 1 Sam. 26:16. ^g 1 Sam. 26:16. ^h 1 Sam. 26:16. ⁱ 1 Sam. 26:16. ^j 1 Sam. 26:16.

1. *In the seventh year of his reign*; about four years after the divorce of Vashti, chap. 1:13.

18. *A release*; a remission of tribute.

19. *When gathered together the second time*; the meaning of these words is not certain; they may refer to a second gathering of fair virgins from whom concubines for the king were to be selected, after that first gathering for the choice of a queen. *Sat in the king's gate*; these words imply that he had received an office in the king's palace, and sat in his gate, according to the custom at the Persian court, ready to discharge whatever duties might be required of him.

21. *Sought to lay hand on the king*; conspired against his life.

23. *The book of the chronicles*; the register of the affairs of the kingdom, kept in the royal palace. Chap. 6:1.

INSTRUCTIONS.

1. What is done in a passion is often a source of deep regret; and if men do not change their conduct, but continue in sin and folly, choosing rather to do this than to acknowledge their error, they must in the end be miserable, eat the fruit of their own way, and be filled with their own devices.

4. Sin in prospect appears to those who love it very different from what it does after it has been committed. It promises good; but at last, bites like a serpent and stings like an adder.

7. Kindness to orphans is well-pleasing to God, and he often follows it with special manifestations of his favor.

10. Ability and disposition to keep secret what should not be published, is a valuable trait of character, and should be cultivated by all who are intrusted with great and important concerns.

16. God is able to overrule those actions of men that are in themselves neither wise nor righteous, for the ac-

CHAPTER III.

A. M. 3994.
B. C. about 440.

1. *When gathered together the second time*; the meaning of these words is not certain; they may refer to a second gathering of fair virgins from whom concubines for the king were to be selected, after that first gathering for the choice of a queen.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite,^a and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman;^b for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.^c

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgresseth thou the king's commandment?^d

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence,^e then was Haman full of wrath.^f

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.^g

7 ¶ In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur,^h that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed

^a Gen. 41:1. ^b 1 Sam. 15:1. ^c 1 Sam. 2, ch. 5:9. ^d Gen. 4:5, 6; Dan. 1:10. ^e 1 Sam. 8:4. ^f Rev. 12:17. ^g Gen. 9:24.

complishment of his own most wise and righteous counsels. Thus the divorce of Vashti prepared the way for the elevation of Esther to the royal dignity, with all its important consequences to the Jewish people.

17. When God sees best, he can give his people favor even with those who rebel against him; and all the influence he gives to any should be employed to promote his glory and the good of men.

21. While the wicked are devising wicked devices and seeking the ruin of others, God may be preparing to overrule it for their own destruction, and for the salvation of his people.

CHAPTER III.

1. *Haman*; supposed to have been an Amalekite, and a descendant of one of their ancient kings. Exod. 17:14; Deut. 25:17-19.

2. *Bowed not*; it was not contrary to the laws and usages of the Jews that they should render to rulers the customary marks of honor, even to prostration on the earth, where these would not be misunderstood. But Mordecai seems to have felt that he could not, in the present circumstances, render homage to this vile favorite of the king, without degrading his character and his religion before the eyes of the heathen.

4. *He had told them that he was a Jew*; he seems to have excused himself from bowing before Haman on the ground of his religion as a Jew.

7. *Cast Pur—the lot*; to determine the time when the Jews should be destroyed. This was done in accordance with the heathenish idea that one day is more lucky than another for the accomplishment of an undertaking.

8. *To suffer them*; suffer them to live.

A. M. 3194. among the people in all the provinces of thy kingdom; and their laws are diverse from all people;^a neither keep they the king's laws: therefore it is not for the king's profit^b to suffer them.

9 If it please the king, let it be written that they may be destroyed:^c and I will pay^d ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king took his ring from his hand,^e and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.^f

11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes^g called on the thirteenth day of the first month,^h and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.^d

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.^e

CHAPTER IV.

1 The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit. 10 She, excusing herself, is threatened by Mordecai. 15 She appointing a fast, undertaketh the suit.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes,^f and put on

^a Ezra 4:11. ^b Acts 16:20. ^c Heb. *most, or equal*. ^d Heb. *to destroy them*. ^e H. *through*. ^f Gen. 41:42. ch. 8:2. ^g Or, *oppressor*. ch. 7:6. ^h Or, *sacredness*. ch. 8:9. ⁱ 1 Kings 21:9. ^j Prov. 24:2. ^k 2 Sam. 1:11. ^l Job 1:20. ^m Gen. 7:1. ⁿ Ezek. 27:30. ^o Gen. 27:31. ^p Isa. 22:4.

9. The charge of the business; not the business of destroying the Jews, but the pecuniary matters of the king. Haman offers to pay to the managers of the king's treasury this sum, if the king will grant the decree; intending, no doubt, to collect it out of the spoils of the Jews. Compare chap. 4:7.

10. Took his ring—and gave it unto Haman; his signet-ring. Thus he gave him authority to accomplish his wishes.

11. The silver is given to thee; by these words the king releases Haman from the condition proposed by him, ver. 9.

15. Shushan was perplexed; on account of the decree to destroy the Jews.

INSTRUCTIONS.

1. Despots not unfrequently advance to places of honor and power the most wicked of their subjects.

3. When rulers require their subjects to disobey God, it is the duty of subjects to disobey them; and though this may expose them to the wrath of men, it will meet the approbation of God.

6. A man may be so wicked as to regard his own glory more than he does the lives of his fellow-men.

sackcloth with ashes,^g and went out into the midst of the city, and cried with a loud and a bitter cry;^h

2 And came even before the king's gate; for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews,ⁱ and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.^j

4 ¶ So Esther's maids and her chamberlains^k came and told^l her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.^m

5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointedⁿ to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasures for the Jews, to destroy them.^k

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them,^l to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him,^m and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court,ⁿ who is not called, there is one law of his to put him to death,^o except such to whom the king shall hold out the golden sceptre,^p that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

^g Jer. 17:1. ^h Heb. *sackcloth and ashes were laid under man*. Isa. 58:5. ⁱ Dan. 9:3. ^j Heb. *much*. ^k Isa. 77:2. ^l Heb. *set before*. ^m ch. 3:9. ⁿ Jer. 3:14. ^o Neh. 2:4. ^p Prov. 21:1. ^q ch. 5:1. ^r Dan. 2:9. ^s ch. 3:2. ^t 8:4.

7. The lot may be cast into the lap, but the disposal will be of God; and he may so order it as to prevent the end it was intended to subvert.

11. For the gratification of a worthless favorite, a monarch will sometimes sacrifice the happiness, and even the lives of thousands of his subjects.

15. The triumph of the wicked is short; and while Providence for a time seems to favor them, and they glory in their expected success, they may be working out their own destruction.

CHAPTER IV.

2. Came even before the king's gate; according to the usages of those times and countries, Mordecai could have no direct access to the queen. He therefore took this method of making known to Esther the calamity that had befallen him and his nation.

3. Great mourning—and fasting, and weeping; they humbled themselves deeply before God. Chap. 9:31; Jonah 3:8, 9.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *they will cause thy enlargement*^a and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the king's house for such a time as this?

15 * Then Esther bade them return Mordecai *this answer*,

16 Go, gather together all the Jews that are present^b in Shushan, and fast ye for me,^c and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.^d

17 So Mordecai went^e his way, and did according to all that Esther had commanded him.

CHAPTER V.

1 Esther's petition in the king's favor, obtained the grace of the king, Haman and Zeresh, and caused the king and Haman to a banquet. 2 She, being encouraged by the king in her suit, inviteth them to another banquet the next day. 3 Haman, proud of his advancement, repinech at the contempt of Mordecai. 14 By the counsel of Zeresh is Haman to die a part of 280000.

NOW it came to pass on the third day,^a that Esther put on her royal apparel,^b and stood in the inner court of the king's house,^c over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that she obtained favor in his sight*: and the king held out to Esther the golden sceptre that *was* in his hand.^b So Esther drew near and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.^d

4 And Esther answered, *If it seem good unto the king, let the king and Haman come this day un-*

to the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 * And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee;^a and what is thy request? even to the half of the kingdom it shall be performed.^b

7 Then answered Esther, and said, My petition and my request is;

8 If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform^c my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, that he stood not up,^d nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself;^e and when he came home, he sent and called for^f his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children,^g and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.^h

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing,ⁱ so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a gallows^j be made of fifty cubits high,^k and to-morrow speak thou unto the king that Mordecai may be hanged thereon:^l then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.^m

^a Prov. 21:11, 12. ^b Num. 24:23. ^c Sam. 12:22, 14:44, 17. ^d Heb. res. ^e Prov. 21:12, 13. ^f Heb. tamed. ^g Job. 3:4-9. ^h Gen. 13:14. ⁱ Heb. ^j Prov. 21:12. ^k Gen. 4:11, 6:4. ^l Neh. 1:11, 2:4, 10:1. ^m Prov. 21:12. ⁿ Gen. 4:11, 6:4. ^o Neh. 1:11, 2:4, 10:1. ^p Prov. 21:12.

Gen. 4:5, 11:3, 16:19, Matt. 2:16, 2:28, 13:22. ^q Heb. caused to come. ^r Gen. 12:14, 14:1, 15:1, 1 Kings 21:1, 22:20. ^s Heb. to come. ^t Gen. 4:5, 11:3, 16:19, Matt. 2:16, 2:28, 13:22.

11. *Thou shalt—enlargement—arise to the Jews from another place*: by this Mordecai showed his confidence in God, and his expectation that He would in some way grant them deliverance.

16. *Labour and my maidens will fast*; this fast of Esther and her people was doubtless attended with earnest supplications that the Most High would interfere in their behalf.

INSTRUCTIONS.

3. This is a state of trial, and great calamities may come upon us when we least expect them. Our interest and duty both require that we should so live as to be prepared at all times to meet such events; and when they come, instead of sinking in despair, we should look to God for help.

5. Diligent inquiry into the sufferings of others for the purpose of relieving them, well becomes those who are at ease; as they know not how soon they also may need sympathy and assistance.

8. It is proper to make application to men, if they have the power to help us; but while so doing, we should also make supplication to God, that he would incline men to use their power in such a manner as to afford needed relief.

14. Strong confidence in God, and expectation that he will in his own time and way appear for those who put

their trust in him, is a preparation to experience his salvation.

16. Show good men the path of duty, and though it be at the hazard of all earthly things, even of life itself, they will walk in it, committing themselves and all their interests, mortal and immortal, to Him who ruleth over all and who doeth all things well.

CHAPTER V.

13. *All this availeth me nothing*; it did nothing towards making him happy, or satisfying the wants of his soul.

14. *Fifty cubits high*; about seventy-five feet. *Go thou in merrily*; being relieved from thy trouble by the death of Mordecai.

INSTRUCTIONS.

3. God often favors his people, not only equal to, but beyond their expectations; doing for them exceeding abundantly above all that they ask or think; and the surest way of obtaining the favor of men, is first to secure the favor of God.

6. Although men are prone to change, and but little dependence can be placed upon their promises, God can

A. M. 3404.
B. C. about 510.

CHAPTER VI.

1 Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to see that Mordecai might be hanged, unawares giveth counsel that he might do him honor. 12 Complaining of his misfortune, his friends tell him of his final destiny.

ON that night could not the king sleep,* and he commanded to bring the book of records of the chronicles;^a and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana[†] and Teresh, two of the king's chamberlains, the keepers of the door,[‡] who sought to lay hand on the king Ahasuerus.

3 And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.^b

4 ¶ And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor?^c Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?^c

7 And Haman answered the king, For the man whom the king delighteth to honor.^d

8 Let the royal apparel be brought^e which the king useth to wear,^e and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes,

that he may ride ^a Gen. 41:41; 1 Kings 1:33, 34 ^b Heb. suffer not a whit to fall. ^c 2 Chr. 20:20. ^d 2 Sam. 15:30; Jer. 11:3, 4. ^e Job 15:24. ^f Prov. 25:15; Eccl. 14:9. ^g ch. 5:5. ^h Heb. drunk.

keep them of one mind so long as the good of his people requires. Chap. 7:2.

8. Though delays are often dangerous, yet sometimes they are essential to success; and wisdom from above is needful in order to judge rightly as to the time as well as the manner of attempting to execute difficult and important designs.

11. No favors of mere creatures can satisfy the wants of the soul, or keep it from being wretched while seeking supremely its own glory, regardless of the glory of God and the good of mankind.

14. The measures which men take for the destruction of others often prove the means of their own; and while they glory in anticipated victory, they sink into irretrievable ruin.

CHAPTER VI.

1. That night could not the king sleep; God so ordered it, to make him acquainted with what Mordecai had done. The chronicles; the records of the kingdom.

12. Having his head covered; a token of mortification, chastity, and disappointment.

13. Be of the seed of the Jews—shalt surely fall before him; the more sagacious among the heathen had some general knowledge of the wonderful dealings of Jehovah, "the God of heaven," towards his covenant people; and they had noticed the efficacy of his favor towards those who were his faithful worshippers; perhaps, also, they were acquainted with the history of Daniel and his companions. From all this, as well as from their knowledge of the sud-

denness with which the king transferred his affections from one favorite to another, they surely gathered the approaching fall of Haman.

10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail^g of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor.

12 ¶ And Mordecai came again to the king's gate. But Haman hasted to his house mourning,^h and having his head covered.ⁱ

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him,^j but shalt surely fall before him.^a

14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.^k

CHAPTER VII.

1 Esther, entertaining the king and Haman, maketh suit for her own life and her people's. 5 She accuseth Haman. 7 The king in his anger understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.

SO the king and Haman came to banquet^l with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted

him to ride. ^a Gen. 41:41; 1 Kings 1:33, 34 ^b Heb. suffer not a whit to fall. ^c 2 Chr. 20:20. ^d 2 Sam. 15:30; Jer. 11:3, 4. ^e Job 15:24. ^f Prov. 25:15; Eccl. 14:9. ^g ch. 5:5. ^h Heb. drunk.

INSTRUCTIONS.

1. Sleep is a blessing which comes from God; and when permitted quietly and safely to enjoy it, we should recognize his goodness and render him thanks for his mercy; and if kept awake during the night, we should so occupy our minds as to honor God, and advance our growth in grace and our highest usefulness.

3. Ingratitude is a common sin, and we may perform for others the most important services and yet receive from them no reward. But actions performed for God will never be forgotten; even the giving of a cup of cold water for his sake to one of his disciples will be acknowledged and graciously rewarded before the assembled world.

4. The design of God in leading a man from one place to another, may be very different from his own in going. While his heart deviseth its way, the Lord directeth his steps; and though there be many devices in a man's heart, the counsel of the Lord that shall stand.

6. When a man delights to honor himself supremely, he thinks that others should do the same; and if they do not, he is often ready to overwhelm them in ruin.

13. God in his providence taketh the wise in their own craftiness, the counsel of the froward he carrieth headlong; and he may so evidently work against a man, that even worldly sagacity may foresee his downfall and ruin.

then, and what is thy request? and it shall be performed even to the hall of the kingdom.

3 Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish.^a But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not counter-vail the king's damage.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart^b to do so?

6 And Esther said, The adversary^c and enemy is this wicked Haman. Then Haman was afraid before^d the king and the queen.^e

7 And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*.^f Then said the king, Will he force the queen also before^g me in the house? As the word went out of the king's mouth, they covered Haman's face.^h

9 And Harbonah,ⁱ one of the chamberlains, said before the king, Behold also the gallows^j fifty cubits high,^k which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai.^l Then was the king's wrath pacified.

CHAPTER VIII.

1 Mordecai's advance. 2 Esther maketh request to reverse Haman's letters. 3 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's name, and the Jews' joy.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen.¹ And Mordecai came before the king: for Esther had told what he *was* unto her.²

2 And the king took off his ring,³ which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.⁴

3 And Esther spake yet again before the king,

^a Heb. *we are sold to destruction and to kill, and cause to perish.* Gen. 3:9.
^b Heb. *mine heart unto him said.* 1 Rev. *Thou art adversary.* 1 Cor. 13:7.
^c Heb. *my persecutor.* 1 Pet. 3:11. ^d Heb. *unto.* 6:3; 9:21. ^e Heb. 1:10.
^f Heb. *was.* 1:14. ^g Heb. 7:15, 16; 8:8, 14; 10:10. ^h Heb. 11:5, 6. ⁱ Heb. 6:21. ^j Heb. 37:15, 16. ^k Heb. 1:22. ^l Heb. 2:7. ^m Heb. 1:10. ⁿ Heb. 37:31.

CHAPTER VII.

4. The king's damage; by making so large a number of his subjects slaves.

5. They covered Haman's face; a token that he was condemned by the king.

INSTRUCTIONS.

4. Persecution is always detrimental to rulers and subjects.

6. When the doings of the wicked are brought to light, they see that they have reason to fear; and that nothing but mercy can save them from ruin. The fear of the

evil fell down at his feet, and besought^a a woman him with tears^b to put away the mischief^c of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held on the golden sceptre toward Esther.^d So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters^e devised by Haman the son of Hammedatha the Agagite, which he wrote^f to destroy the Jews which are in all the king's provinces:

6 For how can I endure to see^g the evil that shall come unto my people?^h or how can I endure to see the destruction of my kindred?

7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman,ⁱ and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.^j

9 Then were the king's scribes called at that time in the third month,^k that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia,^l a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring,^m and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish,ⁿ all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.^o

1 Heb. 2:48. ² Heb. *she wept, and besought him.* 8: ch. 4:11; 5:2. ³ Heb. *down.* 1: ch. 1:10; Dan. 6:25; 1:15. ⁴ Heb. 2:3, ch. 7:3. ⁵ Heb. 1:10. ⁶ Heb. 37:14, 15; 9:22; 1:7-8; 149:6-9; Ezek. 33:10. ⁷ ch. 3:13, etc.; 9:1.

wicked cometh upon him. He is taken in his own net, and entangled in his own devices.

9. When men begin to fall, many who have before favored them turn against them and unite to hasten their ruin.

CHAPTER VIII.

2. The king took off his ring—and gave it unto Mordecai; his signet-ring. Thus he invested him with full authority.

11. To stand for their life; in self-defence, and to destroy those who should attempt to destroy them. The first decree for the destruction of the Jews was not formally repealed, since edicts sealed with the king's seal were

A. M. 3194.
B. C. about
510.

13 The copy of the writing for a commandment to be given in every province was published* unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of blue¹ and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honor.^a

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day.^b And many of the people of the land became Jews; for the fear of the Jews fell upon them.^c

CHAPTER IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival.

NOW in the twelfth month, that is, the month Adar,^d on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution,^e in the day that the enemies of the Jews hoped to have power over them; though it was turned to the contrary, that the Jews had rule over them that hated them;

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus,^f to lay hand on such as sought their hurt;^g and no man could withstand them; for the fear of them fell upon all people.^h

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king,ⁱ helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house,^j and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.^k

¹ Heb. repeated. ^a Or, violet, ch. 1:6. ^b A. M. 1:25; 30:5-11; 97:11; Prov. 11:10; Isa. 39:29. ^c ch. 9:13, 22. ^d Exod. 13:10; Dent. 4:23; 11:25; ch. 9:2. ^e ch. 8:12. ^f ch. 3:13. ^g ch. 8:11. ^h ver. 16. ⁱ A. M. 71:13, 34; 118:35; ch. 8:17. ^j Heb. those which did the business that belonged to

unchangeable; but a new decree was made, empowering the Jews to defend themselves and destroy their enemies.

15. In royal apparel; in token of his being clothed, as prime-minister, with royal authority.

INSTRUCTIONS.

2. Men cannot tell what will become of their riches and honors after they are dead. The wealth of the wicked is often laid up for the just; and when the good of his church requires, God can cause the one to give place to the other.

3. The mischief which men do while they live, often endures long after they are dead; and were it not for the overruling providence of God, would continue to the end of time.

6. The exposure of our relatives and friends to destruction is peculiarly distressing; and should lead us earnestly to seek and fervently to pray for their salvation.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would¹ unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha,² the enemy of the Jews, slew they; but on the spoil laid they not their hand.³

11 On that day the number of those that were slain in Shushan the palace was brought⁴ before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according unto this day's decree, and let Haman's ten sons be hanged⁵ upon the gallows.⁶

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar,⁷ and slew three hundred men at Shushan; but on the prey they laid not their hand.⁸

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same⁹ rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt

the king. ¹ A. M. 1:33. ² 2 Sam. 3:1. ³ 1 Chr. 11:9. ⁴ Prov. 4:18. ⁵ Heb. according to their will. ⁶ ch. 5:11; Job 18:19; 27:13-15; Ps. 21:10. ⁷ ch. 8:11. ⁸ Heb. same. ⁹ Heb. it was a day of feasting. ¹⁰ 1 Chr. 21:33; 2 Sam. 21:6; Gal. 3:13. ¹¹ ver. 2:13. ¹² A. M. 1:33. ¹³ Heb. 7:10.

11. Of the most practicable haste, the way of salvation should be made known to all people, and they be urged to embrace it and live.

15. Sudden changes await the people of God; and as sudden await those who oppose them, or neglect the great salvation. Lazarus may one day lie at the rich man's gate full of sores, and the next day be in glory; while the rich man, who is one day clothed in purple and fine linen, may the next be in torment. The hope of the wicked shall perish; while light is sown for the righteous, and gladness for the upright in heart. Chap. 9:22, 25.

CHAPTER IX.

13. The gallows; the one, it is supposed, which Haman had prepared for Mordecai, and on which he was himself hanged.

in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting;^a and a good day, and a southern portion, one to another.^b

20^c And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far.

21 To establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly.

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy,^c and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them,^d and had cast Pur, that is, the lot, to consume^e them, and to destroy them:

25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews,^f should return upon his own head,^g and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur.^h Therefore for all the words of this letter,ⁱ and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them,^j so as it should not fail,^k that they would keep these two days according to their writing, and according to their appointed time every year;

28 And that these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority,^l to confirm this second letter of Purim.^m

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth.

31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselvesⁿ and for their seed, the matters of the fastings and their cry.^o

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

1 Ahasuerus' greatness. 3 Mordecai's advancement.

AND the king Ahasuerus laid a tribute upon the land,^a and upon the isles of the sea.^b

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him,^c are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was next unto king Ahasuerus,^d and great among the Jews, and accepted of the multitude of his brethren,^e seeking the wealth of his people,^f and speaking peace to all his seed.

4 And that these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

5 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

6 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth.

7 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

8 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

1 A tribute; a tax to be paid into the king's treasury.

2 The book of the chronicles; the book that contained the records of the kingdoms of Media and Persia.

INSTRUCTIONS.

1. As civil government is an ordinance of God, and a great blessing, all should be willing to bear their part in supporting it; and taxes which are needful for that purpose should be paid with cheerfulness and fidelity.

2. Records of the acts of governments should be fairly and faithfully kept, for the benefit of the present and future generations.

3. The names of rulers who are acceptable to the people, who seek their peace and prosperity, and who adopt such measures as are best suited to promote them, will be handed down with honor to posterity. They are special gifts of God, and should call forth devout gratitude to him from all who enjoy the benefits of their administration.

Although in the book of Esther the name of God is not mentioned, yet we here see most illustrious and striking displays of his character and government: that he ruleth over all; maketh the wrath of man to praise him and restraineth the remainder thereof; that the greatest and the smallest events are under his control, and are all so directed by him as to promote the salvation of his people and the destruction of their and his enemies.



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